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FOR "THE FRIEND."

Incidents in the Life of Richard Davies.

(Concluded from page 469, Vol. LXIV.)

Richard Davies, although a minister in unity with his Friends, knew what it was to suffer from the opposition of some of the disaffected and contentious professors of the Truth. The Society of Friends, from its very inception, seems at times to have suffered from unruly spirits, whose actions were a source of anxiety to the more settled members. So we find that even the subject of this narrative was occasionally ill-treated by "false brethren." One instance can be recorded in his own words. He says: "Once I was at the Ball-and-Mouth Meeting, and there were in the gallery several troublesome people, and none of our ministering brethren, in true unity with us, but George Whitehead and William Gibson. The gallery being pretty full, one of them seemed to strive to keep me out, and our Friends G. Whitehead and W. Gibson perceiving it, made way for me to come up to them; another of them had been speaking long in the meeting, and had made many weary of him. I was under great concern in my spirit for the honor and exaltation of the name of the Lord and his Truth, and the ease of many that were under weights and burthens; yet, for quietness-sake, I silently bore the weight and exercise that was upon me, until he was done. Then my mouth was opened in the name and power of God, who had compassion on his afflicted seed, and caused the life and light of his countenance to overshadow the meeting, to the comfort and great satisfaction of the faithful. When I had thus eased my spirit, a concern came upon our Friend and brother, George Whitehead, and he sweetly concluded the meeting in prayer."

Soon after the above, a remarkable meeting was held near the town of Aylesbury, where R. Davies was led to speak on the subject of church discipline, and to advise Friends to adhere to the rules recently adopted regarding men's and women's meetings. Speaking of church officials, he told them, "It seemed good to the Holy Ghost and to us also, to set up our men's and women's meetings, that the care and concern of the Church of Christ might be upon holy, self-denying men and women, who might take care of the fatherless and widows in their afflictions, and keep themselves unspotted from

the world, which the Apostle James says 'is pure religion and undefiled before God.'" He also quoted the Scripture, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with his own blood."

After R. Davies had concluded, one of the opposition arose, and spoke by way of reflection upon what had been delivered. When he had done, Thomas Ellwood suggested to the meeting that "all should sit down, and wait to feel the power of God amongst them, and let that decide whether Richard Davies did speak in the name and power of God among them that day."—This was agreed to; and a solemn silence ensued. Then, several Friends were constrained to speak with heavenly power, and tenderly testified that what had been spoken was "in the name and power of God." In the midst of these remarks, there stood up a young man, who with much feeling declared: "There is a man come this day amongst us, I know not from whence he came nor where he goes, but this I am satisfied,—the Lord sent him here, and his power and presence is with him, and his testimony is for the God of Truth!" Finally this meeting closed;—it had commenced at ten o'clock in the morning, and did not end until about ten in the evening. The Truth had been vindicated; the opposing party had been silenced;—and Richard Davies, in commenting upon it, says, "Blessed be the Lord, that doth not leave his people without a witness to himself; and He is the preserver and defender of all his people that wait upon Him. They that trust in Him are as Mount Zion, that cannot be moved."

There are many incidents in the lives of some of our early Friends, clearly establishing the fact that they were not under a delusion, or merely the victims of imagination, when they claimed to be guided and influenced by the Holy Spirit. They lived such watchful lives, and their spiritual senses were kept so alert by faithfulness to the inspeaking Guide, that they were ever ready to judge what was good and evil, and detect the difference between the false and true. A striking instance of this fact is found in the following:

Of a First-day morning during one of R. Davies' visits to London, he was taken sick, so as to be unable to attend meeting. But in the afternoon, although still very unwell, he felt impressed with a call to go to the Ball-and-Mouth Meeting. His friends reasoned with him, but to no avail. When he reached the meeting it was already gathered, many people being present. As he walked into the gallery, a man was preaching from the text, "Be ye perfect, even as your heavenly Father is perfect." After listening a few minutes, R. Davies arose, and challenged the authority by which the man was speaking. The latter stopped his preaching, and with much anger went out of the meeting, followed by a considerable number of people who sympathized with him. It was

afterwards ascertained that a wager had been made that the speaker who had been so summarily stopped, would be able to preach in a Quakers' Meeting and not be discovered as an impostor. Richard Davies remarks: We have cause to bless the Lord for his goodness to his people, that gives them a discerning spirit to judge between good and evil; and between those that serve God in Truth and righteousness, and all deceitful hypocrites, who are to be judged by and condemned by the word of his power." Is this spirit of discernment still conspicuous in the Society of Friends?

About 1685 an ancient law was enforced against Friends, by which they were fined twenty pounds per month for absenting themselves from the established worship. As this amount was equal to \$100 of our currency, and as the relative value of money in that day was much greater than at present, it can readily be appreciated what distress such an unjust enactment created. In a single county of England alone, Friends had property taken from them to the extent of 8,000 pounds, during the enforcement of this measure. Of this large sum, not a penny reached the king's exchequer; it was all consumed in the costs and official robbery connected with its collection. To correct this great evil, R. Davies, in company with his excellent friend George Whitehead, called on the friend of the former, the Earl of Powis, who was an intimate friend of the king's. The earl listened with the utmost kindness to the facts as presented by the Quakers—and used his influence with the king on behalf of the sufferers. An order was at once obtained, directed to all the sheriffs of the kingdom, ordering them to stop proceedings that had been instituted under the obnoxious law. So that persecution quickly ceased.

One of the last acts of Richard Davies was to make a visit with some other Friends, under an appointment of the Yearly Meeting, to Queen Anne. They presented to her the Yearly Meeting's acknowledgment of the liberty and protection its members had experienced during her reign; and he was particularly led to address the queen on this occasion.

But his useful life was now drawing to a close. The early part of it had been spent in toil and suffering on account of the Truth he so early began to love; but his latter days were passed in serenity and quiet rest. He toiled for his Saviour up to the very last; but the Christian's heritage of faith and confidence were with him until he laid down his head in peace. Then a short illness closed the scene. He died in the year 1707, in the seventy-third year of his age.

Such vigorous, active, Christian lives as that of Richard Davies, ought to teach good lessons to the Friends of our own day. We admire his courage, his love, his consistency, his ardent zeal; we see how Divine grace helped him, and how even amidst afflictions his heavenly Master blessed him. Let us remember that the excellent cause he sought to promote, has need of advocates in our day. Let us recollect that the

same God who endowed him with the lovely attributes we so admire, can also enrich us with all spiritual blessings in Christ Jesus, if we only seek them with the same fervor that Richard Davies did.

Breaking the Jug.

Among the German "Brethren in Christ," in Pennsylvania, whom we have known and loved, few were more honored and esteemed than the late Isaac Price, who was eminent as a preacher of the Gospel, and a wise and gracious counsellor—while at the same time he was diligent and prosperous in the business of this world. The following instance, related by a friend in Germantown, will illustrate his thoughtfulness and conscientiousness.

In the gone-by days when some things were not seen in as clear a light, as they are at the present time, Isaac Price for many years kept a country store, where supplies of all kinds were furnished to the farmer folk in the vicinity. In these days, ardent spirits was one of the commodities which were usually obtainable at the country store, and hence were included in the stock of goods sold by Isaac Price.

One day, a man who was already indebted to him some forty dollars, came to buy a quantity of goods. His means were somewhat limited, and he was not able to buy all that he desired, but he took care among his earlier purchases to include a gallon of liquor—and then as he watched the expenditure of money he brought, he said he wanted to get his girl a pair of shoes, but he should have to let them go for the time, as he was unable to pay for them.

His words sunk into the heart of Isaac Price. There came before his mind the sight of the poor little shoelless girl, deprived of what she needed for her comfort, while her father had spent for rum the money which should have bought her shoes. He studied over the matter for a little time, and finally said to the man:

"If you will let me break this jug, and promise never to drink any more strong drink, I will give you a pair of shoes for your daughter, and will forgive you all you owe me."

It was his customer's turn now to do some thinking. He did it; and after due consideration, he accepted the proposal. Isaac Price broke the man's jug, spilled the contents on the ground, set all the liquor he had in the store running, and never sold any more of it.

Years after, as Isaac Price was going to some neighboring church to attend a meeting, he was met at the railway station by a person who was to convey him to the place appointed. The man, though a stranger, seemed to know Isaac, who, after some little conversation, remarked:

"You seem to have the advantage of me. I do not know you."

"Do not know me?" said he. "I am the man whose jug you broke." This explained the matter. That jug-breaking was the turning-point in his life, and he was glad to take Isaac with him and show him what a comfortable and happy home he had, as the result of breaking that jug.—*Selected.*

We regret that a number of Friends should have been disappointed by not receiving their copies of THE FRIEND at the usual time last week. The paper was mailed as usual on Friday, but in consequence of a misapprehension on the part of the post-office authorities, in regard to the character of the Index, issued with the last number, was detained at the post-office in this city until Seventh-day.

FOR "THE FRIEND."

Selections from the Journal of William Evans.

The comprehensive and valuable journal of our late beloved Friend, William Evans, was first published about twenty-one years ago. Apprehending that, after so long a time, there may be not a few, especially of our younger members, who are not familiar with the work, it is proposed to make some selections therefrom for the columns of THE FRIEND. This is entered upon with the earnest, hopeful desire that the passages chosen should have a stirring effect upon such as may have somewhat lost sight of his lively Christian solicitude for the welfare of our religious Society, for the bringing of people to Christ, and for the spread and exaltation of the kingdom of the Redeemer in the earth. And no less for a younger class, who may never have witnessed his fervent zeal and pleading entreaty, that his hearers might come to Christ Jesus, the Living Vine, and be engrafted into Him to their unspeakable joy, and to bringing forth fruit to his praise. To both these classes, the latter particularly, is commended the careful perusal of the original work, of which the following are but extracts and specimens:—

His journal thus opens: "For the purpose of commemorating the mercy and goodness of God extended to me from early life, and to encourage others to yield to the visitations and convictions of his Holy Spirit, that through obedience thereto the kingdom of our Lord Jesus Christ may spread and prevail, I have believed it right, from time to time, to preserve memorandums of his dealings with me, and to leave them as a testimony to his unflinching goodness and faithfulness to the children of men, who love, serve, honor and put their trust in him alone. I believe that George Fox, Robert Barclay, Isaac Pennington, William Penn, George Whitehead and many others were divinely prepared and anointed by Christ Jesus, the minister of the sanctuary and true tabernacle which God hath pitched and not men, for reviving and effectually preaching the same Gospel of life and salvation in its original purity and clearness, which had been much less sight of through a long night of apostasy. And though the spirit of anti-christ, and some who are more or less darkened and deluded by it, may seek to obscure the spiritual nature of the Gospel as professed from the beginning by Friends, yet a blast will be brought over all such attempts in the Lord's time; and He will raise up, from generation to generation, living witnesses of the power and coming of the Lord Jesus in his spiritual appearance in the souls of his children, who, as they are faithful in the day of small things to the unfoldings of his Spirit, will be qualified in living faith to call Jesus, Lord and Saviour, both from what they have experienced of his redeeming power in their hearts, and from a true and certain belief of all the doctrines and precepts of the Gospel as recorded in the Holy Scriptures.

My beloved and honored parents, Jonathan and Hannah Evans, were true believers in these doctrines, and their lives and conversation were consistent therewith. Walking in the simplicity and uprightness, which the Truth leads into, they become bright examples in the Church of Christ, and growing from stature to stature, were made pillars in the Lord's house that went no more out.

I was born in Philadelphia on the 5th of the Tenth Month, 1787, and at a suitable age was

placed at a school under the care of a member of the Monthly Meeting, to which I belonged. I soon contracted a strong fondness for liberty and play in the streets with my school fellows, with some of whom, as I grew in years, I was at times involved in childish disputes, more excited by rude boys, who delighted to urge a Quaker child into broils, than any fondness myself for such collision—though I felt a strong disinclination to submit to imposition. I underwent much persecution in the street on account of a plain dress, an aversion which increased with age. My mother watched over us with affectionate and religious solicitude, taking suitable opportunities to induce serious reflection, telling us that our Heavenly Father saw us wherever we were and knew all that we did—that He was displeased when we did wrong, and that there was a place of everlasting punishment if we died in sin—but, on the contrary, He would continue to love us if we did right, and receive us into heaven if we thus lived and died in his favor. But she did not adopt the modern system, relying entirely upon reasoning with the children to convince their understanding, but at times resorted to correction to support authority and procure submission to her dictates.

Keeping to the truth and strict integrity were early inculcated and enforced, any departure from which brought distress over me.

Disinclination to restraint increased with years, and condemnation for sin rendered serious things and the society of religious people irksome to me. I sought the company of those whose passions and propensities were unsubdued, and took more satisfaction in their conversation than in the sobriety and reserve of the lovers of the cross. By such means, corruption strengthened, the innocence of childhood was tarnished, and my carnal appetites began to seek indulgences totally at variance with purity of heart, and that life which my parents earnestly labored to inculcate and keep their children in."

[The allusion by our friend to his fondness for liberty and play in the streets; his being then involved in childish disputes with his schoolmates; his exposure to rude taunts of these, on account of the plain dress, which then, as now, characterized the consistent Friend—bound to the maintenance of the testimonies as well as principles of the Society, proceeding from the same root—are points and experiences worthy of the thoughtful, careful attention of those of similar age and proclivities in the present day. While these, through the reproofs of instruction in his breast, added to the watchful, prayerful solicitude of his religiously concerned parents, came to be seen by him to be "at variance with purity of heart," and to his preservation and growth in the ever blessed Truth, they were no doubt helpful in teaching thus early to "endure hardness," as the Apostle Paul exhorted Timothy, and also as the commencement of a life of warfare against the spirit of the world, which helped to make W. E. such a fearless and faithful champion for the cause and cross of Christ throughout his remarkably dedicated Christian pilgrimage. Likethe youthful David, he hereby learned in whom to trust for weapons and strength "to thump down, pulling down of strongholds;" so that afterwards, when called to contend with the Goliaths of worldly stature, he was enabled, through the Holy Spirit, to stand for the law and the testimony so as finally to overcome. A Prophet has written: "It is good for a man to bear the yoke in his youth." And many have proved the unspeakable advantage of taking the cross of Jesus

upon them, of enlisting early under his banner, and walking humbly in the footsteps of the flock of Christ's companions unto eternal life. How exceedingly great and multiplied are the advantages and blessings of these! They have the promise not only of the life that now is—so short, uncertain and unsatisfying—but of that which is to come. And what are all created things, when a never-dying soul and an endless eternity are placed in the opposite scale?

May our young Friends, like this honored servant of his Master, strive in their day, with the measure of grace received, to become valiants in a cause glorious above all others—a cause dignified with immortality and crowned with eternal life. May they receive with meekness the engrafted word which is able to save the soul, and through power, from on high, experience a being so settled and grounded upon Christ, the living foundation, as to become like plants grown up in their youth, and as corner-stones polished after the similitude of a palace.]

"In the Fifth Month, 1799, the boarding-school at Westown, instituted by our Yearly Meeting, was opened for the reception of scholars, and I was one of the first twenty admitted there. The school was frequently visited by the committee of the Yearly Meeting, who had charge of the institution, and by ministers travelling through the country. Under their ministry, and sometimes in the silent meetings, my mind was brought to contemplate the character of the holy men of old, who served God in their generation, and sincere desires were sometimes felt that I might become like them."

(To be continued.)

FROM "THE BRITISH FRIEND,"

Peculiarities of Friends.

THEIR OBJECTIONS TO CONGREGATIONAL SINGING.

I have already, for the purpose of illustrating Friends' views on congregational singing, made a comparison between reading the Scriptures and singing hymns. This subject may be further illustrated by a comparison between the devotional acts of prayer and praise. There is no prescribed form for the utterance of either prayer or praise. Mere rhythm of words, harmony of sound, or attitude of body, will not alter the character of either. Their character is determined by attitude of soul, and the outward expression of the soul's inward exercise. Many religious denominations recognize this to some extent, so far as prayer is concerned, for although in their congregations prayers are appointed to be offered at stated times by men specially appointed to the service, those who are thus appointed are expected to give utterance to the feelings of their own hearts, otherwise their praying would be regarded as formal and lifeless. It would not be allowable to read prayers, for however good such prayers might be, they would not be the spontaneous expression of the heart. Not that it is wrong to read prayers. Such reading may be profitable. We have quite a number of beautiful prayers in Scripture, which it is good not only to read, but to learn. But reading prayers, however profitable, is not praying, any more than reading prophecies is prophesying. What, then, about reading praises! The psalmist has written prayers as well as songs of praise, but there are many who consider that it would not be allowable to read his prayers and call such reading praying, who make a practice of singing his

psalms and calling such singing praise. It is difficult to understand the reason for this. I do not know that any reason can be found. I have heard many excuses, but these were as applicable to prayer as praise. Both of these acts when in right ordering have their spring from the same source—the Spirit of God in the heart. Both express a true inwrought spiritual exercise and experience. A psalm or hymn book for the purpose of providing praise in completed form is as objectionable as a prayer book for the purpose of providing ready made prayers. Both may be admirable reading. They may be true expressions of prayer and praise under certain conditions, which may have been fulfilled in the cases of those who wrote them. These conditions, however, are not under man's control. He who can speak with authority to the condition of the souls of men is He who alone can bring them into that spiritual state in which prayer or praise can be acceptably offered, and even then the offering consists only of that which the Lord gives them to offer. It is He who begets in the soul heavenly desires, thank-offerings and praises. Nothing that is not of his begetting can be offered in his name, and only that which is offered in that Divine name can be accepted. The form of utterance in which such offerings are made, may not commend itself to the ears of the wise and learned of this world, but in virtue of that name and power in which they are offered, they are heard in heaven.

Praise as understood and acknowledged by Friends and the praise which consists in singing hymns from a book have nothing in common except their form. In spirit they differ entirely. The former comes from the heart to the lips and is real; the latter is taken from the book to the lips and is verbal. The one is according to the Spirit and the other is according to the letter. The one can only be uttered when by Divine grace it is felt as an actual experience; the other may be uttered by any one who can repeat the words, but all that is uttered extemporaneously as praise is not necessarily such. That which springs from the intellect of man, or is brought forth from his memory, or which he has by his own faculties laid hold of, but which is not prompted by the Holy Spirit, is not praise. True praise, like true prayer, has a Divine source, and is uttered with Divine authority and power. It is only when praise is offered in the name of Christ that it reaches the throne of the Father and is acceptable to Him. Man by himself alone has no right of access to God. Christ is the way, the truth and the life, and all who draw near unto the Father must approach in the name of his well-beloved Son.

[This letter appears to have been written to some Friend of Tiverton, R. I., about ninety years ago:—]

Dear Brother:—I have no doubt but thou feels tenderly with us on being informed of the decease of our dear sister Ann, which has been a very affecting circumstance to all her near connections here, and particularly so to my wife and myself: she has indeed suffered much in her health in consequence of the effect it had upon her mind; though she seems now gradually recovering, and becoming more comfortable, and I hope will again be restored to her former, and though very imperfect state of health.

In respect to the trial we have passed through in the removal of our dear sister, we have nevertheless had the consolation to see her mind

bowed under the awful visitation, and reverently prostrated before the Father of mercies, whose unutterable kindness was graciously and evidently extended to her. She spent much of her time during her last illness in fervent supplication both by night and by day; during the last two weeks her mind seemed freed in a sweet, calm serenity and resignation, which we beheld with comfort, and I hope thankfulness on her account. She had a paralytic stroke, which entirely deprived her of the use of the left side, but did not affect her understanding, which was an unspeakable mercy. In this state she lay four weeks and one day—when, on the 9th day of the 4th Month, in the evening, she was suddenly seized with a second stroke, and in about an hour and a half after the attack, it pleased the great Disposer of life and death to put a final period to all her conflicts; and I have no doubt [He] has received her into the mansions of ever-enduring peace and happiness.

She was favored with the kind attention of several truly and solidly religious Friends—amongst whom were several of our Americans, (William Savery, George Dillwyn, and I. Dillwyn,)—who all appear to unite in believing that she is removed to a state of happiness. I would have given thee a much fuller account of her illness and comfortable condition of mind, had I not it at large in a book which I intend sending to brother Edward, which I hope will afford her relations and friends in America much satisfaction and comfort—and which I wish may be of use to such of them as stand in need of help. As the account I have sent is too long to copy, I must desire thee to apply to brother Edward for the perusal, or a copy of it.

Since I began this, I have received thy kind and affectionate, and truly acceptable letter from Tiverton, and am glad of such a testimony of the continuance of brotherly esteem. I am sorry, truly sorry, that thou hast not more comfort in thy children; the circumstances which have occurred amongst them I have no doubt must have been deeply trying to thy mind. I have often felt for thee and them, and it is my sincere desire thou mayest yet live to see them brought under the forming hand of Infinite Wisdom, and made sensible of the work of regeneration, rather than they should become prosperous and great in this world, in which I believe thou wilt cordially unite; and which has unquestionably been the prayer of thy soul to the God of mercy and Truth.

The account thou hast given me of the meeting in the back country is very pleasing and comfortable. I wish they may be graciously preserved on the safe foundation, the unshaken Rock in themselves—that the pure Truth may spread its benign influence far and wide, to the enlarging of Zion's borders and the enriching of her children.

It is now the time of our Yearly Meeting in this city. All the American Friends, who are visiting the churches in this part of the world, are in town, excepting David Sands, who, I hear is gone into the North of Ireland, and is in a very poor state of health. John Wigham, Deborah Darby, Rebecca Young, M. Routh, are all here—with many others of the priesthood. We have a little young woman here, of that class who seems to be the great wonder of the present day: She is now, I think, about 24 years of age; her name is Sarah Lynes; she was educated in Friends' Charity School, near this city, and afterwards lived as a servant in a Friend's family in Ireland. She first appeared in the ministry, I think, at about fifteen years of age,

in a weighty and solid manner. She has grown in her gift far beyond what is common, and for several years past has travelled much in the service of Truth. Within the last year she has been much engaged in a very arduous line, having very large meetings amongst those of other societies in places where there are no Friends, and in some places where no Friends have had meetings since the earlier days of our Society, if ever; and in a great many large and populous towns, has addressed the people in the public markets on market days. She frequently stands from an hour to two hours and a-quarter, to the astonishment of all who hear her. She demonstrates a mind wonderfully gifted for such a line of service, and the people say, she must be inspired: which doubtless she is; and what is beautiful to behold, she is adorned with sweet humility and child-like innocence. Her voice is sonorous, her pronunciation uncommonly clear, her language sublime, and, *above all*, the power attending her ministry has an uncommon effect on all—the grave and the gay. Other societies have opened their places of worship for her, and even the civil magistrates have stepped forward to aid and protect her. My brother-in-law, Richard Burlingham, and his brother John, have accompanied her through most of her services in the public opportunities, to their mutual satisfaction and comfort. She is now in London, and has spent three evenings at our house. From her late very trying exercises, she had almost lost her voice, and could only speak in a whisper, till she found something on her mind to communicate to the company, when she again recovered her voice and spoke audibly; after which, it dropped again in a whisper as before; and the same circumstance took place in Grace Church Street Meeting-house, the morning of the same day.

Indeed, we have a considerable number of young women who have lately come out in the ministry, who promise fair to make useful, shining handmaids in the Lord's cause; and also some young men;—but the former outdo the latter in number at least. I believe the arduous labors of our American Friends have been blessed to the younger class of our Society in a remarkable degree, which will give them a claim to the gracious promise, made to those who turn many to righteousness.

As I am writing this at short intervals between our meetings, I may inform thee that this Yearly Meeting appears to be quite as large as they usually have been, which was scarcely expected, considering the present state of the times, when the expense of travelling is an object—which was supposed would be a discouragement to many who are very distantly situated. This is the sixth day of our annual meeting, and I think some of them have been eminently favored by the Father of mercies;—indeed, the testimonies of Truth seem to be spreading in many parts, notwithstanding the sorrowful revolt of a great part of our Society in a day of ease. But truly it may again be said, that whilst the judgments of the Lord are in the earth, the people learn righteousness. The alarming prospect which surrounds us, in the present convulsed state of the European nations, seems to have had already a tendency to awaken the minds of many to a serious consideration, and to have shown them the necessity of seeking a shelter in the munition of Rocks. Our religious testimony against wars seems evidently gaining ground amongst those of other societies, though it is probable it will not show itself much for some time to come. That

against a hiring ministry is, I think, equally, or more so, spreading amongst different denominations of professors. Some instances of this have appeared amongst the clergy themselves—several of them having expressed in word and conduct, their objections to exacting anything towards their own maintenance from those who scruple the payment; and some others have resigned their places in the Established Church, and come among us.

We have had this day a pretty large number of Friends to dinner—I think we counted forty-one,—amongst whom were, Sarah Harrison, Charity Cook, Mary Swett, Deborah Darby, Rebecca Young, and several more ministering Friends, whose names I suppose are unknown to thee. Martha Routh, and about half a score of others, slipped off, from an apprehension that the number would incommode us; but we could have accommodated them all.

It is now two or three weeks since I began this letter, to which I have added a paragraph at a time, as things occurred, having only short intervals to devote to it,—for my time has been much occupied since I received thine; and the decease of my sister Ann has occasioned me a great deal of writing, independent of the history of her I have drawn up, consisting of about sixty pages quarto.

THOMAS DALE.

THE A. B. C. OF HEALTH.

As soon as you are up, shake blanket and sheet;
 Better be without shoes, than sit with wet feet;
 (Children, if healthy, are active, and busy;
 Damp beds and damp clothes will both make you ill;
 Eat slowly, and always chew your food well;
 Freshen the air in the house where you dwell;
 Garments must never be made to be tight;
 Homes will be healthy, if airy and light;
 If you wish to be well, as you go, I've no doubt,
 Just open the windows before you do out;
 Keep your rooms always tidy and clean;
 Let dust on the furniture never be seen;
 Much illness is caused by the want of pure air,
 Now to open your windows be ever your care;
 Old rugs and old rubbish should never be kept;
 People should see that their floors are well-swept;
 Quick movements in children are healthy and right;
 Remember the young cannot thrive without light.
 See that the cistern is clean to the brim;
 Take care that your dress is all tidy and trim;
 Use your nose to find out if there be a bad drain,
 Very sad are the fevers that come in its train;
 Walk as much as you can without feeling fatigue,
 Nerves could walk for full many a league.
 Your health is your wealth, which your wisdom must keep,
 Zeal will help a good cause, and the good you will reap.

—Ladies' Sanitary Association, 22 Berners Street, London, W.

RETIREMENT.

Oh that my mind was centred where it ought,
 Entirely free'd from all distracted thought!
 Vain wandering thoughts that crowd within my brain
 Do only add to my sad state from day to day
 And like the vagrant clouds obscure the mind,
 Which should to serious watching be inclin'd.
 Ah! rise thou Son of Righteousness, thy Light
 Can soon dispel the gloominess of night.
 Appear, appear, let thy victorious ray
 And longed for presence still renew the day,
 Whereby my slumbering eyes may wake and see
 The dawning morning of felicity
 Still more and more break forth to perfect day,
 Whose heavenly light guides in the blessed way
 That leads to thy renewed and holy hill,
 Where true obedience to thy sacred will
 Makes glad the hearts of thy redeemed ones,
 Who know the comfort of adopted sons,
 And can sing praises to that glorious hand
 Which raised them up and taught them how to stand,
 To walk and run the pleasant paths of peace,
 Rejoicing in true joys that never cease.

MY LESSON.
 I stood by the grave of a loved one,
 And sorrowful turned away,
 Striving to pierce, in my sorrow,
 The veil of the dim unseen.
 And my heart was bowed with anguish,
 And my eyes with tears were dim,
 As I thought, in the way that we count the years,
 How short her life had been.

The months had scarce made their cycle
 Since that beautiful Summer day,
 When we laid her there with her kindred
 And sorrowful turned away,
 And my heart cried out in its anguish:
 "O friend, where art thou now?"
 "That one who has dearly loved thee
 Stands o'er thee, dost thou know?"

"O friend, I pray thee tell me
 Dost thou sleep at my feet 'neath the sod,
 Or when they bade thee a fond farewell,
 Did thy soul go back to God?"

Just then on the ground I noted
 Where the grass had long been dead,
 A tuft of tiny blue flowers
 Had bravely raised its head.

And the flowers brought me a message
 Which I could not soon forget;
 Tho' weesons have gone since that morning,
 The lesson is with me yet.
 The word was one which the Master
 Spoke when He walked with his own,
 How life for the plant comes only
 From the seed which in death is sown.

And there came to my heart an assurance,
 Which dried the tears from my eyes;
 That as sure as the flower from this lifeless sod,
 So the dead in Christ shall rise.
 Small matter to us who loved them,
 Whether they wait 'neath the sod, like the flowers,
 Or go, in the hour that we bid them farewell,
 To that "land that is fairer than ours."

Tho' my feet with walking were weary,
 And the road to my home was long,
 Yet I did not heed the distance,
 For I bore in my heart a song:
 That though the mystery of death
 May be still beyond our ken,
 Yet wherever they are who believed on Christ,
 We know they shall live again. A. G.

Selected.

THE OLD FAMILY CLOCK.

Standing stately, graceful, tall,
 In the old ancestral hall,
 Surviving all the days since pass'd,
 And of many relies, last.

Chronicle of many years,
 Its face unfurrow'd still appears,
 Its countenance is still as fair,
 As when it first was station'd there.

Its ceaseless cadence marks the flow,
 Of cycles as they come and go,
 And sun and moon, their phases run,
 And still its measured step moves on.

Each time it spoke with silver tongue,
 Each time its pendulum has swung,
 Some beating heart has watched the stroke,
 As on the ear its accents broke.

Uncounted years have come and gone,
 And still its measured pulse beats on,
 And it was watched with bated breath,
 When life was passing into death.

The hands that fashioned it have gone,
 And still its hands move calmly on,
 The sculptured urns that crown its head,
 Commemorate the happy dead.

No more of time—there yet are more,
 Although their pilgrimage is o'er;
 For winged upon the hours that fly,
 They pass'd into eternity.

WALTER NICHOLS.

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We append herewith a list of AGENTS to whom application may be made, and who are authorized to receive payment for THE FRIEND. Agents and others sending the names of new subscribers, will please be careful to state that fact distinctly. And in all cases of change of address, the name of the office to which the paper has been sent, as well as that to which it is to be forwarded thereafter.

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FOR "THE FRIEND."

An Honest Acknowledgment.

[The following letter accompanied an extract from the minutes of Nottingham and Little Britain Monthly Meeting, containing an acknowledgment from one who had left our Society in the separation that occurred in 1827-8. The testimony it bears to sound doctrine, as well as the attending circumstances, seem to the editor to possess sufficient interest to warrant its insertion in a condensed form:]—

Sixth Month 23rd, 1851.

Dear Friend:—As one of my family was lately looking over the old minutes of Nottingham and Little Britain Monthly Meeting, she asked me about Amor C. Milner, whose name she found there appended to an acknowledgment. As she read to me the papers, I was struck with its force, and remembering the circumstances under which it was written, it occurred to me that the scrap of history it involves might be instructive. As I am the only living witness of the matter, it may be best for me to rescue it from oblivion.

A few years prior to this date, a charge was brought to our Monthly Meeting against the father of this young man. I was one of the committee to visit him, and I bring up the circumstance here because the son (A. C. M.) was present and seemed to exceed his father in opposing the Christian faith in all its bearings.

I did not meet with him again until (having studied medicine) he settled as a physician in our neighborhood and married. After some time his health gave way, and during the months of his illness I was frequently at his house. I cannot now recall the particulars of our conversation, but I remember that the verities of the Christian religion were brought to notice, and I was cheered with the evidence that a change of heart was going on.

He consulted with some Friends about offering a paper of acknowledgment as being all he could do to neutralize the force of his example in the enemy's service. He was not able to attend any of our meetings, and died not long after being reinstated as a member.

From the Minutes of Nottingham and Little Britain Monthly Meeting, Fifth Month, 1850.

Amor C. Milner having been in connection with the Separatists, and having lost his right of membership agreeably to a rule of discipline made respecting minors, forwarded to this meeting the following acknowledgment which, being read, was acceptable to the meeting, and he reinstated a member:—

To Nottingham and Little Britain Monthly Meeting.

"Dear Friends:—I have had a right in the Society of Friends by birth, but giving way to seducing spirits I have been drawn aside from the truth and led to embrace notions and opinions subversive of the Christian faith, having been snared by plausible, yet delusive doctrines.

But God, who is rich in mercy and powerful to save, hath not left me in darkness, but having loved me before I loved Him, hath shined in my heart to give me a knowledge of his glory in the face of Jesus Christ.

And blessed be his adorable name He has given me to see and to feel the force of the exclamation, "A Saviour or I die, a Redeemer or I perish forever." I am led to query what greater evil can presumptuous man commit than to detract from the divinity or character of Christ or attempt to divide Him who is in oneness with the Father, and who dwells by his Spirit in the hearts of the children of men, a reprover to the disobedient, a swift witness against them that commit iniquity, a wonderful Counsellor to the willing and obedient, as a fuller with soap and a refiner with fire to the humble penitent, and Prince of Peace to the lowly in heart, for to those He giveth to find rest unto their souls.

Now that I am drawing near to the close of life, my mind has been impressed with this subject, and I have not seen that I could better make amends for the past than by tendering to Friends this acknowledgment, and thus giving forth my testimony to the Truth as it is in Jesus. Hoping that on the reading of this in their next Monthly Meeting, they may see it right to receive me into unity with them, and suffer my name to be among their list of members, if my life be spared thus long; but if not, which is very likely, I give this into their hands to be disposed of as they may think best.

AMOR C. MILNER."

Fourth Month 24th, 1850.

A Wonderful Escape.

Nathaniel, an assistant to the Moravian missionaries in Greenland, when engaged in the seal fishery, being in company with another brother, who was yet inexperienced in the management of the kayak (a Greenland boat) he met a Freiterssoak, the largest kind of seal, which he killed. He then discovered his companion on a flake of ice, endeavoring to kill another of the same species, and in danger; he, therefore, left his dead seal, kept buoyant by the bladder, and hastened to help his brother.

They succeeded in killing the seal; but suddenly a strong north wind arose, and carried off both the kayaks to sea; nor could they discover any kayaks in the neighborhood. They cried aloud for help, but in vain. Meanwhile the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the kayaks, they now saw themselves without the least hope of deliverance.

Nathaniel continued praying to his Saviour, and thought with great grief of the situation of his poor family, but felt a small degree of hope arising in his breast. Unexpectedly, he saw his dead seal floating towards him, and was exceedingly surprised at its approaching against the wind, till it came so near the flake of ice that they could secure it. But how should a dead seal become the means of their deliverance? and what was to be done? All at once Nathaniel

resolved at a venture, to seat himself upon the dead floating seal; and by the help of his paddle, which he happily kept in his hand when he joined his brother on the ice, to go in quest of the kayaks.

Though the sea and waves continually overflowed him, yet he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept, and went in quest of that of his companion, which he likewise found. He also kept possession of the seal; and now hastened in search of the flake of ice, on which his companion was most anxiously looking out for him; having reached it, he brought him his kayak, and enabled him to secure the other seal, when both returned home in safety. When relating his dangerous adventure, he ascribed his preservation, not to his own contrivance, but to the mercy of God alone.—*Arvine's Cyclopaedia.*

Walking.

BY JOHN TODD.

We should probably be frightened if we knew how often we come near to death. Almost every one can recall the time and place when he was within an inch of losing his life. A single fall may so strike the head, as to paralyze us all the rest of life. A single slip on the icy path may break a bone that shall lead us to our grave. I once knew a physician who had one strap of the harness break as he was going down a mountain, and that frightened the horses and threw him out of the carriage, broke his bones and cost his life. A few days since, on one of our terribly cold days, a man went off to the woods to chop wood. He had only a little boy with him. He was several miles from home. In swinging the axe, it struck a very small twig or a branch of a tree, and yet it so turned the axe, that instead of striking the log it struck the full blow upon the poor fellow's knee! The blood flowed and the man fell. The frightened little boy ran for help; but instead of going to the nearest house, his little feet went all the way home! The consequence was, that when help reached the poor sufferer, he had fainted, and the wound was all frozen. It resulted in his having the lock-jaw, and consequent death. And yet how often is the axe swung among the brush and men escape death!

I sometimes stop and watch a bare-footed little boy. He runs like a squirrel and is nearly as lively. He does not stop to see where he is to put down his foot or even think of it. On he rushes. Should be step into a hole it might cost him a broken limb. Should he step on a nail it might cost him the lock-jaw. A little nail would first bring a smart, then a pain, then a swelling, and at length end in death, most likely. Now who guides his little feet?

Each little child takes from between four thousand to nine thousand such steps each day! Why don't more of the little creatures step wrong and get hurt? How many such steps in a year and in ten years? Why, we are never safe a moment? If we are on the water, the breaking of one single bolt in the ship, the breaking of one strand of the cable, the mis-pointing of the compass ever so little might drown all in the great ship. Just see what a multitude of men are walking in one city, in our country and over the earth every day. And yet how few step upon anything that hurts them. We should think there would be multitudes of sprained ankles, of wrenched feet and of bruises. In the dark night it is still more wonderful.

And how few are afraid to walk in the night. Thus by day and by night we walk without using our eyes or our thoughts. But the little sparrow that twitters in the rising sun, not knowing where she is to find her breakfast, gives herself no anxiety. At the right time and place she will find the little worm waiting for her. The little bee goes singing away from her hive, not knowing where she will find her sweet honey, but she gives herself no anxiety. There has been a hand before her to sow the flowers, and to have their sweetness all ready at her coming. How tired the mother sometimes becomes in watching two or three little ones during the day—to see that they do not get burnt, or run over, or thrown down, or cut with a tool, or hurt themselves. What a work it she had this to do for all the children in the world! Yet God does this every moment for all that live—seeing that the child puts down his little foot in the right place—seeing that the swift horse does not run over him, seeing that his food does not poison him, and that he shall be safe day and night! It gives me a wonderful thought of God's greatness just to see men walk the streets, doing it year after year. He keeping "their souls from death, their feet from falling and their eyes from tears." None are so great that they can do without God, and none are so small as to be forgotten by Him.

Ask a little boy how many fingers he has on his right hand and he will tell you "five." And how many on the left hand? and he says "five." Ask him how he knows, and he will tell you "it is so easy, he can't help knowing." Yes, easy to him; but could a dog know how many? He says, "No." Very well, this shows the boy that he knows more than the dog, because he is of a higher nature. Just so God knows just how many hairs there are on every head! The reason is, his nature is so great. "He can't help knowing," any more than the boy can help knowing how many fingers he has. O child! everything, even the walking of your little feet, shows that God is everywhere, and that "it is not in man that walketh to direct his steps."—*S. S. Times.*

Natural History, Science, etc.

Wild Carrot.—An experienced and intelligent farmer writes to the editor, commenting on an article copied into THE FRIEND, of Seventh Mo. 11th, from THE Independent, which mentions the Wild Carrot as the worst weed which exists in the section of country of which the writer speaks. My friend says:—"In my earlier years, when it was common to have portions of the farm in poor condition for grass, the prevalence of wild carrot on such portions was quite observable. But since the soil has been improved and properly seeded with grass, the carrots have disappeared, without any special effort to destroy them. Some of them, however, linger in spots out of the range of the plow. But should there be any about pasture land, I have not known cattle to leave them as they leave mule-ins, docks, or even daisies. Not only do the cattle eat the tops with apparent relish, but swine devour the roots."

The Merino Sheep.—The modern American Merino sheep is derived from Spanish stock, greatly modified by a course of selection and careful feeding. The average weight of the fleece has greatly increased. As an evidence of the fineness of the wool, a year or two ago some Vermont breeders killed a healthy, thrifty

animal with a fine compact fleece, and before the pelt had time to dry, cut an inch square from the shoulder. A microscopic examination showed 222,300 fibres.

Runaway Sheep.—The editor of the *Christian Advocate* (New York), has recently been making a tour in the Southern States, in the course of which he visited a Methodist minister named Shackford, who related to him some of his experiences during the Civil War. Among them were the following:

"Two incidents were amusing. Mr. Shackford had a large flock of sheep, among which were three black sheep that had so often led the flock over the fences into improper places, that he had determined to kill them. The entire flock was captured and driven away by the soldiers. Three times these black sheep sprang out of the inclosure—the rest followed them;—twice they were followed and taken back by the soldiers; but the third time they were all obliged to leave so hastily, that the entire flock was preserved, including a lamb, which managed to keep up with the rest. Of course, the owner determined then to preserve the black sheep. It has not unfrequently happened that the boys, that for awhile have been considered black sheep, have turned out to be the main support of the family, and have given it its real honor in later years.

"The other singular circumstance was the fact, that when the cannonading began, the cattle went down to the river, waded through a marsh in which it was impossible to follow them, and there stayed for two days and nights, until the confusion ceased. They then returned and came to the house, the cows in great distress, with an air of intelligence which said plainly as words could: If this disturbance is over, we have come here to stay; if not, we shall go back to the marsh after you milk us."

The Meaning of Free Coinage.—The *National Stockman and Farmer*, having been frequently asked to define "free coinage of silver," wrote to the Treasury Department, at Washington, and got this definition from the Director of the Mint:

"The term 'free and unlimited coinage of silver,' means the conferring of the right upon individuals to take silver of any kind to the mints and have every 371½ pure grains of it stamped, free of charge, into a dollar; which dollar is a full legal tender for its face value in the payments of debts and obligations of all kinds in the United States." In other words, an ounce of silver (480 grains), which can be bought in the open market for 98 cents, is to pass, under the kind of free coinage now proposed, for \$1.29 cents. A speculator who paid \$98 for 100 ounces, would get at the Treasury \$129 in national currency—making \$31 by the transaction. Or, to put it differently, with the silver at 98 cents per ounce, he could get a 100 silver dollars, or silver certificates, for silver bullion costing him \$75.79. The average cost of producing silver per ounce in the United States in 1886, was 51.1 cents per ounce. In Montana the average cost was 43.3 cents per ounce. The Granite Mountain Mine, in that State, according to the official statement of the Granite Mountain Company to the Director of the Mint in 1886, produced 2,987,745 ounces of silver at a cost of 12½ cents per ounce. In Mexico, the cost is 4½ cents; in South America, 3½ cents; in Australia, at the Broken Hill mine, 16 cents. Very large quantities of silver are produced at these figures.—*Baltimore Sun.*

Items.

The Studists.—The most important of the dissenters from the Russian Orthodox Church (Greek Catholic) are the Studists. The sect is pietistic throughout, and was begun by the holding of meetings for the revision of the Bible and instruction of the Scriptures. They began by rejecting the use of images and the making of the cross as being contrary to the Bible. This was followed by their withdrawal from the Orthodox Church and by the organization of independent congregations. In 1871 Balabok began a very aggressive propaganda, but was punished by imprisonment of one year in Kiew. Against Ratushny and the other leaders a petition was presented to the Emperor in 1873, which, after a trial covering five years, ended in a failure to convict. A rather remarkable coadjutor was found in a Syrian, from Persia, named Jacob Deljakov, who for twenty years labored quietly but effectively, and through his influence was named as Studists or Baptists. His method was to ask a peddler, going from house to house, and improving these opportunities to make a lecture on the Bible, and to offer wares that helped him most was the Bible. He was repeatedly imprisoned and once banished to Orenburg. But while here he succeeded in organizing a Studist congregation, which, in 1887, was in a most flourishing condition.

The Studists have no ordained ministry. The congregations select from their own ranks as leaders those who have the necessary gifts, although no fixed rites. Sometimes there is even no singing in connection with the services, although there are now several collections of Protestant hymns published in Russian and used by the evangelical sects. The sermon and prayer are the chief features of worship. Three services are generally held on first-day, and often each lasts from two to three hours. Prayer-meetings are regularly held. Once a month the Lord's Supper is celebrated, and on a more frequent basis the ceremony of foot-washing in Mandy Thursday. The congregational affairs are in the hands of chosen elders, who consult the whole congregation in important matters. A Church Council as such they do not have. The Studists lay great stress upon an upright and moral life. For his reason they favor early marriages, the young men becoming husbands at the age of from sixteen to eighteen; the girls wives as early as fourteen. In particular they still adhere to certain features of the Mosaic ceremonial law. Smoking, drinking of intoxicants, dancing, card playing and the like are absolutely forbidden. Chiefly on account of the early marriages, they are, as a rule, not much better educated than the average Russian peasant. Poor people often do not send their children to school at all; and there is a strong prejudice against higher education as detrimental to the health of the young. The young are subjected to strict discipline, in many cases not even being allowed to peak in the presence of their parents without permission. Family worship is insisted upon, and during this service boys of twelve and thirteen are urged to make extemporaneous prayers. Before and after each meal there are prayers.

The Studists have General Conferences, to which each congregation sends a delegate. The Conference meets each Spring, and among other things elects officers to manage the mission money and work. This mission work is done chiefly in Southern Russia, and is accomplished through traveling preachers, who in all cases are only peasants, but well-gifted and especially well-versed in the Scriptures. Only one of them has enjoyed the privilege of higher education, having attended a German university, and he labor extensively among the German colonists. Naturally, official statistics of the Studists, who live only because the Orthodox authorities cannot suppress them, are in existence. But the testimony of friend and foe agrees in this—that they are rapidly spreading, and that they number tens and even hundreds of thousands.—*The Independent.*

Is this Christianity?—Under this heading the *Christian Advocate* describes the entrance into a monastery of Dominican nuns, at Hant's Point in

New York State, of seventeen women. It says: Their life in the cloister is peculiarly severe. Each nun sleeps in a little cell, on a board with scanty covering, never removing her habit save for change and bathing. At midnight she must rise and proceed to the chapel which is connected with the cloister, engage in devotional exercises, and continue in meditation until 2 o'clock, when she may again retire. Certain religious ceremonies and making articles for the use of the altar constitute her occupation.

The sealing of this cloister was attended with considerable ceremony. Having been advertised beforehand, many visitors came to see the monastery and to be present when the solemn moment should arrive. Parents and relatives of the nuns were there to clasp the hands of these kindred for the last time. Hereafter their parents cannot see or converse with them, except through a double-gated window.

At the appointed moment all visitors withdrew to the chapel and a heavy wooden door was closed and fastened with two strong locks. No visitors will ever pass through that door again. It will only be opened to receive new members of the community, and the archbishop who may enter once a year attended by two priests. When one of the nuns is taken sick a physician will be admitted by a permit from the archbishop and superioress, but when she lies on her dying bed neither father, mother, nor other relative can enter. The inmates of the cloister are effectually and finally imprisoned. So important was this proceeding that the archiepiscopal benediction was bestowed on it, and many grave prelates were present to assist in the imposing ceremony.

When a woman yielding to the call of duty bids adieu to her kindred and goes abroad to teach the heathen, or in some way build up the kingdom of God, she deserves all honor, and the sacrifice she makes is Christ-like; but when she allows herself to be immured in a cloister, and sunders all natural ties, not to do anything for the world, but to hide away from all active pursuits, it is difficult to discover in the act anything akin to the religion of Christ. To sleep on a board and submit to hard fare is heroic when it is necessary in order to accomplish good, but when one chooses it, and in doing so cuts herself off from all fields of usefulness, it is the sheerest fanaticism.

THE FRIEND.

EIGHTH MONTH 1, 1891.

A member of New York Yearly Meeting has called our attention to the want of clearness in the notice published on page 407 of last volume of **THE FRIEND**, of the action of that body in reference to the liquor traffic. The gigantic evil referred to in the Minute adopted was the liquor traffic.

It has become increasingly the custom in some parts of the United States, during the hot season of the year, for persons and families to leave their regular homes and spend a few weeks either in travelling or in a temporary residence among the mountains or by the sea-shore. The object sought for in this partial migration is the improvement or preservation of health. There are, no doubt, many persons on whom this temporary change of their mode of life has a beneficial effect; and who return to their business and usual engagements with renewed energy and ability; but there may be others who imitate their example, without having the same necessity, and to whom these outings cause a waste of time and means, which is scarcely justifiable to them.

A few days since we were impressed with the remark of a valued Friend, who under medical advice was about leaving home temporarily.

He said, that if it were not for the belief that his health required the change, he would not feel himself at liberty to indulge himself in so expensive a recreation, but would prefer to use the money it would require in relieving the wants of others.

We do not wish to censure any who, after proper consideration, feel the way open to make such journeys—but simply to refer to the need of care. "A word to the wise is sufficient."

SUMMARY OF EVENTS.

UNITED STATES.—Captain Huggins, of General Miles' staff, has been making an official visit to the Indian agencies in the Sioux reservation. He says: "I found that the Indians are abandoning their war paint and blankets, but crops have been almost total failures the last three years, caused by the drought, and the consequence is that those Indians who attempted to farm are now almost altogether dependent upon what the Government furnishes them for subsistence. Many have returned to their old ways of digging-wild turnips, a few get a little game and furs, and occasionally some of the latter are sold for money, but both Indians and whites have attempted to work, deserted and the owners gone into disgust."

The sealing schooner E. B. Marvin returned to Victoria, British Columbia, on the night of the 25th of Seventh Month, having been seized by the American cutter Rush in attempting entry into Ouhang, after having been ordered by the Royal Navy to go to do so. The Rush chased her into Ouhang, seized her and handed her over to the British warship *Nymph*, by whom she was ordered home.

The Treasury Department has issued a circular directing the confiscation of lottery tickets and advertisements, and has also issued a circular regarding the laws relating thereto. Customs Inspector Burke says that the result of the laws against lotteries will be to break up completely the sale of foreign lottery tickets through the United States mails.

A cablegram from London, dated the 21st of Seventh Month, says: "The mail steamer *Shadwell*, of the *Wetmore*, under Captain Sandercock, which sailed from Duluth, Minn., during the latter part of Sixth Month, arrived at Liverpool to-day. The *Wetmore* is an inland-built steamer, and her cargo, which consists of 95,000 bushels of grain, is the first grain cargo shipped from a lake port direct to Liverpool without being re-handled. It will be noted that the mail from Duluth, through the Welland Canal and thence down the St. Lawrence River and across the Atlantic. The success of this voyage is evidence that the proposition to establish direct communication between European and other ports, and the port of Chicago is entirely feasible.

Judge Hill, in the Circuit Court at Lebanon, Ind., in a suit for possession of the Mount Bapt Church property has decided that the minority of the congregation, having held to the articles of faith adopted by the church at its organization, are the rightful owners of the property in dispute, and should be put in possession thereof.

Secretary Edge, of the Pennsylvania State Board of Agriculture, says the crop of large fruit will be one of the largest for a number of years, and the crop of small fruit will prove phenomenal. The wheat crop will be the largest for years.

Great rainings were done in Waltham Township, Minn., on the night of the 27th ult., by a wind and hail storm.

Reports have been received of a destructive hail storm in South Dakota on the 21st. Crops in a tract of country 100 miles long and four miles wide were destroyed.

A heavy rain in North Dakota last week insures, it is said, a big crop for this season. As much as 30 bushels of wheat per acre are expected. Fears of a scarcity of help to harvest the crop is the thing that worries the farmers.

The mines of Coal Creek and Breiville, East Tennessee, last week, a number of convict contract laborers, who had been leased out by the State, were driven away by the miners. Governor Buchanan sent out a posse of armed troops to enforce the laws of the Commonwealth. At a meeting of the miners, it was decided to avoid a conflict with the militia by allowing the convicts to return to the mines, with the expectation of the law creating the difficulty will be repeated when the Legislature meets next winter.

Deaths in this city last week numbered 547, which is an increase of 48 over the previous week, and of 167

over the corresponding week of 1890. Of the foregoing, 205 were males, and 249 females; 212 were under a year of age. One hundred and nineteen died of cholera infantum; 54 of consumption; 33 of diseases of the heart; 32 of malarious; 25 of inflammation of the brain; 24 of convulsions; 17 of pneumonia; 15 of inflammation of the stomach and bowels; 12 of diphtheria; 11 of dysentery; 11 of alcoholism; 11 of old age; 10 of Bright's disease, and 10 of nephritis.

Markets.—*U. S.* 4½, 101; 4s, 118½; currency 6s, 110 a 120.

COTTON continued dull on a basis of 8½ c per pound for middling upland.

WINTER WHEAT, in bulk, \$17.00 a \$18.00; **SPRING BAR**, in bulk, \$16.00 a \$17.00.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; do do, extras, \$4.00 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.65 a \$4.90; Western winter, clear, \$4.50 a \$4.75; do do, clear, old, \$4.75 a \$4.90; do do, straight, new, \$4.75 a \$4.90; do do, straight, old, \$4.90 a \$5.10; winter patent, new, \$4.90 a \$5.10; do do, old, \$5.00 a \$5.25; Minnesota, clear, \$4.50 a \$4.80; do do, straight, \$4.75 a \$5.10; do do, patent, \$5.00 a \$5.25

EYE ROLL, offerings were light.

WHEAT, new, Minnesota extra quoted at \$4.15, and choice old do, at \$4.80 per barrel.

GRAIN.—No. 2 red wheat, 98 a 98½ cts. No. 2 mixed corn, 71 a 72 cts. No. 2 white corn, 47½ a 48 cts.

BEEF CATTLE.—Good, 5½ a 6 cts.; medium, 5¼ a 5½ cts.; fair, 5 a 5½ cts.; 4 a 4½ cts.; Texans, 3½ a 4½ cts.; fat cows, 2½ a 3 cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4 a 4½ cts.; common, 3½ a 4 cts.; culls, 2½ a 3 cts.; lambs, 4 a 7½ cts.

WOLLS.—Western, 7½ a 8 cts.

FOREIGN.—Recent statistics show the estimated population of the world to be 1,487,600,000, an increase of eight per cent. in ten years. Europe is the most thickly settled, having a population of 350,200,000, or 101 persons to the square mile.

The House of Commons on the 22nd ult., in Committee of Supply, voted the sum of 500,000 £ as salaries to the relief of the suffering poor of Ireland. The Chief Secretary for Ireland, Balfour, made a detailed statement in regard to this relief, saying that it was the Government's intention that the works should be a permanent means of promoting the welfare of the population. The Chief Secretary said that while he considered the difficulties of the vast system from the extreme north to the south of Ireland, it must be acknowledged that the Government was not wanting in appreciation of its duty.

On the 24th ult., an election held in the North or Wisbeck division of Cambridgeshire for a successor to the late Sir C. W. Selwyn, Conservative, resulted in victory for the Liberals. The result was as follows: Arthur Brand, Liberal, 3,079; Duncan, Conservative, 3,719. Liberal majority, 260. At the last election, Captain Selwyn, Conservative, received 4,109 votes to 3,082 votes received by John Eglby, Home Ruler, defeating the latter by a majority of 1,027.

On the night of the 26th ult., a collision between excursion trains occurred at St. Mandé, France, in which 43 persons are said to have been killed and 104 injured and three carriages wrecked. Both trains were returning from the Bois de Vincennes, and the engine of the second train crashed into the preceding train before the latter had left the St. Mandé Station. The guards' van and the three rear carriages of the fast train were wrecked and caught fire from the gas. The injured occupants were shrieking in despair, and the other passengers hurried to the aid of the grain and assisting them to get to safety. Soldiers also aided the fire brigade to quench the flames and rescue the sufferers, but some of the victims are said to have been drowned by their attempting rescuers. The work of helping the injured was carried on by torch-light. The responsibility for the accident had not been determined.

A German periodical gives statistics concerning the frequency of thunderstorms in various regions of the world. Java has thunderstorms on the average 97 days in the year; Sumatra, 86; Hindostan, 50; Borneo, 54; the gold coast, 48; the East Indies, 32; West Indies, 26; South Guinea, 22; Buenos Ayres, Canada and Austria, 23; Baden, Wurttemberg and Hungary, 22; Nilesia, Bavaria and Belgium, 21; Holland, 18; Saxony and Brandenburg, 17; France, Australia and South Russia, 16; Spain and Portugal, 15; Sweden and Finland, 8; England and the high Swiss

mountains, 7; Norway, 4; Cairo, 3. In East Turkistan, as well as in the extreme North, thunderstorms are very rare.

It is announced that the Italian deficit for the year 1890-91 is about 78,000,000 lire, notwithstanding all the economies introduced.

The Dominion Government has ended Sixth Month 30th, 1891, the amount collected at Vancouver, B. C., as duty on Chinamen entering the Dominion was \$15,568, as against \$3,563 for the year ended Sixth Month 30th, 1890, an increase of \$12,005. The amount exacted from each Chinaman who sets foot in the Dominion is \$120.

The Dominion Government has received information that, owing to the bright crop outlook in Manitoba and the Northwest, the Canadian Pacific Railway Company has ordered 50 new locomotives and 1,500 box cars to transport this season's harvest to the seaboard. On the basis of the estimated yield it will require ten trains daily for seven months to work the crop.

RECEIPTS.

Received for Hannah Yerkes, Phila., \$2, vol. 65; for Rebecca S. Haines, W. Phila., \$2, vol. 65; for Doring the Friend, W. Phila., \$2, vol. 65; for George Brinton, Pa., \$2, vol. 65; for Alice H. Carter, N. J., \$2, vol. 65; and for Sarah Ellen Carter, O., \$2, vol. 65; for Rebecca V. Pugh, Pa., \$2, vol. 65; for Joseph Harrison, Pa., \$2, vol. 65; for Mary Mendenhall, Pa., \$2, vol. 65; for Abram S. Ashbridge, Pa., \$2, vol. 65; for Ann N. Edge, Pa., \$2, vol. 65; for Edith Mott, N. J., \$2, vol. 65; for \$14, being \$2 each, for Stephen Holston, Thomas Holston, Benjamin J. Holston, Edwin Hollingsworth, James McGirr, Daniel M. Mott and Joseph Penrose, vol. 65; for Elwood Spencer, Iowa, \$2, vol. 65; and for William T. Spencer, \$2, vol. 65; for Mary L. Applegate, N. J., \$2, vol. 65; for John T. Hunt, \$2, vol. 65; and for Priscilla Hunt, \$2, vol. 65; for Dr. Charles Williams, Phila., \$2, vol. 65; for Joshua Cope, Pa., 10, being \$2 each, for himself, Sarah A. Gilbert, Albert M. Cope, Dillon Gibbons and Ann Case, vol. 65; for Deborah Satterthwaite, N. J., \$2, vol. 65; for John W. W. Price, \$2, vol. 65; for Richard B. Price and Lydia B. Price, \$2 each, vol. 65; for William Penn Evans, Phila., \$2, vol. 65; for Isaac P. Wilbur, Agent, Mass., \$22, being \$2 each for himself, Mary Booth, John T. Wilbur, Job S. Gidley, James T. Wilbur, Jesse Tucker, Elizabeth H. Eldy, Daniel Rickson, Elizabeth C. Wilbur, and Charles C. Wilbur; for Isabel L. Gifford, R. I., vol. 65; for Edward Sharpless, N. J., \$2, vol. 65; for Elizabeth D. Meredith, Pa., \$2, vol. 65; for Barclay Penrose, N. Y., \$2, vol. 65; for Elizabeth Russell, W. Phila., \$2, vol. 65; for Isaac Leeds, N. J., per Henry B. Leeds, Agent, \$2, vol. 65; for John E. Shoemaker, Phila., \$2, vol. 65; for Joshua E. Howell, Pa., \$2, vol. 65; for Asa Ellis, Agent, Ind., \$10, being \$2 each for himself, Abel H. Blackburn, Ann Haworth, Ezra Barker, and David Stalker, vol. 65; for Margaret P. Warner, Pa., \$2, vol. 65; for William M. Parker, Pa., \$2, vol. 65; and for Josephine Worthington, Pa., \$2, vol. 65; for Rachel S. Parker, \$2, vol. 65; for William M. Winner and Walter S. Reeve, N. J., \$2 each, vol. 65; for Charles M. Cooper, N. J., \$2, vol. 65; for Charles Grimshaw, Pa., \$2, vol. 65; for John H. Webster, Fkfil, Phila., \$6, being \$2 each for himself, George S. Webster and Albert Webster, vol. 65; for John S. Abbott, \$2, vol. 65; for John E. Carter, Gt. B., being \$2 each for himself, Shelter for Colored Orphan's, W. Phila., Elizabeth Thornton, Phila., and Rebecca S. Conard, Pa., vol. 65; for Richard C. Shoemaker, Pa., \$6, being \$2 each for himself, E. C. Shoemaker, Callaway, and Charles T. Shoemaker, vol. 65; for William Y. Warner, Germantown, \$2, vol. 65; for Jacob Roberts, Pa., \$2, vol. 65; for Henry Hall, Pa., \$2, vol. 65; for Ephraim Smith, Phila., \$12, being \$2 each, for himself, Morris S. Cope and Elizabeth Hughes, Pa., Joel J. Smith, Iowa, Dr. Lindley M. Williams, Cal., and Lucar Jacobs, Iowa, vol. 65; for Anna W. Hutton, N. J., \$2, vol. 65; for Charles Stokes, Agent, N. J., \$14.60, being \$2.50 for Prudence E. Haines, to No. 52, vol. 65, and \$2 each, for Rachel L. Atkinson, George Haines, Joseph H. Haines, Joshua S. Willis, Joseph Evans, and George Lippincott, Kirkwood, vol. 65; for Maria E. Williams, N. J., \$2, vol. 65; for Joseph G. Evans and Hannah Evans, Haddonfield, N. J., \$2 each, vol. 65; for Henry A. Knowles, Iowa, per N. H. Knowles, \$2, vol. 65; for Samuel W. Stanley, Agent, Iowa, \$28, being \$2 each, for himself, Stephen Jackson, John E. Hodgins, Robert W. Hall, John, Joseph Patterson, Milton J. Shaw, Pearson

Thomas D. Youm, Zachens Test, Samuel Bedell, Benjamin V. Stanley, Thomas E. Stanley and Morris Stanley, Iowa, and Elwood T. Smyth, Cal., vol. 65; for Isaac Roberts, Pa., \$2, vol. 65; for Hannah C. Moon, Pa., \$2, vol. 65; for Hannah W. Child, N. Y., \$2, vol. 65; for Martha T. Cox, Gtn., \$2, vol. 65; for Mary A. Smith, Mass., \$2, vol. 65; for Zenaide Michener, Phila., \$2, vol. 65; for Anne Roberts, Phila., \$2, vol. 65; for David Darnell, N. J., \$2, vol. 65; for E. Tomlinson, N. J., \$2, vol. 65; for Israel Morris, N. J., \$2, vol. 65; for Joseph W. Gardner, N. J., \$2, vol. 65; for Dr. Samuel N. Troth, Phila., \$2, vol. 65; for Rachel R. Willis, Phila., \$2, vol. 65; for Anna Mary Warrington, Pa., \$2, vol. 65; for T. Francis Warrington, Gtn., \$2, vol. 65; for Deborah Paxson, Pa., \$2, vol. 65, and for Elizabeth Paxson, \$2, vol. 65; for Frederick N. J., \$2, Paxson, \$2, for Hannah Pannost, \$2, vol. 65; for Abigail C. Furman, Phila., \$2, vol. 65.

Remittances received after Third-day evening will not appear in the Receipts until the following week.

DIED ON the 21st day of Ninth Month, 1890, MARGARET M. wife of Alfred E. Conland, age thirty-eight years, a member of Rich Square Monthly and Cedar Grove Particular Meeting of Friends. She was a loving and devoted companion, and a good neighbor. She bore her last illness with great patience and Christian fortitude, but passed through much conflict before she was made unconscious by her family, with the result that she died in much affliction. A short while before she was taken sick, she remarked to her husband, "I think my time here is very short, but I feel assured that my end will be peace, for now I love everybody." The day before her departure, after having revived from a severe attack, she took her husband and friends, and said, "My very dear one, I must leave thee. Please give me up, for I am suffering so much. My sufferings will soon be over; it is not kind in our Heavenly Father to permit us a home in heaven, where we can meet again, where parting will be no more? Say, will these be there?" While she loved ones, and friends, do mourn her loss, and much as we feel assured that she has entered that beautiful city whose walls are salvation and gates are praise.

—, at his residence, near Pleasant Plain, Jefferson Co., Iowa, JOEL C. PAXSON, aged about seventy-two years, a much esteemed member of West Branch Monthly Meeting (Conservative Friends), Iowa. He came to Iowa in 1839, and located where he resided until his death, Seventh Month 7th, 1891. He was a man of strict uprightness and integrity, ever ready to lend a helping hand to those in need, and his loss will be deeply felt by a large circle of friends, and acquaintances, as well as his own family.

His health had been failing for some months, and he felt that it was nearing the terminus of life's journey, to which period he looked with calmness until it was reached, when he quietly passed away, he has expressed that he felt nothing in his way, and would manifest no anxiety at his death. His right turn of mind it would all be right.—*Friends' Review* please copy.

—, at her late residence in Philadelphia, Fifth Month 8th, 1891, REBECCA H. WILLS, widow of Jacob Wills, in the seventy-eighth year of her age. A member of the Monthly Meeting of Friends at Pleasantville, in the Western District. Formerly a member of Upper Evesham Monthly Meeting of Friends, New Jersey.

MARRIED, on the 9th of Seventh Month, 1891, Friends' Meeting-house, Chappaqua, N. Y. OTTENSIE FOSTER, son of J. B. and M. E. Foster, of Pleasantville, N. Y., and MARY ANN, daughter of Charles E. and A. J. Conklin, of the former place.

NOTICES.

WESTWORTH BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin on the 1st of Month 1, 1891. Parents and others who intend to send children to this school, will please make immediate application to J. G. WILLIAMS, *Sup't*, Westtown, Penna.

FRIENDS' LIBRARY.—During the Seventh an Eighth Months, the Library will be open on Fifth day afternoons, from 3 to 6 o'clock.

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THE FRIEND.

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For "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 3.)

1802.—In the Seventh Month of 1802, being then a little over fourteen years of age, I was removed from the school [Westtown], having been there about two years and nine months—and being rather young to be placed an apprentice, my father got me into a counting-house of two Friends, in the flour business, in order to acquire some knowledge of book-keeping.—Their store was on the wharf, and when there was nothing urgent in the business, my inclination led me into the company of persons whose sentiments and habits were not congenial with a religious life; and thus, had it not been for the mercy of my Heavenly Father, I was in great danger of entering rapidly the broad way to destruction.

In my new situation I had many temptations to war with, from within and without. The business of a store that was much frequented, subjected me to intercourse with those who knew little or nothing of the work of religion, and a volatile, active spirit often led me from under the cross into converse with such, by which I suffered loss. I was much separated from the care of anxious and exercised parents; and though I was afraid of close intimacy with young persons who were of a libertine class, yet more or less I was drawn into company of two of them residing near the store; but their wicked habits and conversation created a dread in me of being joined to and carried into their depraved practices.

One fine winter evening, my master's sleigh and horses having been out, he told the apprentices we might take a ride, and accordingly, with one of these young men, we set off and rode out a few miles to the banks of the Schuylkill, when this young man proposed we should go out to a tavern and get something to drink. This was a new proposition to me, upon which I hesitated—having never been accustomed to go to taverns, or drink anything like ardent spirits. We got out of the sleigh, but I did not move from the side of it; and while hesitating, the countenance of my father presented to my view, as though he had suddenly appeared before me, which immediately conveyed the idea of disapprobation; and I gave my voice against going into the tavern; and we accordingly resumed

our seats and rode home. This was an evidence of the watchful care of the unslumbering Shepherd of the sheep, in bringing to my mind the conviction, that were my father present, I would not dare to go into such a place—and further, shows the importance of the circumspect deportment of parents before their children, and of the application of salutary restraint towards them.*

Notwithstanding I had been thus far carefully educated and watched over by my parents, attended steadily the meetings for worship to which I belonged, and had been taught in the principles of the Christian religion as set forth in the New Testament, and in the writings and journals of Friends: believing that Jesus Christ was the Savior of the world—that He died for all mankind; and who would save all who were obedient to Him: that my Heavenly Father, who is almighty, saw me wherever I was, and every thought and every action that I did, and by his Holy Spirit in the heart, convicted me for sin, bringing me under the fear of death and everlasting torment; but gave peace whenever I resisted temptations and did right, yet, so far as I can remember, I had never yet had a full sense of my lost condition, and the necessity of an entire change of heart, in order that I might be brought into his favor, and sanctified so as to be fitted for spiritual communion with Him. My father frequently read the Bible to us, as well as other religious books, particularly on First-day. One evening, when collected for that purpose, I read to the family William Leddra's epistle, written the day before he was executed. It had a very powerful effect on me, tendering my heart in an unusual degree, and bringing me to trembling, under which I was favored with an extraordinary visitation of heavenly love, producing a sense of my sinful, impure condition, and fervent desires after holiness—that I might become changed, and hereafter live a life of acceptance with my Heavenly Father. I had never had the same view of myself, nor felt the same willingness and desire to dedicate myself to Him as at that time.—The savor of it continued many days. The light of Christ shone clearly into my heart, showing me that many of my habits were contrary to the Divine purity, and must be abandoned—that many of my words were light and unsavory, and a guard must be placed at the door of my lips. Love flowed in my heart towards my gracious Almighty Parent preeminently, and then towards all men as brethren and creatures of the same all-powerful hand. I desired above all things to be with Jesus, and to know Him to continue with me; and at the time it seemed as if He did converse and

to manifest himself in a clear manner, so that his countenance was lovely, and I walked under his guidance and protection with great delight. It was the baptism unto repentance, the day of my espousals—the beginning of a new life; and while favored with these heavenly feelings, I thought nothing would be too hard to part with in obedience to the will of my Saviour.

From this time I began to love retirement and serious meditation, and to present myself in the presence of the Lord to partake of his favor, and to know my strength from time to time renewed.

Having never been accustomed to keep much company, and believing that a retired life was best for me, I contracted very little intimacy, excepting with one or two persons of a serious character. Our business required attention until ten o'clock in the evening, and when it was my turn to be at the store at night, if the business admitted of it, I passed the time in meditation, and reading religious, historical or scientific works. I had frequent conversation on points of doctrine with an orderly young man, a Methodist, apprenticed in the neighborhood to the same business, and a few times accompanied him to their meeting out of curiosity to observe their mode of worship; but I never saw anything among them that attracted me, or produced any dissatisfaction with my own religious profession. On the contrary, in some of their prayer-meetings, the passions appeared to be much exerted, and their efforts to convert persons from their evil ways, that they might "get religion," as they call it, seemed to operate much through the nervous system. Familiar association with other professors, or attending their meetings, appears to me quite improper for members of our Society. Those whose feelings are lively, may be caught by the excitement, and receive a bias which may unsettle them for a long time, perhaps through life. If we keep to our Divine Lord and Master, He will instruct us in the mysteries of his kingdom, and nourish with the bread and water of life which He gives, by which the inner man will be strengthened, and the soul made wiser than all teachers who are acting in their own spirit.—"He that drinketh of this water, shall thirst again;—but he that drinketh of the water that I shall give him," said Christ, "shall never thirst, but it shall be in him a well of water, springing up unto everlasting life."

The dignified station of a minister and messenger of the Gospel of Christ, for the purpose of gathering souls to Him and exalting his name and kingdom among men, was opened before me, and I fully believed that all who are rightly placed in that honorable office, are made ministers by Christ himself; and what they preach should be from the direct openings and communication of his Spirit in the heart, who only knows when his flock need instrumental help, and what is suited to their respective conditions. These things I was favored to see in the light of the Lord Jesus, and at times I felt as if I could stand forth as a servant

* The admonition contained in the foregoing note, may apply to any and every case, where young people are tempted to do that—whereupon W. E. so wisely "hesitated"—which would be disapproved by concerned earthly parents, especially so by our Omnipotent Father in Heaven, who is continually watching over us for good, and whose blessed Spirit is our spiritual reprover and infallible guide into all truth.

under his authority to proclaim the glad tidings of life and salvation, and gather souls into the Gospel net.

(To be continued.)

The Lives of Early Quakers.

That busy noise of controversial propaganda to which we listen across the centuries, must not make us forget the quiet daily life of the Quakers, which was its most effective argument. Much of this, from its nature, could not be recorded in history; but here and there we catch glimpses of the extraordinary fidelity to principle which characterized this people. It was their habit to bring every part of their behavior to the test of the Light, and to reject all which could not bear the pure celestial ray.

In their commercial dealings, they upheld a standard of probity which at first incurred suspicion from its very strangeness. William Edmondson found that the Friends' strict rule of verity, which would at once ask or offer the price intended to be given or taken, was a hindrance to doing business. "In those days the keeping one price in selling goods was a great stumbling-block to most sorts of people, and made them stand at a distance from buying for some time, until they saw farther into the justice of the manner thereof."

These Quaker shop-keepers carried the Light into their shops, and actually made the goods they dealt in, matters of conscience. Gilbert Latcy, a fashionable West-end tailor, who had been "in great business in the world," and who had a large connection among persons of rank and quality, whose apparel he had been accustomed to set off "with much superfluity of lace and ribbons," after he became a Quaker, found out that his conscience would not suffer him to aid and abet this extravagance, nor permit his servants to do so. He made his conscience the measure by which to cut his customers' coats. Naturally the customers objected; his business decayed; he was compelled to dismiss his workmen, and the prospect of having to become a journeyman himself stared him in the face.—Honest Gilbert escaped this hard fate somehow; probably as the Quakers increased in number, they found their way to his shop. Atkinson and Armstrong, doing business on the Scottish border, not only declined to smuggle, as was common around them, but refused to sell "such striped and gaudy cloth as was not seemly for Friends to wear."

Christopher Story tells us, that "honest Friends, of what employment soever, were then concerned to be testimony-bearers in the way of their trade and business; and though it looked for a time as if it would hurt their trades—yet, as Friends were faithful and persevered in a meek and quiet spirit, they prospered; and though some had but little when they were convinced, their endeavors were blessed; for being diligent in the management of their words and promises, they gained credit in the country." The time came when people would inquire for a Quaker tradesman or artisan. Then the Quakers grew rich, and wealth sapped the fortress which persecution and poverty had assaulted in vain. But that was in the after time. In this first age, honesty and industry, frugality and brotherly kindness, reigned among them. F. S. TURNER.

Nothing is more important in the mental training of a child than the bringing him to do what he ought to do, and to do it in its proper time, whether he enjoys doing it or not.

FROM "THE S. S. TIMES."

An Outing Among the Peaks of India.

BY HARRIET M. OGDEN NEVIN.

Among the most striking wonders of nature are the snowy Himalayan Mountains, as seen from some of the hill-stations in India. Although these peaks are the highest in the world, and are covered with everlasting snow, and their summits are miles away from the places to which the Indo-European resort during the heated season, people always speak of a trip to them as going to "the hills," never to "the mountains."

A visit to India, without at least a glimpse of Mount Everest, the highest of these peaks, and, consequently, the highest mountain in the world, would seem like a visit to Rome without seeing St. Peter's. So, one bright winter afternoon we left Calcutta for Darjeeling.

The Indian steam-cars differ greatly from ours, and are arranged exclusively for warm weather. Three ladies can always command an entire compartment to themselves when traveling over night, and generally during the day, although it is generally intended to hold six or eight. The cars are not very comfortable, unless you wish to recline; for the seats run along the sides under the windows, and, in order to look out at all, you must sit with your feet up on the seat, and leaning against either end of the car. Even if you desire to sit with your back to the window, the seats are so wide, and covered with such slippery leather, that one is constantly sliding down. Small bath-rooms often adjoin the compartments, with a shower-bath attached, which you can use whenever you please. At the other end of the car is frequently a space for baggage, as you have to carry everything with you that is needed at night, in the way of bedding and rugs. Hanging sometimes at the windows are "cuscuss tattles," or grass mats, that are kept wet in summer, so that the air blowing through them may keep the compartment cool.

Soon after we left Calcutta, our ride began to be a pretty one—past clumps of large tree-ferns, by groves of bananas, palms, and the exquisite feathery bamboo, with many brilliantly plumaged birds darting in and out among the branches, or perched high above us on the telegraph wires. Then we would pass large fields of tobacco, or plantations of rice, with the scantily attired natives wading in the marshy ground, gathering in the harvest.

Damookda Ghât was reached early in the evening, and a boat was taken to cross the dirty but sacred waters of the Ganges to Sara Ghât. Here a narrower gauge road awaited us, and we spent a comfortable and very cool night, requiring all our wraps to keep us warm. At Saliguri we partook of a good breakfast, and then we made the last change of our journey to funny little open cars, with awnings over the top, running on a road the gauge of which is only two feet.

Before we started we had a fine view of snowy Kinchinjunga, 28,256 feet high, the second highest mountain in the world. We soon lost sight of the snows, but had beautiful views of peaks clothed with green to their summits, and of the pretty Balasun valley and river. The Mahanuddy River was crossed by a high bridge; the river was far below us, and nearly dry then, but in the rainy season it often overflows the bridge. The narrow road up the mountain is really a marvel of engineering skill. There are so many curves that at no time is all of the little train

straight on the track, and yet there is not a tunnel anywhere. But there is an almost bewildering succession of small circles, loops, and figures-of-eight, and several places where they cannot turn, but must run forward, then back on to another track, and forward again on a third.

The ground is so treacherous during the rainy season, and there are so many landslides at that time, that they have to deal gently with it; and although the road is only fifty miles long, it takes nearly a day, about seven or eight hours, to run either up or down. The grade is so very great at any point; and it was most amusing to see them, when we were hardly aware that we had commenced to ascend, have two men to run ahead of the engine to brush the leaves from the track before the little train could get along at all.

We passed through many native villages of the Lepchas, the aborigines of the hills, who look extremely like Mongolians, and of the Nepalese and Bhooteas. A great deal of jewelry is worn by these people—turquoises and coral abounding—and occasionally necklaces of rupees strung together. Then too, they use considerable paint, and go to the stations draped in fine cashmere shawls, beautifully colored.

As we steamed slowly along in our little train, it was interesting to watch the curious people, and to pass through the large tea plantations, with the tea in every degree of growth in bloom and being cut. We arrived at Darjeeling, 7,200 feet above the sea, about four o'clock in the afternoon. We climbed up a steep little hill to our hotel, "The Woodlands," and were given pleasant rooms, affording, they told us, a magnificent sight of the snowy range, but all was then clouded in mist; and we retired to rest, with gloomy forebodings of what the people in Calcutta had warned us. A dense mist and drizzle baffled us all the next day. We were delighted when we arose the following morning, however, to be told that it would be a beautiful day for our excursion.

Directly after breakfast we started for Sinchul, some of us on excellent little mountain ponies, with attendants to lead them, and some in "dandies"—a queer contrivance with long handles—looking like a coffin without any lid and carried by four men. When we first started before sunrise, the mountains were in the clouds but, shortly after, some dark shapes began to make their appearance, and a discussion arose as to their nature. One thought them too high to be anything but clouds, while another thought them certainly too high not to be snow-capped. Whilst the discussion was at its height, the sun arose, dispelling the mist—and imagine our amazement when we saw that these were only the dark, green-clad foot-hills, and far, far above them towered the masses of eternal snow in all their glory. The sense of height and grandeur was almost overpowering, and we could only gaze at the wonderful scene in silence, lost in a consciousness of the mighty works of God!

Below us nestled the pretty little town, with houses covered with roses and other flowers in full bloom. Then came the foot-hills clothed in vivid green, and then, far above, Kinchinjunga, and the rest of the mighty range—the peaks about 28,000 feet high, and looking close at hand, although forty miles away. For an hour and a half we rode up the mountain winding backward and forward—and all the way to Sinchul fine views of mountains, hills, and valleys were given us. At Sinchul we walked out on a barren, rocky plateau, and from there

had a magnificent view of Everest, 29,002 feet high, the highest mountain in the world.

It was surrounded on all sides by other peaks closer to us, and so seemingly almost as high. Then we walked to the summit of Tiger Hill, and had a much more extended view, seeing all around the horizon. As we went up the hill, we saw a tiger's tracks, but caught no glimpse of the animal itself. At last we had to tear ourselves away from the magnificent scene; and, soon after we started on the descent, a heavy mist rolled in, and hid mountains, hills, and town from view, as if it were too marvellously beautiful to be long vouchsafed to human eyesight. On the way down, one of the dandypoles broke, and the occupant was only saved from coming roughly to the ground by the strength and dexterity of her bearers.

Later in the day we walked to Birch Hill, past the Governor's house, and the pretty bungalows embowered in roses, and enjoyed lovely views of the hills and picturesque little town, with its bazaars in full play; but it was too misty for any further sight of the mighty snows.

As we ascended the trail on the way to Simbul that morning, a jackal came rushing by our ponies' feet, and plunged into the dense underbrush on the other side of the road—that, and the tiger's tracks, making us realize a little more vividly that we were indeed in the heart of India. The next morning, another clear sunrise was vouchsafed us, and we once more, and for the last time, saw the Indian mountain snows in all their unequalled glory and majesty. As we returned to Calcutta, some of the party were "trolleyed" down the mountain—a process like coasting than anything else, with a wheeled truck instead of a sled, and car-tracks in place of snow and ice. And so we retraced our steps, spent another night in the cars—so different from our sleepers—and arrived in Calcutta about noon of the following day.

RIVERTON, N. J.

THEY ARE OF GOD.—"It is in my heart to eave behind me a testimony to the Truth. In my youth, when dead in trespasses and sin, and walking according to the course of this world, although in my infancy educated in an esteem of those precious testimonies borne by George Fox and his fellow-laborers to plainness of dress and address, I contemned them in my heart and departed from them in practice. When I was awakened to a sense of my lost and miserable state without a Saviour, I embraced them with all acceptance in their strictest forms, and have not since deviated from them, either in sentiment or practice, not for an hour. *They are of God* and will be established in the earth, when he crown of pride shall be cast down and the glory of all flesh abased. Nevertheless, let none, who by the influence of education or any other means, invariably adhere to them, glory in, or alue themselves upon a bare exterior conformity to these truths; while the inner man of their eart is full of pride, self-preference and ravening after the unrighteous mammon."—*Samuel Coet.*

AN INHERITANCE IN HEAVEN.—H. Kirk-White was so thoroughly impressed with a sense of the importance of his Maker's favor, that he said he would willingly give up all acquisitions of knowledge and all hopes of fame, and live in a wilderness unknown till death, if by so doing e could insure an inheritance in heaven."—*Selected.*

The Resurrection.

"Secret things belong unto the Lord, our God, but those things that are revealed belong unto us, and to our children forever, that we may do all the words of this law."—*Deut. xxxii. 29.*

These are the words of Moses, the servant of God, who wrote the first five Books of the Holy Scripture, and through whom the law was given to the Israelites. God, through Moses, had revealed much of his Divine will (to the Israelites) sufficient for their salvation, if they kept the law. Yet, as time rolled on, it pleased Him to unfold more and more the blessed purpose of his will, to gather all things, both in heaven and in earth, to himself in Christ; and faintly as it were, revealing to his people the glories of the world to come. He set before them the present benefits of blessing in a fruitful land, as a reward for faithfulness. The Sadducees approached Jesus concerning the resurrection. They rejected all Scripture but the Pentateuch, and denied any resurrection or angel or spirit, and as a necessary consequence, any future state in heaven or in hell. But Jesus unanswerably demonstrated to them from the inspired writings, which they themselves acknowledged, that there is a resurrection, even though Moses may not have particularly treated of that doctrine, like as the Book of Esther, though not once mentioning the name of God, yet declares loudly of his superintending providence. Now, the doctrine of the resurrection is one almost universally held by Christians, for what else could have supported them amid all the cruel sufferings which they were at one time called to endure: "for if in this life only we have hope, we are of all men most miserable." But God hath by the testimony and doctrine of Jesus and of his apostles, who themselves talked with Moses and Elias on the Mount, by the resurrection of the saints who appeared unto many in the city, and above all, by the resurrection of himself and his ascension into heaven, beheld by many witnesses, left the matter beyond cavil. And here we would gladly leave the matter were it not that some in these times would trouble the church by seeking to be wise above that which is written, and making their assumptions an important article of belief, whereas it may well be said to them as the Lord said to the Sadducees, "ye do err, not knowing the Scriptures, nor the power of God." *Matt. xxiii. 29.* Neither would this error assume the importance it does, were it not a first stepping aside from the path of Truth, and as such the root of still greater departures. Then what say the Scriptures? for what is not consonant with their teachings is not from the Spirit that gave them forth.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul" (*Gen. ii. 7*); and it was said to him, "of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." *Gen. ii. 17.* So man possesses evidently a natural life of the body, common with other living creatures, and a spiritual life which was capable of enduring temptation, which it did and succumbed thereto, and died to the Divine life and image in which man was first created. Again was it said to Adam, "till thou return unto the ground; for out of it was thou taken; for dust thou art and unto dust thou shalt return." *Gen. iii. 19.* Solomon asserts the same distinction (*see Eccles. iii. 19-21*), "that which befalleth the sons of men befalleth beasts; * * * all go to one place; all are of the dust, and all turn to dust again." But of the spirit, He saith, "Who knoweth the spirit

of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Again, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." *Eccles. xii. 7.* To King David was given a more glorious revelation of his great successor, of whom He prophesied, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption," and yet the Jews well knew that the natural body of David moldered in his tomb. From the archaeological relics of the Egyptians, we can have no doubt that they held the belief of the resurrection of the natural body, and individuals may have thought this amongst the Jews, though their Scriptures were silent on the matter, but when we turn to the teachings of the New Testament, we find such a view strongly controverted.

Our Lord himself says that in heaven, "they are as the angels in heaven," whom we are told are ministering spirits. Did not Stephen, the protomartyr, on looking up, see Jesus standing waiting to receive him, when he cried, "Lord Jesus receive my spirit," and did the bereaved brethren not carry the body of their beloved brother to the grave? And Jesus said, "He that believeth in me shall never die." But this could not be spoken of the body.

Again, those who would affirm that the same body which we now occupy will rise again, must assuredly know how we shall appear, whereas the beloved Apostle John most emphatically declares, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." *1 John iii. 2.* From this it is plain our future body and its nature is one of the secret things belonging unto God, and not revealed unto us, as in no ways essential to our salvation, and, therefore, for any one to affirm the necessity of believing a supposed solution of this secret, is a burden which they unwarrantably lay on men's shoulders, for they presume to be wise above that which is written, and such too often soon learn to despise what is written. John in his apocalypse saw "under the altar the souls of them that were slain for the word of God, * * * and white robes were given unto every one of them." *Rev. vi. 11.* But it is the Apostle Paul who is more especially the Apostle to us, Gentiles, who hath treated of this doctrine most lucidly and fully (*see 1 Cor. xv.*), from which it is seen doubts of this great doctrine had already risen through misconstructions of unlearned ones. "But some will say, How are the dead raised up? and with what body do they come?" The modern body resurrectionist would promptly reply, "With this same body. Not so Paul. To such he says, 'Thou fool, that which thou sowest is not quickened, except it die, and that which thou sowest, thou sowest not that body which shall be, but bare grain—it may chance of wheat or of some other grain. But God giveth it a body, as it hath pleased Him, and to every seed his own body. He goes on to show that there are terrestrial and celestial bodies, but that the glory of one differeth from the glory of the other. But He strikes at the root of this carnal theory when He says, 'Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption' (*v. 50*); and in perfect unison with the passage already quoted from the Revelation of Jesus Christ, which He gave to us by his servant John, is the saying of this same Apostle Paul to the Corinthians, "If our earthly house

of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven; if so be that being clothed, we shall not be found naked." 2 Cor. v: 1-3.

In conclusion, let us not be vainly desirous to know the manner or character of this resurrection, since it appertains to another and an eternal world, and God in his wisdom has withheld such knowledge, but let us rather seek to assure ourselves that we, who were dead in trespasses and sins, have awaked to righteousness, and sin not, for "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years" (Rev. xx: 6). And if we are ever permitted through Divine and unmerited mercy to "awake in his likeness, surely we may be satisfied, and leave all else with Him who doeth all things well; and rather than judging each other uncharitably concerning that for which we have no data, let us with reverent thankfulness praise the goodness and grace of our Lord Jesus Christ, who himself tasted death for every man, and hath robbed death of its sting—so that we can look upon the remains of the dear departed ones and rejoice through our tears that they have fallen asleep in Jesus.

W. W. B.

Cochise, the Apache Chief, and Peace.

BY L. E. DUDLEY, SUPERINTENDENT OF INDIAN AFFAIRS.

The expedition of General Kearney through New Mexico to the Pacific Coast, in 1846, first brought the citizens of the United States into contact with the Apache Indians; although their near neighbors, the Mexicans, had known them for nearly two hundred years. Magnus Colorado was then the chief of all the tribes of Apaches. Cochise was captain of the Chiricauha band, and war chief of his brother-in-law, Magnus Colorado. Some years after our occupation of the country, Magnus Colorado, Cochise, and many other prominent Apaches, with their families, were enticed into a corral at or near Fort McLean, now abandoned, in Southwestern New Mexico. Once safely within the corral and separated from their arms, the soldiers were ordered to fire upon these defenceless people—men, women and children. Nearly all (I think all but Cochise,) were killed, Cochise escaping, severely wounded. Through treachery, his chief and all the members of his own family had been killed; and is it a wonder that Cochise soon made the surrounding country extremely dangerous for white men?

Cochise at once rallied all the Apaches he could reach, and began a bloody war upon the whites. No road was safe to any traveller unless protected by an invincible armed escort. The Overland Stage Line then ran through Southern New Mexico, passing through Apache Pass, which is in the Chiricauha Mountains, and had always been the home of Cochise. The road through this pass winds about through mountains for five miles, sometimes ascending the steepest of steep hills, and again descending into the deepest valleys, with rocks overhanging it on either side. Behind these rocks, Cochise and his tribe lay in ambush hundreds of times, and waited for the unwary traveller. It has

been estimated that four hundred men are buried in Apache Pass who met their death at the hands of the Indians. More than once bodies of troops have fallen into his terrible ambushade, and many a brave blue-coat has been sent to his long account by an arrow or bullet, which found its way to his heart from behind one of these fearful rocks. Eastward, for nearly a hundred miles, the road was watched by these terrible avengers. Cook's Cañon is another death valley, and has many and many a time been the scene of terrible carnage.—Travellers, grown bold because the Indians had not appeared there for a long time, have first become aware of their return by a fatal shower of arrows and bullets.

In the early days of the Overland Mail, a distance of one hundred miles was traversed by an open coach, with horses or mules; and the road was for a long period so dangerous, that men were paid one hundred and fifty gold dollars for a single trip; and it has been said that these men, whose cupidity induced them to accept this dangerous employment, generally lived to make only about three trips.

In many fearful conflicts with the troops, Cochise lost numbers of his best warriors, and frequently escaped by means which seemed, to his own superstitious people, and sometimes to his soldiers, miraculous. Once, when dangerously wounded and his horse killed under him, and with the troops but a few yards distant, he disappeared, only to return to his work a short time after. These escapes caused his tribe to look upon him as something more than human, and, without exception, they believed he had a charmed life and could not die. And this opinion they held until they saw him cold in death.

These fearful raids upon travellers along the line of the road, were varied by attacks upon settlers, and frequent incursions over the border into Old Mexico, and for a hundred miles along the northern frontier of Sonora, the inhabitants found Cochise a dangerous and unprofitable visitor.

In the year 1868, the new Indian policy was inaugurated, and means were found to treat with Cochise. The negotiations resulted in his abandoning his warlike career, and himself and his people taking up their abode upon a reservation in the valley of the Allamossa, about twenty miles in a direct line from Fort Craig. For two years peace reigned. Some depredations probably were committed; but the change was a great one, and gave satisfaction to all.—But white men had constructed a town upon what was to be the reservation, before it had been formally set apart as a home for the Indians, and demanded fabulous sums in payment for their improvements; and the Rev. Vincent Collyer, who had been sent out as a commissioner to arrange the matter, selected another reservation, one hundred and twenty miles further west, and ordered the removal of the Indians thither.

There were many objections to the new location. Cochise objected to being placed so near his old enemies, the Navajos, as well as to the country selected; but it was believed that the teeth of the old dragon had been drawn, and no fear was felt by the inexperienced men who had charge of the removal. But when the time came to move, it was found that Cochise had already moved himself and gone back to his old haunts. The Indians who did not belong to his own particular band, remained, and were removed to Tulerossa, from which the

writer secured their return to Allamossa, three years later.

When Cochise left Allamossa, he went believing that the promises made him had not been kept, and at once entered upon his career of warfare again. Pursued by troops constantly, he was able to outwit them; and for months Fort Bayard, in New Mexico, was surrounded by them. No one dared to ride out of the post without an escort, and several unwary persons were killed within sight of that military stronghold.

Finally, General O. O. Howard was selected by President Grant to take the Indian affairs of our Southwestern frontier under his personal supervision, and through his fortitude and untiring zeal, he was enabled to do what all the troops on duty in that region had failed to accomplish. With one man for a guide, General Howard, at the peril of his life, penetrated to Cochise camp, and succeeded in making a treaty with the old warrior, which was never broken while he lived, nor by his people, until it had first been broken by an agent of the Government.

The writer first visited that section of the country a few months after General Howard had completed his negotiations, and found the people, almost without exception, bitterly hostile toward the one-armed general, for having made peace with their terrible foe. The universal desire was to have a war of extermination declared; and no one believed that Cochise would keep the peace that he had made. But the sequel proved that General Howard was right; and when, two years later, the writer was sent to remove these Indians, he found the citizens almost universally opposed to such an attempt. All agreed that Cochise had been faithful to his word, and that no depredations had been committed on our side of the border.

The reservation set apart for Cochise, by General Howard, embraced the Chiricauha and Dragon Mountains, with the valley four miles wide lying between, from Apache Pass southward to the Mexican line, the reservation being about forty miles wide and sixty long. If the same understanding which General Howard secured with Cochise had been reached twenty years earlier, more than a thousand human lives and millions of dollars' worth of property might have been saved.

To the last, Cochise entertained the greatest love and affection for General Howard. His spoke of him as a soldier who dared leave his troops behind and come and visit him alone, when to do so might have caused his death.—He regarded him as the personification of truth and fair dealing. The introduction which put the writer upon the best possible terms with Cochise, was a *carte de visite* of General Howard and himself, taken together, and no better recommendation could have been found. Cochise kissed the picture of General Howard, and continued to look upon the representation of the beloved features as long as he retained consciousness.

◆◆◆
A Saving Regeneration.—Since nothing short of the grace that came by Jesus Christ can effect in us a saving regeneration, its inward guidance, therefore, is the most important principle of the Gospel dispensation, and is the surest rule for our faith and practice, since it cannot lead into error; and furthermore, is that for which all Christians ought most zealously and watchfully to strive after and to obey.—Selected.

FOR "THE FRIEND."

A HYMN OF PRAISE.

For all pleasant social hours,
For earth's beauty and its flowers,
We thank thee Lord.

In all trials, all temptations,
Greater griefs and small vexations,
We need thee Lord.

For thy Son whom Thou hast given,
For the blessed hope of Heaven,
We praise thee Lord.

For thy leading in our blindness,
For thy own great loving kindness
We love thee Lord.

For a purer, nobler being,
For a faith from doubting freeing,
We ask thee Lord.

For the past, though it has faded,
For the future, dimly shaded,
We trust thee Lord.

All through life where'er we're going,
E'en to death's dark river flowing,
We want thee Lord.

For whate'er our souls are needing,
With our earnest heartfelt pleading,
We pray thee Lord.

F. S. G.

FOR "THE FRIEND."

MADCAP MINNIE.

What shall we do with our youngest?" sighed Grand-
ma,
Minnie the wildest of all in the nest,
Minnie with cheeks like the red russet apples,
Minnie whose black eyes were never at rest;
Dimpled and loving, but wayward and roving,
Ever of frolic or mischief in quest.

Now we are old, we resemble the children;
Join in their laughter and joy in their plays,
Fear to correct them, for fear they should sorrow
For her who brightened their infantile days.
Oh, if she only lay dead, then our Minnie
Might have grown up with more womanly ways."

"Bless us," cried Grandpa, "there's many a changing
Bere the Spring's blossoms grow into the fruit,
Tide we'll fear for the buds and the flowers
Seen in our orchards, if sure of the root,
She is but twelve, let her still be 'our baby,'
Munching this logic with stamp of the foot."

"What if she's nimble of foot as the roebuck?
What if she climbs up the trees like a boy?
What if a tomboy, the wildest in gambol?
Is she not ever our comfort and joy?
Nay, shall we miss the bright hues of life's sunset,
Cause the small gnats of decorum annoy?"

"Then thro' our land came the storm-king that summer,
Rolled 'neath his chariot the thunders loud crash,
Flashed in his pathway the red lightning's glimmer,
Oh, shrieked the wind 'neath the cut of his lash.
All of the sky was now shrouded in mourning;
Down poured the rain with monotonous splash.

"Then a short respite, the sun peeping shyly,
Bore the day sleep in a mantle of gloom;
Entered the thunder, and searching, affrighted,
All sought our Minnie from room unto room,
Searched, but we found not, and down swept the tem-
pest,
Rushing and tearing with horrible boom,
Minnie had hastened on reaching the railroad,
To where a bowlder hung sombre and black;
For cherished refuge, but now, to her horror,
Lying torn up, right alongside the track,
And the express train would shortly be coming
Bound that same curving with none to warn back.

"Forward sprang Minnie, unheeding the tempest
Now raging round her with horrible roar,
Heaven only knows how she crossed o'er the trestle
Where never-ceasing the dark waters pour,
Clung to the cross-ties with hands groping blindly,
Crawled on her wounded knees, bleeding and sore.

Now o'er the track, 'tis one mile to the station,
Onward she fled, but the storm sped more fast,
Dashed in her face, tore the shawl from her shoulders,
Shrieked in her ear, but more loud than the blast,
Shrieked out the engine afar in the distance,
Shrieked for the homestead 'twas hastening past.

Into the station a small figure darted,
Panting and breathless, and dripping with spray,
"Stop the express there's a rock on the trestle,"
Such were the words ere she fainted away.
Out sprang the master, his hand on the signal:
"People and engine were rescued that day!"

Oh! how they sobbed as they bent o'er our Minnie,
Raised the bedraggled and shivering form.
Oh! how we smiled when they bore her safe homeward,
Cheerful and thankful, and clothed dry and warm.
How the kind neighbors all anxiously hastened
To see if "our Madcap" was hurt by the storm.

Minnie is now a sweet womanly maiden,
Thoughtful and loving, the pride of our town.

Was it the golden watch, gratefully given,
Token of praise, dearer far than ransom;
Was it the thankful prayers offered to heaven?
Or her grave peril that sobered her down?"

N. CAROLINA.

F. M. S.

FROM THE "LONDON FRIEND,"
Dancing.

Dear Friend:—It has been brought to my
knowledge that some young Friends in and
about London, have formed a "dancing club,"
to which none but members of the Society, or
those connected with it, belong.

It is but natural that we young Friends
should begin to question whether an amusement
such as dancing is not lawful for us as well as
others. I maintain it is right that we should
question this, and amongst others have done so.
After a short time of wavering, during which I
placed dancing in my "doubtful" list, I came
to this conclusion—that it was harmful on the
following grounds:—

1st. That it would do me spiritual harm. I
felt that, like many others, I should grow pas-
sionately fond of the amusement; that an oc-
casional dance with my friends would not satisfy
me—I should need balls and dancing parties.
These entail much expenditure of time and
money, and of more thought on dress, both of
self and others, than seems consistent with the
high calling of a Christian. We are so much
drawn by the things of sense, that it is difficult
to keep pure and unsullied our communion with
Christ, when we are occupied by a pleasure so
absorbing as dancing, which seems to lead on to
other pleasures of a dubious nature; and I
knew that for me the outward excitement would
dim the light which I cannot see with my out-
ward eyes.

2nd. That it would hinder my testimony as
one in the world, but not of it. Those who are
not Christians regard Christ's followers as a
people still apart; they are the very first to
notice if we are not "unsported by the world,"
even when we do not perceive it, and perhaps
follow their lead, thinking it no harm; and one
of the very first amusements which a worldly
points at a Christian for taking, is dancing. I
have seen it, and been surprised and ashamed
again and again by the keen insight which those
who do not follow Christ have of what is lawful
for his followers. I knew it would be a difficult
and incongruous thing to speak of an indwell-
ing Christian as my King in a ball-room even if
the dancers were all Friends.

3rd. I found with bitter shame that circum-
stances such as these were a fruitful cause of
sin and stumbling to our brothers and sisters.
If young Friends knew of half the evils con-
nected with dancing, I do not believe that we

should hear anything more of a "dancing
club."

Paul, pleading with the Romans for his
weaker brethren, said, with a pathos that goes
to our heart of hearts, "Destroy not him with
thy meat, for whom Christ died." And in Co-
rinthians he exclaims, with terrible force: "But
when ye sin so against the brethren and wound
their weak conscience, ye sin against Christ."

There are many young men and women who,
through seeing their "Christian" friends dance
at social evenings, have been led to dancing,
and more dubious amusements, till their spiri-
tual life has been frittered away. This is an
undoubted fact, and I vowed that if I could
help it, no brother or sister should be led away
from my Saviour by such inconsistency.

These were my personal reasons; but I should
like to ask:—

1. If such amusement is in accordance with
Friends' principles of separation from the world?
'They have held their ground as a peculiar peo-
ple ever since the days of George Fox—Is this
to cease now?

2. May it not be that we are forgetting that
the Lord can only fully use consecrated, i. e.,
set-aside, vessels?

My firm conviction is, that if we should deny
ourselves pleasures that are real pleasures, and
be truly more what we are in theory—a people
guided by the Spirit of God—we should be able
to make more headway against the awful tide
of sin and infidelity which besets every class,
and that the Lord would be no longer among
us as a mighty man that cannot save, but there
would be such a wonderful outpouring of his
Spirit as we have not dreamed of before.

Apologizing for trespassing so much on your
space, I remain, yours sincerely,

A YOUNG FRIEND.

FOR "THE FRIEND."

While there is good reason to hope that the
latest discoveries of Dr. Koch, in the treatment
of pulmonary consumption and allied diseases,
will result in some substantial benefit to man-
kind, it will be well to keep in mind the real
advances made in the knowledge of these dis-
eases during the last thirty years. The most
important fact brought to light seems to be, that
pulmonary consumption is an infectious, con-
tagious disease. At all times there were some
good observers who felt satisfied that this disease
was often acquired through intimate contact
with a person suffering from it—and the practical
experiments made, to clear up this question,
point to the same conclusion.

Once fully understood, these views lead to far
reaching deductions. They imply that we may
perhaps hope to stamp out the disease, if proper
care is taken, that the unfortunate sufferers
cannot infect their healthy companions. His-
tory shows that this result was obtained in the
case of leprosy, and, within the last years, in
the case of wound erysipelas, pyæmia and sep-
ticæmia;—possibly history can be made to re-
peat itself.

"RELIGION is the sweetest solace of life. I
would rather be a Christian than the monarch
of the world. That blessed name embraces and
supposes principles more elevated, and joys more
exalted, than all other names combined. Men
may talk of honor, of integrity, and of moral
rectitude; they may dream of pleasures and fol-
low the phantom till they die, but the Christian
alone possesses dispositions calculated to make
us truly good or truly happy."—Selected.

WEST CHESTER, Twelfth Mo. 31st, 1857.

Dear —: Thy letter received yesterday, was truly refreshing; indeed I could not wonder that thou should devote time to one who feels so unworthy. But I believe we both know very well, that if any good is done, it is not of ourselves—for can we not in truth adopt the language of the Apostle, that “in me, that is in my flesh, dwelleth no good thing.” Happy, then, for those who have such an abiding faith in Jesus, as to look above themselves; and even over all the discouraging things that present themselves to our view: unto Him who is “mightier than the noise of many waters.” I trust thy example will be as a little leaven, which, as faith and faithfulness is maintained, will have its influence. “He maketh use of things that are not to bring to nought things that are.”

Oh, I think, I have seen the mischief that a want of proper attention to the government of the tongue has done, and is doing, even amongst us. It is very important for Friends to set an example to the world around us, of opposing wrong things, and supporting right things with a *right spirit*—with the renewed spirit—for it needs waiting for and being renewed, even from day to day: a truth which the world, and too many amongst ourselves, are slow to learn and too impatient to practise (myself among the number), as it ought to be. “The same Power that raised up and built the Church, must sustain it. The example of Uzza was for a warning to the Church, we must suppose for all ages. We have no reason to doubt his sincerity in wishing to save the Ark from danger, but the commandment for such occasions was broken, and the penalty must be paid as a warning to all. A very few words spoken in right authority—that is, in the right spirit and at the right time—will often avail much, when many words, without this, do but darken counsel. All the endless, countless contentions in the political world, arise from this very mistake, defending and opposing in a hasty, unsubdued spirit, which genders strife and thwarts the good that is aimed at. * * *

I believe it is very proper to have a judgment, and when called for, to be fearless in avowing it—and yet we are told to “judge nothing before the time:” showing that there may be, as there often is, a necessity for patience, for something, perhaps, to be brought to light, which may be important to a right decision; or which is more likely, that we may stand still and see the thing we desire brought about without our interference. If we become impatient, or intolerant to the opinions of others, we may be urged on to commit wrongs which it might be hard to repair. Do we not find the power of true religion on the mind, as it is submitted to, works in us a very humble opinion of ourselves and of our gifts, while at the same time we very properly entertain a high regard for the gifts of those whom we know to be in advance of ourselves in age and experience, and faithfulness. With such feelings as these, how cautious would we be in reproaching others—or in urging our claims to preference in any respect. Should we not rather be patient where we cannot see alike, and wait in faith until the mountain is removed and cast into the sea. “The name of the Lord is a strong Tower; the righteous flee thence and find safety.” May this be the experience of many.

With true regard, thy friend,

JAMES EMLEN.

FOR “THE FRIEND.”

Physical and Manual Training.

It is pleasant, in these times of “high art” and great intellectual pursuits, to find such an evidence as is contained in the following extract, of renewed attention being given to the training of the hand, as well as the head:

“Principal Sayre, of the Philadelphia Manual Training School, bears strong testimony to the practical value of industrial education in greatly increasing the opportunities for ambitious boys to make a living. It is no longer the case that boys educated in the city devote themselves so largely to mercantile occupation. ‘None of our boys,’ I might almost say, remarked Mr. Sayre, ‘take clerkships.’ There is always a demand equalling the supply, and all get positions where skill of hand and directive ability are needed. Scarcely a week passes but there is some fresh demand, and there are few of the boys who do not get positions. Some go into machine shops, others are secured by architects and draughtsmen; others again go with their fathers into the carpentering or building lines; and some again, become chemists.’ The beneficial effects are not confined to the boys in giving them a greater variety of vocations to choose from. The different trades and industries, and through them the general public, reap a distinct advantage in being able to recruit their ranks with bright young lads who have had careful training.”

There are no letters extant to be compared in fluency, beauty of language, and force of expression to those of Paul, the great apostle; and yet he was a tent-maker and wrought at his vocation.

George Fox was a shoemaker; and of his Journal, Spurgeon, the noted Baptist preacher, of London, says: “His life well repays the earnest student. It is a rich mine. Every page of it, is as precious as solid gold. Books, nowadays, are hammered out, and you get but little metal in acres of leaves; but the Journal of George Fox contains ingots of gold, truths which require to be thought of month by month before you can get to the bottom of them.”

John Woolman was a tailor by trade, and worked at it; of his Journal, Crabbe Robinson says, in his diary, “A perfect gem! His is a beautiful soul. An illiterate tailor, he writes in a style of the most exquisite purity and grace. His moral qualities are transferred to his writings. Had he not been so very humble, he would have written a still better book, for fearing to indulge in vanity, he conceals the events in which he was a great actor. His religion is love. His whole existence and all his passions were love.” Charles Lamb says of him: “Get the writings of John Woolman by heart and love the early Quakers.” In the preface to a little work called “John Woolman, a Study for Young Men,” by Thomas Green, believed to be a dissenting clergyman of England, he says: “Acting on this testimony, I read Sewall’s History and Woolman’s Journal, with all his extant writings, and I had no difficulty in following the latter part of Lamb’s advice and loving the early Quakers. They were indeed men of wonderful strength and simplicity of character. Their clear headed and clear hearted obedience to conscience, carried forward inculcatingly the cause of freedom, and laid mankind under lasting obligations.” “I thought it might be of some advantage to the young men and others to whom I minister, if I brought before them the character of John Woolman. * * * I would urge them to get

his Journal for themselves, * * * and to ‘read mark, learn, and inwardly digest’ it, even if they do not literally carry out Lamb’s advice and get his writings ‘by heart,’ I think, if they do this, they will receive into their lives a pure and stimulating influence that will benefit them to the end of their days.”

Many, if not most of our ancestors acquired in their younger lives a knowledge of some handicraft, and there is no evidence that such knowledge impaired in the least their intellectual attainments or usefulness.

It is a great relief to the overtaxed mind to be able to take hold of tools and execute a piece of hand work—and it is hoped much good may result from the establishment of the “Manual Training” department of Westtown Boarding School, as well as elsewhere.

Natural History, Science, etc.

A Large Heronry.—An unusually large settlement of herons has been discovered in the hills near Valley Forge, Chester County, Pa. Two visitors to the spot counted over 600 nests. Dr. Hughes found that turkey vultures eat the young, while crows pick the eggs. The trees are also all covered with the lime of the herons. The immense number of the birds causes their chattering to be very noisy, continually and can be heard distinctly a quarter of a mile away. The heronry has consequently been of great annoyance to the farmers in the vicinity.

Two Affectionate Horses.—Horses become greatly attached to places and people, and there have been anecdotes how, on leaving some old familiar place or being sold to a new master, they have pined and grown ill as faithful dogs might do. I knew a farmer once who had two little colts who were kept in the same stable at night and in the same field during the day. Such a bond of affection existed between them that they were positively unhappy apart. They ran around knee-deep in clover, biting playfully at each other’s ears, and disputing their respective rights for apples and sugar handed to them through the bars. When they were about a year old, one of them was sold, and although there were others left to play with the year-old colt, he moped and grew irritable and very mournful. This continued for weeks, and then the sensible little animal began to regain his old-time gayety and exuberance of spirits. Two years after, when that gentleman who had bought the other colt moved away, he had a sale of all his horses and stock, and my old farmer bought the colt back. He was put in the field with his old friend, and immediately there was a great rush, as the two young animals flew toward each other, apparently with the wildest joy, rubbing each other affectionately, and giving vent to little whinnings of pleasure. Without a doubt each recognized in the other his first playmate and old friend. The farmer kept them for a number of years driving them together, and when I saw them they were quite an old Darby and Joan couple.—*The Illustrated American.*

Sea Cask Water—Snow Water.—There is no the least reason to suppose that if “pure” water were put in the butts which go to sea that there would be any change whatever in it, but, as a matter of fact, the water put on ship board is rarely even approximately pure. It is not unfrequently taken on board from rivers and creeks, the water of which is alleged to be “fresh,” and that single alleged quality is enough for the sailor. Such water will go through

a peculiar process, called "fermentation," but which really consists in the oxidation of the matters in suspension and in solution. The results of the oxidation are found in the form of a sort of mud on the bottom of the cask.

Rain-water from the roof, especially if it be caught in cisterns before the roof is thoroughly washed, will carry with it more or less of organic matter, which will, by standing, be oxidized, and thus the water will lose the yellowish look which it is apt to have when the first of the storm water is caught. As respects snow, there is something more to be said. There is good reason to think that the process of crystallizing commences in the upper air on the minute surfaces of the dust particles which are always present there. These are organic in character for the most part. Hence we have from melted snow the organic matters which serve as nuclei for the crystals, but, in addition, we have a considerable amount of condensed gaseous matter. Ammonia, nitric acid, carbonic dioxide, and all the products of combustion and putrefaction on the earth's surface, are constantly either formed in the air [as in the case of nitric acid by lightning] or poured into it. The low temperature in the regions where crystallization is going on, favors the condensation of these gases, and so they are brought down with the snow, and, of course, are found in the water which is formed by its melting.—*The Independent.*

ATTRactions OF CONTINENTS FOR WATER. Prof. Angelo Heilprin, in a recent address before the Academy of Natural Sciences of Philadelphia, drew attention to observations on the attraction of continents for the water which bounded them, the result being to elevate the water along their shore lines much above the level of the sea a long distance from the land. According to this a ship is sailing "up hill" when approaching land, and running down hill when sailing away. He stated that, at the mid-Atlantic Ocean the surface of the seas was 3,000 feet nearer the earth than on the continental shores. In relation to the supposed elevation or depressions of coast lines, the Professor states his to be owing rather to the elevation or depression of the tide levels in consequence of varying attractions. It may be inferred, though the Professor did not say so, that Greenland is comparatively flat surface would have less attraction for the water than when covered by mountains of ice, and that such diminished attraction would result in lowering tide levels on neighboring shores.

THE FRIEND.

EIGHTH MONTH 8, 1891.

The following memorandum, left by that odd man and eminent minister of the Gospel, Thomas Chalkley, seems to us so instructive and so suggestive of the duties which devolve on the present generation, that we believe it best to re-produce it here.

It is well known that horse-races, prohibited by the laws of New Jersey, are habitually practised near Gloucester; that that State, in close vicinity to our city; that the race-course is the sort of gamblers, who bet large sums of money a result of the races; that the efforts of a well-disposed and law-abiding citizens of Camden County to enforce the laws have thus far been frustrated by the indifference of the legal authorities and the influence of those pecu-

niarily interested in the races, or in furnishing drink to their frequenters; and that of the public newspapers of Philadelphia, some even which claim to be respectable, encourage these violations of the law and the iniquities connected with them, by constantly publishing the results of the races: thus giving them an effective, free advertisement.

Is there not reason to believe that the Divine displeasure is kindled against those who are participants in this evil, or who do not use that effort to effect a reformation which the Lord calls for at their hands?

The memorandum referred to is as follows:—

"I may not omit taking notice of an exercise, which I felt one night as I lay on my bed in Philadelphia, the 21st of the First Month [1727]; my sleep being taken from me. It was in this manner:

"That the Lord was angry with the people of Philadelphia, and Pennsylvania, because of the great sins and wickedness which were committed by the inhabitants in public houses, and elsewhere. That the Lord was angry with the magistrates also, because they use not their power as they might do, in order to suppress wickedness; and do not so much as they ought, but the laws already made into execution against profaneness and immorality;—and the Lord is angry with the representatives of the people of the land, because they take not so much care as they ought to do to suppress vice and wickedness, and wicked houses, in which our youth are grossly corrupted; and also the Lord is angry with many of the better sort of the people, because they seek after and love the things of this world, more than the things of his kingdom. It was showed me that the anger of the Most High would still be against us, until there was a greater reformation in these things. It is worthy of commendation that our governor, Thomas Lloyd, sometimes in the evening, before he went to rest, used to go in person to public houses, and order the people he found there to their own houses; till, at length, he was instrumental to promote better order, and did in a great measure suppress vice and immorality in the city."

It has been suggested that it would be desirable to give notice through our columns, that Concord Quarterly Meeting, on the 10th and 11th of the present month, will be held at Media, instead of at Concord, as heretofore. Under the present arrangement, it convenes at Concord but once in the year (in the Fifth Month), the other three times being at Media.

SUMMARY OF EVENTS.

UNITED STATES.—The President has issued a proclamation announcing the ratification of the treaty of reciprocity with Spain.

There was no reduction in the debt during the Seventh Month, but the Treasury is stronger by nearly \$2,000,000 than it was on the 1st ultimo.

The total number of immigrants arriving in this country during the last fiscal year was 559,496, as against 451,219 during the fiscal year 1890.

Chief Mays, of the Cherokee Nation, has issued a proclamation calling upon all Cherokees who have cattle grazing on the Cherokee strip to pay their grazing tax at once to Revenue Collector Critchfield. Any refusal to pay will be regarded as treason against the Cherokee Government. He has invoked the aid of the Interior Department to eject all persons except Cherokees from the strip and confiscate their cattle. Critchfield has already begun collections.

Steps are being taken by the People's Enforcement League in Augusta, Maine, for the prosecution of a case against the County Attorney of Waldo County for the non-enforcement of the Prohibitory law.

A new bridge is to be built over the Harlem River, at Seventh Avenue. It will cost \$1,250,000, and will have the widest draw in the world. This will be 412 feet long, and will be 4,500 tons and be operated by a 60-horse power engine.

The largest pine tree in Massachusetts is said to be on the road between Shrewsbury and Holden. It is 92 feet high, and midway up its trunk its circumference is 154 feet. The tree is thought to be 150 years old.

A vein of nickel, seven feet wide, is reported to have been uncovered near Hope, Idaho.

An insect pest, resembling the measuring worm, is reported to be destroying the foliage and killing the hemlock trees in Potter County, in this State. Thousands of trees are dying from its ravages.

Deaths in the city last week numbered 427, being a decrease of 120 from the previous week, and an increase of 13 over the corresponding week of 1890. Of the foregoing, 170 were under one year of age; 227 were males and 200 females; 81 died of cholera infantum; 37 of consumption; 34 of diseases of the heart; 51 of marasmus; 18 of convulsions; 15 of inanition; 16 of pneumonia; 16 of cancer; 15 of inflammation of the brain; 13 of inflammation of stomach and bowels, and 10 of typhoid fever.

Markets.—U. S. 4½'s, reg. 100; coupon, 101 ½'s; 118; currency 68, 110 a 120.

COTTONS—angled. Sales on a basis of 8½c per pound for middling uplands.

FLOUR.—Quotations: Winter bran, in bulk, \$16.00 a \$16.75; spring bran, in bulk, \$15.00 a \$15.75.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; do, do, extras, \$4.00 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.50 a \$4.90; Western winter, clear, \$4.50 a \$4.75; do, do, straight, \$4.75 a 5.00; winter patent, new, \$4.90 a \$5.25; Minnesota, clear, \$4.50 a \$4.80; do, straight, \$4.75 a \$5.10; do, patent, \$5.00 a \$5.40. Rye flour was quiet and steady at \$4.15 for new and \$4.50 per barrel for old and new mixed.

GRAIN.—No. 1 white wheat, \$1.07 a 1.08 ½ cts. No. 2 mixed corn, 67 ½ a 68 cts.

No. 2 white oats, 34 a 35 cts.

BEEF CATTLE.—Extras, none here; good, 5½ a 5½ cts.; medium, 5¼ a 5½ cts.; fair, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.; 5 Texans, 3 a 4 cts.; fat cows, 2½ a 3 cts.

SHEEP AND LAMBS.—Extra, 5¼ a 5½ cts.; good, 4½ a 4¾ cts.; medium, 4¼ a 4½ cts.; common, 3½ a 3¾ cts.; culls, 2½ a 3 cts.; lambs, 4 a 6½ cts.

HOGS.—Choice Western, 8½ a 8½ cts.; common Western, 7½ a 8c.

FOREIGN.—Passengers who arrived in New York on the 1st inst. on the steamship *Portia*, from Halifax, say that the closing of the lobster canning factories on the west coast of Newfoundland has created a perfect panic among thousands of workmen formerly employed in them, and they are actually starving. They say no report of the condition of affairs could be exaggerated. A. M. Dyer, of the *London Standard*, says that the Boston Herald says that the closing of the lobster canning factories on the west coast of Newfoundland has created a perfect panic among thousands of workmen formerly employed in them, and they are actually starving. They say no report of the condition of affairs could be exaggerated.

Great excitement was caused on the night of the 2nd inst. in the city of Barcelona, by an attack made on the garrison of the city by a band of fifteen revolutionists, all of whom were soon captured.

An associated press despatch of the 1st instant from Berlin says:

The Emperor's projected measure for the repression of public drunkenness, has become, under the manipulation of the Ministers, merely a proposal that the Landtag should increase the penalties imposed on drunkards. Ministers Herrfurth and Miquel and others concur in the belief that the public would not tolerate active legislative interference with drinking. The Emperor thinks differently. A draft of the proposed bill was sent to him and was returned with suggestions concerning State supervision of the healthy qualities of beverages. Impressed with the recent official statistics concerning the growth of criminal offences and suicides arising from drink, the Emperor has opened an inquiry in regard thereto, and is drawing evidence from hospital and other medical sources concerning the increasing use of potato spirits and other impure alcohols, and how far the use of these spirits may be regarded as a leading factor in crime.

The official returns of suicides committed in Berlin during the year 1890 show a total of 147. The cause of this enormous self-destruction is at-

THE FRIEND.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 10.)

1808. When I became of age the prospect of commencing business for myself involved me a serious thoughtfulness, but as it was for my support, I took a house and opened a drug store in a moderate way, in the Twelfth Month, 808, but while it was a necessary duty to provide for my own subsistence, the kingdom of heaven and the righteousness thereof were in my view, *primary to everything else*. I set out with the desire to have the world kept under foot, and to devote myself to the Lord and to whatever service He might call to; at the same time it was my settled conviction that to provide things honest in the sight of all men is a bounden duty where health permits, and that in the prosecution of business, strict integrity in dealing and a scrupulous guard against contracting debts without ability to discharge them, and to live within the limits of our income, are also duties indispensable to the Christian.

I had a great fear of bringing any shade or reproach upon the profession of the Truth, or upon the Society to which I belonged; and whenever any business presented, however profitable, which appeared to me to conflict with either, I felt most easy to decline engaging in it. Although my transactions were on a small scale, and consequently did not open the way for the accumulation of riches, which sometimes as humiliating, and produced sensations of dissatisfaction that I was not likely to stand among men as independent as many others, or procure the accommodations which they had, yet I never was involved in any difficulty in my meeting my engagements, and was always able to provide every comfort in life that I desired. Since that day I have observed one among us who had succeeded in accumulating wealth, looked upon those who were small business with contempt, and at times spoke slightly of their scruples respecting Friends engaging in extensive concerns.

But the latter have a refuge which cannot be assailed by the pride or superciliousness of man, into which they are often permitted to flee and find safety. Whenever I was subjected to sensations of that kind, *retirement to my Divine Lord and Master*, committing myself and my course I had taken to Him, and looking

reward for consolation and the recompense of him at the end of the race, raised me above these earthly and sordid views, and gave me an authority and dominion over that spirit, of which none could deprive me. Wealth and the importance arising from it were nothing to me, and not worthy of comparison with a place in the Lord's house, and the honor and dignity with which He clothes his humble, faithful children.

1809. Business opening very slowly in the following spring, I felt concerned lest it should not prove adequate to my necessities, and one day sitting in the store seriously and solitarily contemplating my prospects, my gracious Master condescended to show me that if I was *faithful to his requirings*, I should never want food or raiment. The language and impression were so clear, humbling my heart before Him, that I believed his word, and thereby proved that that faith, of which He is the author, is the substance of things hoped for, the evidence of things not seen; my mind firmly and peacefully rested in it, as much as it would have done in an independent estate, although no change in the business very soon occurred.

1811. On the 11th of the Twelfth Month, I was married to Deborah, daughter of Aaron and Abigail Musgrave. Some time before she had been brought under the convicting power of Truth, with several other young persons who attended our meeting, and was strengthened to exchange a life of gaiety and mirth for one of simplicity and humble walking with her Divine Lord and Master, and was then received a member among Friends. Our engagement was not entered upon without the requisite deliberation and strong desire to be preserved from taking such an important step, unless accompanied with a sense of Divine approbation. This was graciously afforded by Him whom we desired to obey in all things; and although many years were not allowed for our earthly pilgrimage together, yet the few were past in much sweetness of fellowship, and their termination was a bitter cup to the survivor.

1812. [After a visit to the seaside, he writes:] To weakly or sick persons, sea air and bathing are doubtless often useful; but amongst the mixed companies that resort to these watering places, there are many incitements to throw off the restraints of the cross, and to fall in with the current of fashion and dissipation, and the use of language and manners quite at variance with our religious profession. Being removed from the society of parents and religious friends, and consequently under the influence of their example and their known sentiments in opposition to these corrupt liberties, a salutary restraint is withdrawn, which makes it easier for young persons to take liberties they would not resort to under their supervision; and they may be too easily induced to frequent those places, where they may receive moral wounds more dangerous than the physical disorders which they seek to have cured.

1813. [On the subject of business, W. E.

again writes:] One day, sitting in our religious meeting, it plainly appeared to me that though the mind may be able to compass much, yet beyond its capacity it cannot go. If all its energies are enlisted in the concerns of the world, and their pressure is as great as it is capable of bearing, *the all important work of religion must be neglected*. This, it appeared to me, must inevitably be my case [should I enter upon a large business]. My time and talents would be wholly engrossed, and I must abandon all prospect of usefulness in religious society for the privilege of serving a man of the world.

[In taking a view of the character of a disciple of Christ, and how he became a disciple, our Journalist, in 1814, writes:] "Take my yoke upon you," said our blessed Lord, "and learn of me, for I am meek and lowly of heart." Here the attention of the mind is arrested, and as it submits to him, He gradually unfolds to it what He would have us to leave undone and what to do. As his requirings often prove the reverse of our inclinations, we often need the aid of his Spirit in conforming to them, which in this case is compared to a yoke to keep down our propensity to evil, or a cross to crucify our stubborn wills, which often rises in opposition to the coming of his kingdom in the heart. "If any man will come after me, let him deny himself, take up his cross daily and follow me." The direction and rule of the heart are to be entirely given into his hands. We are not to choose for ourselves, but, simply as little children, attend to his daily instructions, which, as we carefully follow, will produce growth and increase of spiritual strength. Our sinful propensities and passions will become gradually weakened—our affections loosened from things below and set on things above; and through the prevalence of his love it will become our meat and our drink to do the will of our Father who is in heaven. Various are the baptisms, the inward plungings and washings we must witness before this state is attained; but it is, nevertheless, our duty and our *highest interest* to come to it, and without it we shall fall short of the stature of a perfect man in Christ Jesus.

1815. [In a short testimony concerning his wife when on the bed of death, he records that on one occasion.] "With uncommon energy, she broke forth nearly in these words: 'Oh! that I had the opportunity to testify to the goodness of the Almighty, and that it was in my power to impress upon the young people *the very great importance of giving up in early life*, that the mind may have a foundation to rest upon in the time of trial when the world is as nothing.' And again she said: 'When but about eleven years old I was so clearly convinced of a principle within, that condemned for doing wrong and led to do that which was right, that I have been induced to leave my pillow with my cheeks bathed in tears, and on my knees pray that I might be a good child. I have craved that they (her children) may remember their Creator in the days of their youth, and have desired that rather than that they should

not walk in the way that is well pleasing to Him, He would be pleased, while in their innocence, to take them to Himself."

FOR "THE FRIEND."

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

Not only from the world without, but from the world within,—“the lusts of the flesh, the lusts of the eye, and the pride of Life which is not of the Father, but of the world.” It is declared in the Revelations of John concerning such as had their robes washed and made clean, “they shall walk with me in white, for they are worthy.” The question which now presents itself is, Who among the different professors of religion make it manifest in their lives that they are of the number of the blood-washed? By the Angel’s account of the Church of Sardis, but few were found. Is it to be supposed that among high professors more are now to be found, because of greater and higher claims to holiness? Away with the supposition!

There is nothing in sacred Scripture, when rightly interpreted, that will justify the claim to be holy—by conversion, by water baptism, by human imaginings or inventions of any kind. No!—(say the modern claimants)—We claim Holy Ghost power, and Holy Ghost baptism—while in the use of water, as confirmatory.

What need of confirmations, when the seal to a godly life is not in forms and ceremonies? Under the outward law—God did show unto man what was good; that, in order to gain acceptance with Him, man was required to do justly, love mercy, and walk humbly. Under the Gospel, it is more abundantly to be witnessed, that “according to his mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour.”

Then, away with the religion that vaunteth itself without power to prove that what is professed hath in it a reality. The magicians of Egypt could imitate, but could not create even the meanest little thing that hath in it life to disturb life. But better things are to be hoped for from the professed followers of the Lamb of God—who was himself holy, harmless, undefiled, and separate from sinners—while ready to bless and do them good by turning to Him with full purpose of heart to serve Him.

“The humblest being born is great

If true to his degree;
His virtue illustrates his fate,
Whatever that may be.”

P. R. GIFFORD.

PROVIDENCE, Seventh Mo. 28th, 1891.

The Law and the Testimony.—“From my being first convinced of sin, righteousness and judgment, I have been shy of receiving either doctrinal or practical truths upon trust, or only because others have received or believed them; my concern having rather been to try them by the law and the testimony—‘the law of God after the inward man,’—and the precious testimonies of Holy Writ. If all who profess the Truth, as held forth by us called Quakers, were built upon the rock of Divine and internal revelation, the rapid inroads of libertinism would be repelled and deism extirpated. But the law written on the fleshy tables of the heart, the Scriptures of Truth, and the counsel of concerned elders and brethren, would, as a three-fold cord, unite and not easily be broken.”—*Samuel Scott*,

Church Councils.

[The following notice of some of the early councils in the Christian Church is condensed from an article on the subject, by Prof. Lovejoy, in *The Episcopal Recorder*. Its effect on the mind of the reader will probably be to lead him to the conclusion that it is not safe to place much reliance on the conclusions come to by bodies of men, who were exposed to so many influences beside the pure love of the Truth.]

The “General Councils” of the Church are seven. Though called oecumenical, or universal, they were, both in locality and make-up, Eastern and Greek. All but Ephesus were at or within easy distance of Constantinople and the palace. General councils in any strict sense have never been held. The list is as follows:—

1. The First of Nicea..... 325.
2. The First of Constantinople.....381.
3. The Council of Ephesus.....431.
4. Council of Chalcedon.....451.
5. The Second of Constantinople 553.
6. The Third of Constantinople.....680.
7. The Second of Nicea.....787.

To the seven recognized by the Greek and Latin Churches, the Latins added twelve more, some of which deserve mention. The Church of England in her Homilies, speaks of “six councils which were allowed and received of all,” the first six. All through the early Christian centuries local synods were frequently held, but none of a “general” character till Constantine convoked the first of Nicea.

At first, church councils were composed of the clergy and laity, with about equal privileges; then to clergy was reserved the right of voting; later, after fourth century, or as others, after Nicea, the lower clergy and laity were excluded, and the bishops, as representatives of the apostles, alone decided the terms of the Catholic Faith.

At Nicea were assembled 318 bishops, about one-sixth of the whole number in the empire.

The subject before it was the true doctrine of the son of God in opposition to Arius the Presbyter of Alexandria. Arius was not, as often conceived, a Unitarian, but in language approximated very closely to Orthodoxy. Christ, with him, was created ages before the world began, and at an infinite distance from all other creatures; still, as he expressed it, avoiding the word “time”—“there was when He was not.”

There was no bishop of Rome, and only seven Latin bishops. St. Peter’s chair had no voice in the greatest of the Christian Councils. Of those present all but a few from the far East had suffered in the persecutions some bodily mutilation or injury. Two are mentioned as having had their right eye dug out with a sword, one as banstrung in his right leg. To most of them it was a great event—the greatest in their lives. They were to see the Emperor for the first time, on whom they must have gazed as on an angel from heaven. From the scorching flames of the Diocletian persecution, they had come to this happy day. Their experience was like Peter’s in prison, an angel had opened the door to liberty. They met in one of the large rooms of the palace, having had their preliminary meetings in a church. In the centre was placed a copy of the Gospels “as the nearest approach to the presence of Christ himself” and near it a throne or central seat for the Emperor, with ranges of seats and benches stretching away to either side.

Notice next the entrance of the Emperor: Constantine came in at the head of a proces-

sion of Christian officers of the palace with shields and spears, headed by the avant courier, bearing the customary torch. His speech in Latin, interpreted at once into Greek, given by Eusebius, is full of one thought—his disappointment on coming to sole rule that the Christianity that he had looked to as a bond of union should threaten to dissolve the Empire. “To me far worse than any war or battle, is the civil war of the Church of God.” * * * “Do not delay, dear friends; do not delay, ministers of God, and good servants of our common Lord and Saviour, to remove all grounds of difference.”

The two men who stood opposed as the debate progressed were Arius, tall, lean, of great pallor, and with downcast eyes from defective sight, wearing an ascetic garb, of pleasant voice and winning manners, and with the weight of sixty years upon him. He was opposed by the almost dwarfish presence of Athanasius, who is described as of bright, serene countenance, with hooked nose and light Auburn hair. This is Athanasius, whose firmness first shown on this memorable day, is to win him lasting renown embalmed in Richard Hooker’s Latin as *Athanasius contra mundum*. Hardly twenty years of age, his wonderful vehemence and ability in debate not unaturally aroused the jealousy of many of his elders. Eusebius of Nicomedia led the extreme Arian party, and their creed was at once torn in pieces. Eusebius of Cesarea headed a middle party, approved by the Emperor, and acceptable to Arians, and which at first seemed to constitute a majority.

The First Council of Constantinople, under Theodosius the Great, had 150 bishops, all from the East, and of Nicene faith. They were busy with the doctrine of the Procession of the Holy Ghost. Gregory Nazianzen presided, and one of the first acts of the Council was his consecration to the See of Constantinople, which he shortly receded from to avoid a quarrel [a thing much too common in those days] with the rival claimant.

The Council of Ephesus was opened prematurely by the impetuous Cyril. He would not wait for Nestorius, who came later with eighteen bishops in military array. Cyril has been named the Champion of the Virgin, Cyprian is the father of the extreme views of Church and pre- lacy. “Outside the visible Church no salvation” is his. Ephesus condemned Nestorius with needless savagery, of which one sequel was the growth of the Nestorian schism in the East.

At the “Robber Council,” of Ephesus, so named by Leo the Great, in a letter to Pulcheria, Flavian, Bishop of Constantinople, was so badly beaten and trampled by the Egyptian followers of Dioscorus, that he died three days after.

Chalcedon, 451 A. D., was the most numerous attended, and in addition the most tumultuous Council. It is also the second in importance. The doctrine of the Two Natures was settled then. Here is part of an authentic report of the Council itself: “And when the most reverend Bishop Theodoret entered, the most reverend the Bishops of Egypt, Ilyria, and Palestine shouted out—‘Mercy on us!’ the faith is destroyed. The Canons of the Church excommunicate him. Turn him out! turn out the teacher of Nestorius! On the other hand the most revered the Bishops of the East, of Thrace, Pontus, and Asia Minor, shouted out—‘We were compelled [at the former Council] to subscribe our names to blank papers; we were scourged into submission. Turn out the Mani-

chans! Turn out the enemies of Flavian; turn out the adversaries of the faith.' Dioscorus, the most reverend Bishop of Alexandria, said, 'Why is Cyril to be turned out? It is he whom Theodoret has condemned.' The most reverend the Bishops of the East shouted out, 'Turn out the murderer Dioscorus. Who knows not the deeds of Dioscorus?'—with much more of the same sort. The 28th Canon of Chalcedon, while asserting the equality, gave the priority in honor to the Bishop of Rome over him of Constantinople.

At the Fifth Council, at Constantinople, 553 A. D., under the Emperor with whose name is forever connected the famous legal "Code of Justinian," the decrees of the four previous councils were made part of the common law. Here is the formal union of Canon and Civil law.

The Seventh, or Second Nicæa, is memorable as settling the "Image Controversy." The decrees were signed by the empress-mother, the famous Irene, as well as by her son, Constantine V. It was decreed that "images and pictures of the Saviour and Virgin, of angels and saints, were to be set up for kissing and reverence, but not for that real worship which belongs to God alone."

What lessons may we learn from all this? First the catalogue itself is a descending series—from ill to bad, to worse. As these councils—I mean the first seven—were Eastern, in this fact, that they represent Greek-Oriental Christianity, lies the special value their study may have for us. And so Stanley, from whom I all borrow for his suggestiveness, without endorsing all that he says. Quoting the German proverb, "Behind the mountains there are also people," he begins, "Behind the mountains of our knowledge, of our circumstances, of our acts, * * * is to be found nearly a third part of Christendom, one hundred millions of souls professing the Christian faith. Even if we enter to further into their history, it is important to remember that they are there. No theory of the Christian Church is complete which does not take account of their existence."

"In some respects the spirit of the Eastern clergy is more hierarchical than that of the Latin clergy. * * * For centuries in the Church of Alexandria, and still in the Church of Armenia, the dead hand of the first bishop has been employed as the instrument of consecration in each succeeding generation. This is a more carnal and literal representation of a priestly succession than is to be found in any Western ordinations."

If we were bent on having dogmatical belief and conservative tradition to its fullest extent, we must go not to the Church which calls itself Catholic, but to the Church which calls itself Orthodox—to the Church which will die but never surrender the minutest point which Council or Father has bequeathed to it. * * * Remember that in the eye of orthodox Greeks the Pope is not the representative of a faith pure and undefiled, but [I quote their own words] is the first Protestant, "the founder of Germanationalism!"

PUNDITA RAMABAI held the second anniversary of her "Sharada Sadhau," or widow's home, recently. — Ranade, the intelligent wife of a cultured native of Poona, a member of the legislative Council, presided with dignity; and another well educated woman moved an address of thanks, with remarkable self-possession. This surely indicates progress in the conservative city of Poona, a stronghold of Brahminism.

Extracts from My Christian Experience.

BY T. G. TAYLOR, THE CONVERTED CONVICT.

INTRODUCTION.

A child may sometimes suggest a consolation, which might not otherwise have cheered a desolate heart; and even a flower smiling upward from the sod, may turn the thoughts heavenward. May I not hope that by the Holy Spirit's grace, as the reader turns to my simple page, he will hear in it a still, small voice, whose speech shall be the word of God to his soul?

CHRISTIANITY, AND HUMAN WANT.

Judging from personal experience, every human being finds himself indicted before the bar of his own nature by the consciousness of sin, with the resulting fear of punishment. We may not always think of this fact, and may in words sometimes deny it; yet there are times when it will stare us in the face, and fill us with guilty apprehensions—for there is no consciousness among men, more universal and absorbing, than that of sin; and there is no want so profound and soul-searching as that created by this consciousness. But God understands our necessities in this respect, and in the Gospel of Christ. He has supplied a complete and all-sufficient remedy for sin, and made it available to all, as a full, sure, and eternal salvation, upon the condition of our acceptance of the terms of his own infinite mercy.—For "Christ is the end of the law for righteousness to every one that believeth."

THE SINNER'S FRIEND.

The Scriptures tell us that "Christ died for the ungodly." Blessed fact!—it will fill eternity with praises. It is the foundation of all blessing and goodness. He willingly died in our stead, that He might reconcile us unto God, in redeeming us from all iniquity. Precious mysteries of redeeming love!—Who can fathom the unsearchable depths of the cross of Christ?

In all thy troubles, whatever they are, and however they have arisen, go, poor sin-sick soul, at once to Jesus, the great Physician, and be sure that if thou put thy trust in Him, He will not turn thee away. Thy sins cannot have exceeded the transgressions of the writer of this, who now humbly triumphs in redeeming grace—a living witness of the forgiving love of God, upheld by infinite mercy, as an encouragement to every poor sinner, to fly to the same Fountain—to the precious blood of Jesus Christ, the "Lamb of God who taketh away the sin of the world."

SPRINGVILLE, Seventh Month, 1891.

Ways of Pleasantness and Peace.—Remember that the grace or Holy Spirit of God is ready to save thee from transgression. It is always at hand, thou canst not sin without wilfully rejecting its aid.

And is there any real pleasure in sin? Thou knowest there is not. But there is pleasure, pure and exquisite pleasure in holiness. The Holy Ghost can make the paths of religion and virtue, hard as they seem and thorny, ways of pleasantness and peace; where, though there are thorns, yet there are also roses, and where all the wounds, which we suffer in the flesh from the hardness of the journey, are so healed by the balm of the Saviour's love that they rather give joy than pain.—*Henry Kirk-White, about the twentieth year of his age.*

FOR "THE FRIEND."

What are the Needs of the Society of Friends.

FIFTH PROPOSITION.

(Continued from page 38, vol. LXIV.)

Being tempted they sinned and fell into transgression. "For God doth know that in the day ye eat thereof then shall your eyes be opened, and ye shall be as God's knowing good and evil." We find human nature still in the very same subjective attitude to its superior powers, as Adam was before he fell into transgression; so that, as God and all his laws are unchangeable, all that God created subject to change can only be truly changed as it is brought into actual co-operation with that power which is the real cause of righteousness, for sin and righteousness are both effects wrought in us by our free will and choice in subjecting ourselves to our chosen Master; we are of God created to be servants. "For his servants ye are to whom ye make yourselves servants to obey, &c."

The deeper a man falls into sin the less he aspires to return to former days of a better life, yet where sin abounds grace doth much more abound, so God's ways are equal. As Christ was free, separated from sinners, so it is his work now to separate sinners from sin, and he whom the Son makes free shall be free indeed.

The first temptation was the aspiration after knowledge through a wrong channel, "for when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise." One brief statement contains a large catalogue of the aspects of self-gratifying pleasures with its own sustained knowledge, so we may see here that in the day of our first parent's state of innocence, sin took occasion in the fleshly desire springing forth by looking at that which was desirable to make one wise. If she had withstood, a knowledge of the power of grace would have been the increasing result. If darkness was not set over against light, there could be no use for our free will choice. God is free in creating, we are free in choosing only. "She took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat." Death comes into the world because of sin, and death passes upon all men, because we all have sinned, and sin always is the transgression of previous knowledge. "The eyes of them both were opened and they knew that they were naked." From whence came this knowledge and what feelings did it bring? The knowledge stood in the inward consciousness that God is true and the serpent a liar from the beginning. A feeling of shame seized them "and they sewed fig leaves together and made themselves aprons." The same who tempts to commit sin, tempts also to conceal shame.

An effect is always small in its beginning, consider the germination of all seeds, and learn that cause and effect is God's unchangeable law. It is the little foxes that spoil the tender vine, because behind lies the powerful unseen cause, even him that beguiled Eve, and not only beguiles now, but goes about like a roaring lion, seeking whom he may devour, whose wrath is great because he knoweth that his time is short, and as practice makes perfect, so the serpent's wisdom is now as ever it was wont to be, arising in the heart, taking the place of God and calling itself God, saying, "Ye shall not surely die, if ye do eat of the fruit of the forbidden tree." Therefore, desire not to partake of anything God has forbidden, but stand still and see the salvation of God.

SIXTH PROPOSITION.

Falling, they were first inwardly convicted and condemned; secondly, God himself examined, tried and proved them guilty. Then the promise was given before the judgment was pronounced, and then they were put forth out of the garden. "And they heard the voice of the Lord God walking in the Garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden," and the Lord God called unto Adam and said unto him, "Where art thou?" The fact of Adam's responsibility as the head of the woman is here prominently brought to view. Eve sinned first, yet he is called first to answer, and how could he answer? "I heard thy voice in the garden, and I was afraid, because I was naked and I hid myself." Fear then is the consequence of sin, because the voice of the Lord doubtless was a familiar one; and with fear follows inward conviction, in being self-condemned by the true light manifesting his evil deed.

The second act of temptation was self-exercise; and next, that bold accusation, "the woman whom thou gavest to be with me, she gave me of the tree;" and last, his confession, "and I did eat." How rapid the development of the principal features of sin in their pure nature, even the same as to-day! A different excuse is given by the woman, "the serpent beguiled me and I did eat." The inward consciousness was thus reached by the hearing of the voice, but that which is reached must not only be in previous existence, but remain with them. The true light that enlighteneth every man, &c., (John i: 9) although it shineth in darkness and the darkness comprehended it not, &c., yet it shineth; and it is a measure of that fulness which Christ had without measure, (for by him were all things created) so it is, ever active; and as Christ is the only source and foundation of life—the active cause—so his own true light is the only channel through which life flows, and in which it is received, for they that love the light are those "that do truth," and bring their deeds to the light, that they may be made manifest that they are wrought in God; whilst Adam with all that do evil, hates the light—neither cometh to the light—lest his deeds should be reproved. So the light reproves—and it is in the heart of them that do evil; and evil-doers will not come to it. Here we meet two facts of the greatest importance for the true beginner in the school of Christ, to learn first to *know ourselves*. The active operation of the true Light is against all lawlessness, while the warning of Paul ever stands true and needful, "Beware, lest as the serpent beguiled Eve, so also ye should be beguiled from the simplicity of the truth as it is in Christ Jesus; for the flesh warreth against the spirit, and the spirit against the flesh, and the two are contrary the one to the other, so that ye cannot do the things that ye would." But if we cannot do the things that we would, then we are afresh reminded of our subjective, dependent position during this life of probation. Therefore, the second and indispensable thing to aid to knowing ourselves is that of possessing — "In your patience possess ye your own souls." To possess our own soul includes and demands a mind controlled and kept in its subjective attitude at the Master's feet, and not only as an unplanted but engrafted vine, feel after the ceaseless spring of life. As long as the mind wanders, it feeds upon, at the best, *seen* realities which often are so sin-stained as to be to the consumer death.

To the pure mind all things are pure: it sees things as they are, and handles them accordingly; but to them that are defiled, all things are defiled, because that which is born after the flesh or fleshly wisdom, always condemns that which is born of the spirit, therefore Cain the first born slew Abel the second born, because the deeds of the second birth, Abel, were righteous; but Cain's, the deeds of the first birth, were evil. Although the serpent was a fallen angel, cast forth from the presence of God, yet he is openly met in the Garden, exposed and condemned—"And the Lord God said unto the serpent because thou hast done this, thou art cursed above all cattle and above every beast of the field, upon thy belly shalt thou go and dust shalt thou eat all the days of thy life."

With every increase in transgression there is an increase in condemnation. Reconsider well the two active causes to which thou art subject, to look not so much outside as within thyself. Which one's effect is manifest in the daily train of thought, that is moulding thy character?—God soon met our first parents in the cool of the day, and they both confessed "I did eat," yet righteousness then and now condemns sin in the flesh, and upon the flesh in measure lays his just judgment for transgressing his known law. Yet remember, and look here closely—mercy is joined hand in hand with judgment, as the promised seed intervenes. "I will put enmity between thee and the woman;"—(what warning this expression includes,) "and between thy seed and her seed. It shall bruise thy head, and thou [the serpent] shalt bruise his heel;"—indicating the painful suffering the believers who are truly in the seed's life, are subject to all their lifetime, even as Christ, the seed, did exemplify in his agony in the Garden of Gethsemane and upon the cross; and in their comparatively pure state (one sin separates from God—a continuation of sin darkens the understanding), they saw and understood the promise, as Eve, at the birth of her first born doubtless looked for the fulfilment of the promise, as she exclaimed, "I have gotten a man from the Lord," the effect of sin is a self-evident fact with all; if we say we have not sinned, we make God a liar and the truth is not in us; it is therefore the victorious overcoming that is to be our daily concern. This stands in a continual conflict between the flesh that lusteth against the spirit and the spirit against the flesh;—whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: that is, crucify the desire after anything which we know God has prohibited; for in the day we eat or partake, we shall surely die.

(To be continued.)

AN easy and habitual yielding to the passion of anger, is fatal to that coolness of judgment and calmness of temper which are indispensable qualities of strong characters, and truly successful lives. Select out of any community, the hot-headed men who are frequently heard raving at events and berating their fellow-men and you select the essentially weak men, who neither win great respect nor carry great weight in the community; strong men are men who know how to keep cool, or to restrain themselves when excited. Their coolness or their calmness, is a part of their strength. The man whose temper controls him, incapacitates himself by blind passion, for the exercise of that shrewdness and judgment with which a man who keeps a calm and steady mind and manner, will surmount difficulties, conquer opposition and defeat injustice.

FROM THE "HERALD OF TRUTH."

To Which Flock Do You Belong?

"Fear not, little flock, for it is your Father's good will to give you the kingdom." LUKE xii: 32.

This is a comforting promise to those who belong to the flock that is led by the Saviour, that great Shepherd, whose pleasure it is to give to his children, not only food and raiment, but also the kingdom; but it gives no comfort to the sinner while he is yet unwilling to be numbered with Christ's flock. The text says: *Little flock*; and it is a lamentable fact that Christ's flock is much smaller than Satan's flock. Satan seems that Satan is ever busy, with his deceitful ways, trying to draw Christ's followers into his fold. But his trying to win them does not make them his unless they yield to his allurements. On the other hand, the Saviour is always trying, in his loving way, to draw sinners to Him. Yet they are not his unless they come to Him and desire to live for Him.

Christ was mocked and derided, suffered many trials and persecutions, and at last had to give his life for his flock; but can we find that Satan ever endured any trials or sacrificed any pleasures for his flock?

Satan promises pleasure in this life, but the reward is endless torment. Christ's followers have to endure trials and temptation, but they have a loving Friend to help bear them, and the reward is peace to our souls now, and everlasting joy and happiness in the world to come, if they are faithful.

This life is only too short, but the life to come is without end. Oh! how sad to think that any should live so in this life that their portion will be allotted to them in hell where they will be in everlasting torment without *even a hope* of release; and it is sad, too, that so many are not willing to suffer for Christ's sake here and enjoy eternal happiness over yonder.

Dear, un saved soul, how can you longer spurn your Saviour's pleadings, and choose only pleasure here? If you do not accept Him while you live, surely you will be banished from the pleasures of heaven, which are unspeakable and full of glory. Come, and be numbered with Christ's flock, and do not put it off for a more convenient season—for such a time may never come. You may have to suffer scorn and persecution; but if you look to Jesus for aid, He will make them easy to bear, and you will be rescued from everlasting punishment.

The Christian's life is not one of continual sorrow and contention, as some think. True, he must often suffer derision and persecution for Christ's sake; but it is easy to bear if the heart is truly willing. We must watch, and fight, and pray, but that is not a hard task, unless we make it so. Some Christians make their religious life a life of sadness and discontent. Cheerfulness is one of the characteristics of pure religion. The child of God cannot be sad and go about with a long face, when he knows his saved condition and realizes that Jesus died to release him from the bondage of sin and death. Christ says: "Take my yoke upon you, and learn of me, and you shall find rest to your souls." He also says: "My yoke is easy and my burden is light." But there are Christian professors who make the yoke hard to bear and the burden heavy, and therefore find no rest to their souls. They are always lamenting that they are too incompetent to do anything for their Master, that it is so hard to keep all the commands, and that they are not as good as they ought to be. The trouble is, they have not come to Christ in meekness to learn of Him; but rest on their

own wisdom. They try to do the work themselves, instead of placing themselves in God's hands as instruments to be used as He sees best. When we once do just as God directs, we know we are doing that for which we are intended, and the yoke becomes easy and we find rest to our souls.

Thus we see the life of a true, confiding Christian is easier to live than the life of the sinner who has to bear the load of a guilty conscience.

Dear sinner, I entreat you once more to come to Christ. He is interceding for you—you who have mocked and rejected Him. He still loves you and longs for your return. I pray that you may yet be won from the fold of Satan to the fold of Christ, before it is forever too late. In using the expression "Christ's flock," do not understand that I mean a certain church denomination, and that all outside of that church belong to Satan's flock. By saying Christ's flock, I mean all the true followers of Christ, no matter of what name or order they may be.

Trusting my feeble efforts into God's hands, I will close my writing.

Tenderly the Shepherd,
O'er the mountains cold,
Goes to bring his lost ones
Back to the fold.

CLARA M. BRUBAKER.

An Appeal for Aid.

The following letter tells its own story. It was addressed to our friend John Stokes, of this city, whose office is at No. 116 N. Fourth St., whose whose feelings respond to the appeal can communicate either with J. S. Stokes or directly with the writer.

188 Vine St., Chattanooga, Tenn., Seventh Mo. 27, 1891.
Dear Friend:—Considering the financial outlook of the country, and of the South in particular, and the dull state of trade at this point, the number of persons already out of employment, and the much larger number likely to be during the coming winter, it requires no prophetic eye to see in the future much suffering among the poor of this city, many of whom have not so much as one dollar laid up for the winter, and when thrown out of employment their wives and children must be brought to the point of starvation. And my heart goes out in a desire to be able to relieve as much as I can of this suffering, and feel drawn to write Friends of Philadelphia these facts, and ask such assistance as they are willing to give—old cast-off clothing of every description, particularly that for women and children, or any other help you may feel disposed to send. I have frequently in the past two winters found women and children who could not go to school nor meeting for want of shoes—children who are rowing up in ignorance within a few squares of public school (free) but who could not go for want of clothing and books.

As I do not know who would be the proper ones to whom I should apply, I ask of thee the favor to lay this matter before them or give me an address so that I may do so. I do not know any one to whom I can refer for my own reputation unless it be my own parents, Joseph and Atharine A. Stanton, of Springboro, Ohio, or (l)th Ann Stanton, of Monroville, Morgan Co., Ind., who is also a relative by marriage; Joseph Otts, who I believe is now in North Carolina; also Rufus P. King.

If thou wilt give this matter such attention as thou thinks it merits, thou wilt very much oblige thy friend,

J. F. STANTON.

FORGOTTEN WORKERS.

SELECTED.

They lived, and they were useful; this we know,
And naught besides;
No record of their names is left, to show
How soon they died;
They did their work, and then they passed away,
An unknown band;
But they shall live in endless day, in the
Fair, shining land.

And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had they wealth or gold—
No one can tell;
Only one thing is known of them—they faithful
Were and true
Disciples of the Lord, and strong, through prayer,
To serve and do.

But what avails the gift of empty fame?
They lived to God;
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper and friend,
And in the joy of their ministry
Be spent, and spend.

No glory clusters around their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Though here unknown;
And their lost names shine forth in brightest rays
Before the throne.

O, take who will the boon of fading fame;
But give to me
A place among the workers, though my name
Forgotten be;
And as within the book of life is found
My lonely place,
Honor and glory unto God resound
For all his grace.

JOHN G. WHITTIER.

Great master of the poet's art!

Surely the sources of thy powers
Lie in that true and tender heart
Whose very utterance touches ours.

For, better than thy words that glow
With sunset dyes, or moonlit heat,
That count the treasures of the snow,
Or paint the blossoms at our feet,

Are these that teach the sorrowing how
To lay aside their fear, and doubt,
And in submissive love to low
To love that passeth finding out.

And thou for such hast come to be
In every home an honored guest.—
Even from the cities by the sea,
To the broad prairies of the West.

Thy lays have cheered the humble home
Where men who prayed for freedom knelt.
And women, in their anguish dumb,
Have heard thee utter what they felt.

And thou hast battled for the right
With many a brave and trenchant word,
And shown us how the pen may fight
A mightier battle than the sword.

And therefore men, in coming years,
Shall chant thy praises loud and long;
And women name thee through their tears
A poet, greater than his song!

But not thy strains, with courage rife,
Nor holiest hymns, shall rank above
The rhythmic beauty of thy life.
Itself a canticle of love!

—Phebe Cary.

INVOCATION.

Come down to us, help and heal us,
Thou that once life's pathway trod,
Knowing all its gloom and glory,
Son of man, and Son of God.

Come down to us, help and heal us,
When our hopes before us flee;
Thou hast been a man of sorrows,
Tried and tempted, even as we,

By the weakness of our nature,

By the hardness of our hearts—
Steady up our fainting courage,
Save, O save us from despair!

By the still and strong temptation
Of consenting hearts within,
By the power of outward evil—
Save, O save us from our sin!

From the dim and dreary doubts
That with faith a warfare make,
Save us through thy sweet compassion—
Save us for thine own name's sake.

And when all of life is finished,
To the last low, fainting breath,
Meet us in the awful shadows,
And deliver us from death.

*Extract of a Letter from George Fox, dated
Kingston-upon-Thames, the 15th of Twelfth
Month, 1686-7, expressing his intentions of
giving Petty for the use of Friends, viz:*

"I do offer and give up freely to the Lord forever and for the service of his sons and daughters and servants called Quakers, the house and houses, barn, kiln, stable, and all the land, with the garden and orchard, being about three acres of land, more or less, commonage, peats, turfmoss, with whatsoever privileges that belong to it, called Pettys, at Swarthmore, in the Parish of Ulverston.—And also my ebony bedstead, with the painted curtains, and the great-elbow chair that Robert Widlers sent me, and my great sea case with the bottles in it. These I do give to stand in the house as heir-looms, when the house shall be made use of for a meeting-place, so that a Friend may have a bed to lay on, a chair to sit in, and a bottle to hold a little water or drink: it being free land, and free from all Tythes both great and small. And all this I do freely give up to the Lord, and for the Lord's service, and his people, to make a meeting-place of the said house of Pettys, and the land with the rest of the houses and all that belongs to it, for the Lord's service and his people. And the land, &c., may keep the meeting-house in order and repair; and further I do and have given up Pettys, which I bought of the children of Susan Fell and Rachel Fell, for seventy-two pounds, for God's people to meet in when they do not meet at Swarthmore Hall; and let the rent of the ground and malt-house maintain the meeting-house which may be made fit—either the barn or the house—as the Lord shall let Friends see which is best: and to slate it, and to pave the way to it and about it, that Friends may go dry to their meeting; and so let or sell part of the house and the land to maintain itself forever for the Lord's service. And you may let any poor, honest Friend live in a part of the house; and so let it be for the Lord's service to the end of the world, and for his people to meet in, to keep them from the winter's cold and the wet, and the summer's heat. And let Friends make as firm and safe writing concerning it as they can; and let John Rouse, Thomas Lower, William Meade, and Daniel Abraham be Trustees, to settle this with some of the Monthly Meeting of Swarthmore, and some of the Quarterly Meeting of Lancaster: that so Friends may be sure forever of a house to meet in which is free and will maintain itself, and which is the Lord's forever."

This letter was directed to Thomas Lower, at Marshgrange.

WHEREVER souls are being tried and ripened, in whatever commonplace and homely ways, there God is heaving out the pillars for his temple.—*Phillips Brooks.*

Natural History, Science, etc.

Habits of Wasps.—The Biological and Microscopical Section having precedence at the last meeting of the Academy, Harold Wingate made an interesting communication on the relation of wasps to spiders. It is a well known fact that certain species of mud daubers or wasps, which build their nest of clay against walls and boards, deposit their eggs in the bodies of spiders, confining their hosts in the mud inclosures to serve as food for the young grubs when they are hatched. It had been found that these spiders were not killed, but simply paralyzed by one or more stabs of the exquisitely sharpened sting of the wasp into one of the nerve ganglia. That a fluid is injected into the body of the spider at the same time is probable, but it is not necessary to suppose that this fluid has a preservative influence on the tissues, as had been suggested because the spider is not dead, and therefore is in no need of preservation. The instinct which inflicts just the injury necessary to produce paralysis, but not death, is a most extraordinary one, and no less so is the instinct of the young grubs, which, while feeding on the living meat selected for them by the parent, carefully avoid all the vital portions until the last, as the ptomaines of decaying dead tissue would be almost instantly fatal to them. In this process of a gradual approach to the life-center of the host the young grubs show a knowledge of anatomy far in advance of the student.

Even the powerful tarantula is not exempt from the attacks of the enterprising wasp. As related by Dr. McCook; the spider, when attacked, trembles violently, standing up and making a show of resistance, which, however, is feeble and of no avail. Its foe soon discovers a favorable moment and darts upon the tarantula, which it wounds with its sting, and again commences flying in circles. The injured spider is thrown into a tremor, and often becomes at once paralyzed, though a second and even a third wound is sometimes necessary. Sooner or later it becomes powerless, when the wasp approaches, carefully feeling its way to see if its work has been effectually done. It then begins to drag the tarantula into a hole, which it has previously dug in the ground, wherein it is covered up after the deposition of an egg.

Silver Mining in Mexico.—In Guanajuato is found the richest vein of silver bearing ore in the country, known as the *Veta Madre*, and though the most primitive modes of mining and milling have always been and still are pursued here, over eight hundred million dollars in the argentiferous metal have been realized from this immediate vicinity since official record has been kept of the amount; and with all this Mexico is still poor!

The ore has now to be raised from a depth of fifteen hundred feet and more. There are between fifty and sixty crushing mills in operation at this writing, reducing the silver-bearing quartz. Two of the mills are operated by Europeans, who use steam power to some extent, but the scarcity of fuel is a serious objection to the employment of steam. We saw scores of mules treading the liquid, muddy mass for amalgamating purposes driven about in a circle by men who waded knee deep while following the weary animals. As these huge vats contain quicksilver, vitriol and other poisonous ingredients, the lives of men and animals thus occupied are of brief duration. The mule lives about four years, and the men rarely twice as

long if they continue in the business. This result is well known to be inevitable, and yet there are plenty of men who eagerly seek the employment.

Without going into detail we may describe the process of obtaining the silver from the rocky mass in a few words. The ore is first crushed, and by adding water is made into a thin paste. Many tons of this are placed in a huge vat, at least a hundred feet square, and into it are thrown, in certain quantities, sulphate of copper, common salt and quicksilver. Driving the animals through this mass, ten hours a day for three or four days, causes the various ingredients to become thoroughly mingled. The quicksilver finally gets hold of and concentrates the coveted metal. The quicksilver is afterwards extracted and reserved for continued use, performing the same function over and over again. There is, of course, a large percentage of quicksilver lost in the operation, and its employment in such quantities forms one of the heavy expenses of milling.—*Astec Land.*

The Opal.—One of the staple commodities produced at Queretaro is that classic, beautiful and precious gem, the opal. It is found imbedded in a certain kind of rock in the neighboring mountains, sometime in cubes, but oftener in very irregular forms. It will be remembered that Nonius, who possessed a large and brilliant specimen of the opal, preferred exile to surrendering it to Marc Antony. Whether he was opal-mad or not, it is clear that persons who visit this place are very apt to become monomaniacs upon the subject of this beautiful gem. We expended considerable sums for these precious stones, cut and uncut, during the brief period of our visit. The choicest of these specimens is the true fire-opal, which in brilliancy and iridescence excels all others. Nearly every person one meets in Queretaro seems to have more or less of these lovely stones to sell; nine-tenths of them are of a very cheap quality, really fine ones, being the exception, are valued accordingly. The pretty flower girl, who first offers you her most fragrant wares, presently becomes confidential, and, drawing nearer, brings out from some mysterious fold of her dress half a dozen sparkling stones which she is anxious to dispose of. Even the water carrier, with his huge red earthen jar strapped to his head and back, if he see a favorable opportunity, will importune the stranger regarding these fiery little stones.—*Astec Land.*

The New Lake in Colorado Desert.—This desert has been an arid waste, the lowest part of which is said to be 265 feet below sea level. It has evidently been the basin of a great lake in former times, fed by the Colorado River, which is now again pouring its waters into this sunken area. An article in *The Independent* says: "A newspaper party started some days since from Yuma, the border city of California, Arizona and Mexico, and explored the whole extent of the overflow. They claim that beyond a doubt the new lake is the overflow of the Colorado River. Some few miles below Yuma they found the water pouring through many channels, in one case twelve feet deep, into the desert stretching away to the northwest and covering the whole country as far as could be seen. As they travelled westward, they at last reached New River through a succession of lakes in which the main current kept its course. Then they came to the sanilikh section, and here the current turned abruptly at right angles until, through a vast crevasse, water rushed down through a thirty-foot channel, forming

small falls, and made itself a passage way through the sandhills forming banks from thirty to four hundred feet high. As they passed on the high banks caved off continually, and for miles they ran over rough water, where the boat danced like a cork. At last, having travelled four days, they reached what at first they were sure was Salton Lake, but again they found themselves mistaken, and were hurried on between banks which grew higher and higher. They barely escaped some falls, and the next morning left the channel and entered Salton Lake, reaching Salton self about noon. They felt certain that the general course they had followed was the old channel of the Colorado River when it lost itself in the desert previous to its having found its later course to the Gulf of California. Should the result prove that the course is permanently changed—and the apparent forming of a bar in the river at the point of overflow makes this probable—this great basin, scarcely more than sixty miles northwest of San Diego, will again be an inland sea, and the effect on vegetation and upon the climate will be most marked. Already the river is bringing down quantities of seed, and places that were perfectly arid and desert, are showing signs of vegetation. Widely different stories, some of them very wild, have been circulated with regard to this sudden freak of Nature, one correspondent claiming that the water has really found its way from the ocean as the result of volcanic action which has loosened the bands that volcanic action had formed long years ago when this section was still an inland sea. The line of the Southern Pacific Railroad passes right through this section now overflowed, and should the change be permanent, an entire rebuilding of a long portion of it will be required."

Items.

A Warning to the Intemperate.—A scene of tragic pathos took place in Long Island City on June 30th, at the family residence of a wealthy citizen. A large number of friends had gathered to see the daughter of the host married. The bride was ready, and the minister was in waiting, but the groom came not. After a long delay, during which the friends became anxious, the family had about made up their minds to inform the guests of the non-arrival of the missing bridegroom, when he entered the door. The person he met first was the father of the bride, who saw that he was in no condition to act as principal in a wedding. Without a moment's hesitation he ordered the young man out of the house, and told him never to darken the doorway again. The young man started in a dazed way, and the minister, who had followed toward the front door and commanded "to leave. He obeyed instantly.

Love may be as strong as death, but wine is stronger than love. We pity the bride that she loved an unworthy object, and felicitate her that his mask slipped off before she became irrevocably his.—*Christian Advocate.*

African Slave Trade.—Cardinal Lavigier has established a new order of monks, the "Warrior Monks of the Sahara," who differ from all the orders of the Roman Church in that they are trained to fight with carnal weapons, and are as ready to march as to fast or pray. They are to penetrate into the northern portion of Africa, where the slave traders are busy in their heroic work, and across the great Desert. They are to

seize cases in the Desert and fortify them. In these stations they are to train themselves for journeys through the desert, and to receive from the hands of their drivers they are to fight, if need be, at all events to attempt the rescue of the slaves from their brutal owners. The headquarters of the order have been fixed at Biskra, on the Algerian borders of the Great Sahara Desert, which has been thus described: "Biskra, with M'salla (the prayer-place, in Arabic) is the first station. It is a plantation of palms, 150,000 of them, and of olives, 600,000 of them. It has one large street and a number of smaller streets opening off it. The next station is Wargla, three hundred miles to the south. Here is the first armed station. The next station is Mes Jonoh, on the Morocco frontier. Here all the slave caravans must come, and here is where the hard fighting will be. This oasis has an evil name, because it is here that terrible brutalities are practised. It is five kilometres long and half kilometre broad. The population is cosmopolitan, and includes French, Tunisians, Arabs, Moors, and Israelites." From this point the order is to stretch out its work of rescue and relief southward. Other oases are to be held, palm trees planted, refugees opened for fugitive slaves, and civilization and Christianity to be carried down into the heart of Africa.

The "Warrior of the Desert," thus go forth on a crusade of "snatch men and lions" from the hands of the infidel, and save them from the unutterable horrors of a slave march.

Boys' Clubs.—It was in the fall of 1878 that the small boys about Tompkins Square, having exhausted the ordinary methods of street enjoyment, began to amuse themselves by throwing stones through the windows of the Wilson Mission, at No. 125 St. Mark's Place, and by jeering at the various people connected with it as they passed in and out of the building. These customs proving in time both expensive and annoying to the ladies of the mission, connected with the mission, and complained to the police department only resulting in a temporary cessation of hostilities whenever they ox-eyed policeman on the beat appeared, and as long as he remained in sight, one of the ladies determined to try the soothing effects of coals of fire, poured metaphorically upon the heads of the offending boys. So one evening she answered an especially irritating volley of stones by appearing on the door-step with a bucket of coals, and in the end, in the cat-calls which her appearance had excited, asked the boys if they would not come in and have some coffee and cakes. Visions of "cops," with big clubs, behind the door, naturally occurred to the minds of the prospective guests; but when a few of the more venturesome had sidled in, and no attacks, apparently, had been made on them, the others took courage and followed them, to find themselves welcomed to the simple refreshments which the lady had plenteously provided as the most practical form in which to administer her coals of fire.

Every one had as much as he wanted, no reference was made to the cause of the broken glass, and each boy was treated with a kindness and courtesy quite unexpected, in view of the fact that within a few moments he had been engaged in smashing his mistress's windows. When the supper had all been absorbed, the boys were sent forth with a pleasant "good-night" to ruminant on their evening's experiences, and to decide which part of the evening had been the more enjoyable,—defacing the exterior of the mission building, or being treated with kindness and courtesy within its walls. And their decision soon became apparent; for not only did the annoyance cease, but the boys were soon back again not for coffee and cakes, but to see if they could not come in and play games,—though there was little in the rooms but an atmosphere of kindness and good breeding.

Then more boys came and were welcomed, interested friends sent down chairs and tables and games, a board of managers was instituted, and so the first boys' club was started, on the broad piazza in front of the Wilson Mission, and to welcome for any boy, whatever his condition of relief, who prefers an evening of innocent enjoyment in a place where he must show respect and

courtesy to all about him, to the thoughtlessness and hidden dangers of an evening in the street.

The Boys' Club is now in the thirtieth year of its work, and an average attendance of over two hundred and fifty boys a night was the result of the season's first three months.

The article in *Scribner's Magazine*, from which the above is taken, says that a number of other clubs have been established, all of which have libraries.

THE FRIEND.

EIGHTH MONTH 15, 1891.

The Christian must partake of those trials and sufferings which are incident to our existence in a body of flesh, in which we are liable to accidents and disease, and whose ever-recurring need for food, clothing and shelter makes frequent demands for care and labor.

Although his faith may often be severely tried, yet he can rely upon the promise of our Saviour, that if he seeks first the kingdom of heaven and the righteousness thereof, all things necessary shall be added. Amid the complex relationships of civilized life, it becomes increasingly the case that loss or distress in one part of the world affects in measure the whole body politic—so that the mechanic, tradesman or farmer in the interior of America feels in some degree the influence of the prosperity or adversity of communities thousands of miles away.

We believe it is in accordance with the Divine purpose, that mankind should be linked together by the silken chains of commerce, and thus be taught to look upon the whole human race as brethren. In proportion as our natural selfishness is kept in check, and we seek to promote the good of all, this intercourse will become increasingly beneficial, both in its material and moral effects.

Since our prosperity depends not solely on our own exertions, but also upon a thousand other things, which are beyond our control, it is a great stay to the mind to believe that there is an all-powerful Father in heaven, who knows all things, and to whom we can appeal in every time of trial. How cheering is the language of the Psalmist: "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof."

We cannot reasonably expect success in our business, unless we are willing to bestow upon it the necessary thought and care, as well as the active exertion it requires,—but besides all this, we need the blessing of Him who is the Sovereign Ruler of all things; and when we have learned to look up to Him in our outward affairs, as well as in our spiritual warfare, we shall have a stay and support to our minds,—which many have experienced to be an inexpressible comfort, which has kept them from sinking below hope. For they are assured that their Heavenly Father knoweth that they have need of earthly comforts and supplies, and their faith is renewed that He will withhold nothing that it is essential for them to have.

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Little Rock, Arkansas, says that orders have just been received here from the Union Pacific Railroad, directing the strikers from the Choctaw Nation. During the suspension of removal, numbers of non-removals have

married into the tribe. As many as thirty marriages have been celebrated in one day in some localities. White men thus intermarrying become adopted citizens and cannot be removed.

A despatch from Yuma, California, says that a report was brought there by the Cochop Indians that the earthquake on the 30th ultimo resulted in changing the course of the Colorado River. It left its old bed near the mouth of the Colorado, and ran for 1,000 feet long. The report is not generally believed, but one result of the recent earthquake was the renewed activity of the volcanoes in the Cochop region. The earthquakes also caused a great tidal wave at the head of the Gulf of California.

It is reported that the business branch of the Kansas Alliance has completed arrangements by which it will handle three-quarters of the Kansas wheat crop of 50,000,000 bushels. Half of the crop will be stored in the big elevators in Kansas City, Chicago, St. Louis, Cincinnati, Baltimore, and other large cities, for an indefinite period, or until the owners desire to sell. "Arrangements have been made in the East to secure an advance on the wheat stored in 75 per cent of the present value of wheat. This new move by the Alliance practically corners the Kansas crop."

A despatch from West Superior, Wisconsin, says that the Great Northern Railway officials estimate that the volume of grain to be handled will be 20,000,000 bushels over last year, or a total of 70,000,000. The road expects to handle 12,000,000 bushels more than they got last year, and the Northern Pacific Company expects to get a larger percentage of increase.

Councilman Howes, of Kansas City, Missouri, has introduced an ordinance which requires the purchaser from the city of a license by all drinkers of intoxicating liquors, the license to vary in cost from \$20 to \$50, according to the expensiveness of the liquor which the purchaser drinks. The ordinance further provides that each application for a drinker's license shall be countersigned by the applicant's wife. The despatch from Pierre, South Dakota, reports "the hottest weather ever experienced there," the temperature on the 8th inst. being 110 degrees in the shade. Late wheat has suffered terribly, and some fields will not be cut, while the corn is dying for want of rain.

The wheat crop of North Dakota is reported to be in a critical condition, owing to the extreme hot weather of the past few days.

The cattle disease which broke out in and around Emmetsburg, Iowa, about four weeks ago, still continues unabated, and veterinarians there are at a loss to find a cure. It is reported that the malady, so far nearly 100 head have died, and they are still dying at the rate of four or five a day.

The Census Office has issued a bulletin giving the population of the State of Iowa by counties, townships, cities, &c. The State has a population of 1,911,896, an increase of 257,281, or 17.68 per cent.

Another find of silver is reported from Pomeroy Mountain, near Caribou, Colorado. The vein is said to be three inches thick and of pure silver.

A Bellefontaine, Ohio, despatch reports the discovery of a wonderful cave by a former named Ungert. The cave has been explored 600 feet, and several beautiful chrysoberyls and a rocky staircase are said to have been found.

A woman named Griffin was arraigned before Judge Burke, in Boston, last week, charged with drunkenness. A policeman testified that she had been arrested 90 times for the same offence, in the majority of cases being let off with a fine of \$5. During the past year she had been arrested nine times, he said. The woman asked the Court to release her, and promised to go to Europe, as she had plenty of money to pay her passage. Her request was not granted, and she was sentenced to the House of Correction for eight months. On appeal, she was held for the Superior Court.

Terrible damage was done on the morning of the 6th inst., to the Chicago and St. Louis limited express, on the West Shore Railroad, near Port Byron, New York. A freight train was disabled by the breaking of a coupler before it could leave the main track for a siding to get out of the way of the express, and the freight train derailed. The engine and the first six cars were telescoped, and piled, with the baggage and express cars, in a heap on the tracks. As a result, 15 persons, mostly Italians, are dead, while 21 are suffering from severe injuries. The wrecked cars caught fire and were consumed. A thick fog prevailed at the time of the collision in the Corning, N. Y., locality. In conducting the flagmen, the freight train were guilty of criminal negligence in not having flagged the express train.

Deaths in this city last week numbered 479, which is 52 more than during the previous week, and 49 more than during the corresponding period last year. Of the foregoing, 165 were males and 314 females; 105 of age under 10; 50 of consumption; 40 of marasmus; 40 of diseases of the heart; 21 of inanition; 17 of old age; 16 of pneumonia; 14 of diphtheria; 11 of apoplexy; 11 of cancer; 11 of convulsions, and 11 of dysentery.

4—United S. A. 1/2 S. Pgs. 100; coupon, 101; 4s, 118; currency, 5s, 110 1/2.

COTTON was in fair request and firm, on a basis of 8 1/2 cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$15.00 a \$16.00; spring bran, in bulk, \$14.50 a \$15.00. No. 1—Western and Pennsylvania super, \$3.75 a \$3.90; do. do. extra, \$4.00 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller process, \$4.50 a \$4.90; Western winter, clear, \$4.50 a \$4.70; do. do., straight, \$4.70 a \$5.00; winter patent, new, \$4.90 a \$5.25; Minnesota, clear, \$4.50 a \$4.80; do., straight, \$4.75 a \$5.10; do., patent, \$5.00 a \$5.40. One hour was quiet and steady, at \$4.15 for new and \$4.50 per barrel for half new and half old.

GRAIN.—No. 2 red wheat, 98 a 98 1/2 cts. No. 2 mixed corn, 69 a 70 cts. No. 2 white oats, 39 a 37 cts.

BEEF CATTLE.—Extras, none; good, \$5 a 5 1/2 cts.; medium, 3 1/2 a 5 1/2; fat, 4 1/2 a 5 cts.; common, 4 a 4 1/2 cts.; culls, 3 1/2 a 3 3/4 cts.; Texas, 3 1/2 a 4 cts.; fat cows, 2 1/2 a 3 1/4 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 3/4 cts; 4 1/2 cts.; medium, 4 1/4 a 4 3/4 cts.; common, 3 1/2 a 4 cts.; culls, 2 1/2 a 3 cts.; lambs, 4 1/4 a 7 1/4 cts. Hogs were in poor request on account of the high price, West.

FOREIGN.—The British Parliament was prorogued on the 5th instant, until Tenth Month 24th. In her closing speech, the Queen said: "I have made proposals to the President of the United States, looking to the submission of the question of the boundary between Great Britain and the United States, in regard to seal fishery in Behring Sea. The negotiations are far advanced, but have not yet been concluded."

An Associated Press despatch from London, on the 8th instant, says: A conference of the leaders of the "Odele" society, held at Barcelona, Tuesday, 20th of September in England of the Count of Paris. The conference added emphasis to what has been known for some time past to observers of the political movement in France, and of the intrigues in other countries, looking to the establishment of the monarchy, with the "Odele" party in the lead, that there is increasing discontent among the Count's adherents. This feeling is due to the refusal of the Count of Paris to adopt a policy characterized by greater activity than the one now followed by him.

A well-known and heavy operator in Government securities was arrested at Barcelona, Spain, on the 7th instant, on a charge of being a party to the recent conspiracy. The police, upon searching the prisoner, found in his possession a number of letters which prove beyond doubt that he was concerned in the attack upon the barracks, and that the affair was not a mere ordinary movement, but simply a novel and desperate scheme to originate startling rumors and thus allow the operators concerned to bear the market.

Advices have been received in London, which give another illustration of the bitter hostility against the Jews in Russia. This last instance of the virulent "Odele" spirit, is the case of a Jew, who has been banished to a fortified town of 58,000 inhabitants, situated on the Ingoul River, 130 miles north of Kherson. Among the inhabitants of the town are quite a number of Jews, who are engaged in the usual vocations of the people of that nationality in Russian cities.

On the 20th of August, some thousands of Jewish yekels descended upon their covering victims. They attacked the Jewish shops and dwellings, driving the owners from them or holding them powerless to defend themselves or their property, and plundered them of everything valuable. What was considered not worth the trouble of carrying home, was thrown into the streets. The owners of the shops and dwellings, driven from their homes, were set upon and severely wounded.

The "North German" has recently decided to invest the only friendly co-operation of France and Russia with any direct intention to disturb the peace. "It was natural," says the *Gazette*, "for the two nations to give open expression to their latent wishes at the time of the constant receptions. The signs indicate that the

Eastern question may soon become the subject of important international discussions, without necessarily menacing the peace."

Auckland advices of 14th to 16th ultimo, received in the *Franchise*, are to the effect that a great drought, and something like a tidal wave, prevailed at Melbourne on the 13th. Waters in the harbor rose above the level of the surrounding towns, and several small vessels were wrecked. The floods were the most severe since 1862, and the course of the Yarra River very terrific. A number of boats were overturned. Ten persons were drowned, and two thousand rendered homeless. The loss is estimated at \$2,500,000.

The extreme drought along the Rio Grande is reported to be causing great suffering among the Mexican population. Scarcely any crops have been raised for the past 18 months, and stock has died by thousands.

The President of the Dominion Millers' Association, in session at Toronto, estimates the wheat crop of the Dominion at 55,160,000 bushels—a reckoning which allows 22,180,000 bushels for export. The Ottawa Dispatch says that the Manitoba and Northwestern Railway will connect the Manitoba system of the Northern Pacific, and will in turn be swallowed up by the Canadian Pacific. This will give the latter corporation every mile of railroad in Manitoba. A direct fusion of the Northern and Canadian Pacific Companies is forbidden by the charter of the former.

RECEIPTS.

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NOTICES.

WESTTOWN BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin Ninth Month 1, 1891. Parents and others who intend to send children to the School, will please make immediate application to
J. WILLIAMS, *Supr*, Westtown, Penna.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months of 1891, the library will be open on Friday afternoons, from 3 to 6 o'clock.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—The Winter Term will begin Ninth Month 14th, 1891. Applications for the admission of pupils should be made to
J. HENRY BARTLET, *Supr*,
140 N. SIXTH ST.

WESTTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Instruction will be held in Philadelphia, on Seventh-day, the 22nd of Eighth Month, at 10 A. M.
GEO. M. COMFORT, *Clerk*.

DIED, at his residence near Fallington, Bucks Co., Pa., on the 29th of Seventh Month, 1891, JOHN S. COMFORT, a member and Elder of Falls Monthly Meeting, in the 82nd year of his age.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 18.)

1817. The view of a fellow mortal gradually vanishing away, until the earthly tabernacle is no longer able to retain that part which is designed for an eternal duration, is humbling. It shows the weakness of the tenure of all sublunary enjoyments, and calls loudly to those yet left behind to use all diligence in the great business of salvation. But how easily do we suffer ourselves to elude the force of impressions made by such examples. Self-denial of the fleeting gratifications of this world is a work very unwelcome to the natural man; but it *must* nevertheless be submitted to, if we expect to become conquerors through Him that lived and died for us. "They that are Christ's have crucified the flesh, with the affections and lusts."

1818. At different times in the course of my life I have apprehended that at some period, I should be engaged in publicly laboring in the great cause of Truth, to turn the attention of others, through its constraining power, from darkness to light, and from the power of Satan unto God. Clear and distinct openings have been made upon my mind in a very impressive manner, in relation to the standing and qualification of a Gospel minister. It has appeared to me necessary that through the humbling power of Christ and the baptisms of the cross, his will should be reduced, and a state of childlike reliance on the Leader of Israel, in a good degree attained, that he may be prepared to stand as an instrument through whom the Lord condescends to speak to his people. For several months past the time appeared to be drawing nigh for me to make more public the concern that had been shut up in my own breast. I had many impressive openings which seemed nearly ripe for communicating, but remembering the usefulness and importance of the work, I kept back. Sometimes I rejoiced after meetings in believing they were Divine impressions, and sometimes I felt concerned that by putting off so long I might get into the habit of slighting him, while I was looking for satisfactory evidence of the origin of the concern. But He who knows how to deal with his children did not forsake me, but furnished with a fresh opening this morning [1818, Ninth Month 9th.] in our Fourth-day meeting. As heretofore, I

was preparing to set it aside for further confirmation, when a beloved Friend was engaged to call upon some to be faithful—that no sign should be given, but that of the prophet Jonah, who, for his disobedience, was permitted to descend into deep suffering and anguish. This seemed so clearly applicable, that recollecting I had passed through many night seasons, and feeling after she sat down the fresh arisings of the concern, I stood up, and with an audible voice, said, "God is our refuge, in Him will we put our trust. They that trust in the Lord shall never be confounded, but they shall be as Mount Zion, that cannot be removed. Christ Jesus remains to be the eternal rock and foundation; blessed are all they that are built upon Him."

[His gift as a minister was acknowledged in 1822. How noteworthy and instructive is the manifest care William Evans exercised to proceed with deliberation and caution in the very important Christian labor of Gospel ministry! He knew that unless the Minister of ministers bestowed the unction and gave the command, it would be wholly in vain for the poor fallible instrument hopefully to enter upon so serious an engagement, with the avowed purpose of gathering souls to Christ.

How true, that the more any are deeply baptized into an humbling sense of their own insufficiency for the work, and that they are wholly dependent upon the Divine anointing or qualifying power from on high, the more not only will they enter upon their labor of love with filial fear and distrust of self, but the more also will they seek to have their urim and thummim with the Holy One; so that with the ability alone which God giveth they may labor successfully in the church of Christ, and be made instrumental in exalting his name and kingdom in the hearts of the people to his own praise. When entering upon the prophetic office, the prophet Jeremiah testified, "Behold, I cannot speak, for I am a child." And it is such lowly, self-distrustful ones in the present day, as they are faithful to the visitations of his grace and mercy, that the Lord will pour out of his spirit upon, and will put forth and go before, to the building up of the waste places of Zion, and to the honor and renown of his ever-excellent and adorable name.]

I have felt concerned for the lapsed, mixed state of the church. I have seen a spirit at work among us, which aims at drawing the minds of many from a simple dependence upon the internal guidance of the Head of the Church, and is opposed to the administration of sound discipline. As certainly as we forsake the *secret sense* which the Truth begets in relation to our individual duty, and depend upon the wisdom and the reasoning of man, our ministry will become destitute of the quickening power and virtue of the Holy Spirit, and the Society dwindle into lifeless formality.

1819. There is a material difference between what we call good thoughts and being brought to sit under the teachings of Christ in our own hearts, when assembled for Divine worship.

His words are spirit and they are life to the soul; and the wanderings of the mind in contemplating religious truths, without the influence of his Spirit, must end in barrenness and poverty. Hence it is our chief business to labor to get to a state of humble waiting before Him, that we may be instructed by the gracious words that still proceed from Him in his spiritual appearance in the heart. To be brought into a state of child-like docility and obedience to the leadings of our Heavenly Shepherd, seems to be the principal end of all the dispensations of his wisdom. The haughtiness of man must be laid low, and the Lord alone exalted in that heart which is prepared to be acceptably engaged in his service. In a state of deep humility and patient waiting upon Him, we become prepared to discern the motions of his Spirit, and in simplicity to yield compliance therewith. There is as much need to learn to be still, and to know the active, forward disposition of the human mind reduced to subjection, as there is to experience a willingness wrought to perform the Lord's will when it is manifested. He is a wise Master Builder, and if we abide under his preparing hand, He will fashion us into vessels and instruments for his use.

The instances that have occurred of persons who began well, but afterwards made shipwreck of faith and of a good conscience, are subjects of mournful reflection, both for theirs and the great cause's sake. Under feelings of love to our Heavenly Father, we may at times be ready to conclude, that we are resolved to follow Him and shall no more forsake Him. The power of temptation is often strong and potentially pressing, and although, so far, we have been kept from being cast away, yet unless the watch is maintained, and we are frequently brought to feel our need of daily help, and that of ourselves we cannot stand, and thereby are led to cry unto the Lord for preservation, we may be overtaken in an unwary hour and carried by temptation into a land of pits and snares whence we cannot easily escape, and may bring upon ourselves deep suffering, and reproach upon the holy cause we had espoused. The growth from infancy to manhood is by slow and almost imperceptible gradations; as we advance in religious experience by little and little, so by a gradual neglect of watchfulness and prayer, we may decline and finally lose our standing in the Truth. How important, then, frequently to remember the rock whence we were hewn, and the hole of the pit whence we were digged. It was not our own arm that effected this, but his who saw us in a state of corruption, and in mercy said unto us, live! Oh, let us lie low before Him, and above all things desire, that in heights and in depths He will be pleased to keep us in the hollow of his holy hand, and by the cleansing operation of his baptizing power, qualify us for the performance of our allotted service in his church militant on earth.

1820. For want of keeping the word of the Lord's patience, how are many warming themselves with sparks of their own kindling, and thereby not only reaping the reward of poverty

and sorrow, but bringing into disrepute the precious cause and the dignified office of a gospel minister, in which they profess themselves to have a part. Neither the most extensively gifted, nor those of the largest experience, have anything of their own to communicate which can really profit the people. All must reverently wait upon Him, without whom they can do nothing; and it is only as he opens the spring and causes it afresh to flow, that any, the least or the greatest, are authorized and qualified to attempt to minister to the states of others.

(To be continued.)

Implicit Obedience.

I spoke to a lady the other day of her sister-in-law, who is one of my esteemed neighbors. "How well she is managing her four children, without any nurse!" I exclaimed: "She looks so calm and untroubled, and yet I know she is delicate."

"She is a woman of great decision of character," was the answer. "She has a system about the children. She never allows them to question what she says; and you know that saves a great deal of fret and worry."

The next morning I made a short call on the subject of our remarks. The lady came into the parlor, and, after shaking hands with me, turned to take a chair, and found that the two-year-old baby had followed her. "Why, baby, I did not know you were here. Run out to brother."

"No, me don't want to."

"O, yes!" was the smiling answer. "Brother will play school with you."

The baby retreated slowly, till she reached the middle of the room, and there she stood with her finger in her mouth, eyeing her mother closely. The mother had turned her chair away from me, and was watching the baby smilingly. It was evident that the caller was entirely forgotten for the moment; it was of the first importance that the baby should mind. I made a little note of the fact, too, that there was no "prunes and persimmons" expression on the mother's pretty face. She had simply spoken, and now expected the baby to do as she said.

"No," burst from the baby.

"O, yes," smiled mamma. "Brother is all ready to play school with you."

The baby stood a moment longer, finger in her mouth, studying her mother's face, and then ran from the room. Then, and not until then, did the mother give me her attention.

The incident made such an impression on me that I want to write it for young mothers. I began with the theory that the best way to bring up a child was to reason with him, and in that way teach him obedience. I abandoned that theory long ago, and wish now that I had never held it for a day. When "implicit obedience" was brought to my mind, I rejected it, largely because, under my new responsibility, I was newly conscious of my own fallibility.

"How can I," I would say to myself, "always know the right command to enforce?" Now I say to myself, "Be as near right as you can, but go ahead." Implicit obedience, lovingly enforced, is the only way to bring up a child, and "eternal vigilance" is its price.—*Methodist Recorder*.

It is a shame for a rich Christian to be like a Christmas box, that receives all, and nothing can be got out of it till it is broken to pieces.—*Dr. John Hall*.

FOR "THE FRIEND."

The Way of Life and How it is Found.

When the Lord, as He came in the flesh, began to teach his disciples, from among them he chose twelve whom He named Apostles. At this time "neither did his brethren believe on Him." These, being among what were reputed the common people, had gladly heard John the Baptist, the forerunner of Christ, preaching repentance; and, confessing their sins, had been baptized of him in Jordan; but the learned "Pharisees and lawyers rejected the counsel of God, being not baptized of Him," but the apostles being simple minded men, reputed by the world as "unlearned and ignorant," were accepted of God in the sincerity of their faith. Hereafter, they had sought remission of sins through the rites of the law, and God's appointed sacrifice of the atoning lamb; now they seek it in a new faith and a heartfelt repentance toward God. The Lord did not seek to change the faith of those who had received his word, but by line upon line, precept upon precept, here a little and there a little, gently led them into an enlarged faith, greater knowledge, and clearer conceptions of the truth.

Amid the clashing of creeds among the Jews at this period, and the bitterness engendered by the lust for power, the honest seekers after truth were perplexed, and all men's eyes were in expectancy for the coming of a great prophet to deliver them from internal doubts and oppressing enemies. No wonder, then, the message came to John, "Art thou that prophet that should come into the world, or look we for another?" To which he replied, in the words of Isaiah, "I am the voice of one crying in the wilderness: prepare ye the way of the Lord." Again, after the resurrection of Jesus, his own disciples, still having an earthly kingdom uppermost in their minds, asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts: 6). He replied to them, "It is not for you to know the times or the seasons which the Father hath put in his own power." Such queries arose then, as they do in this, our day, from that part in man which delights to tell or to hear some new thing, and were answered by Divine wisdom accordingly. Others there were who, seeing the mighty miracles that Jesus did, were constrained to acknowledge "This is of a truth that prophet that should come into the world." (John vi: 14.) But though their reason was convinced of this truth, we yet read in another part, "But though He had done so many miracles before them, yet they believed not on Him." (John xii: 37.) and the inspired apostle John gives the reason in the words of the prophet Isaiah, "Therefore they could not believe, because He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." (John xii: 40, Isaiah vi: 9.) Their reason was already convinced, and they sought a direct answer in accordance with that reason. But had either John or Jesus as a man answered in the affirmative, and the Pharisees had believed, they would have been no nearer the true faith than was Pharaoh, who seeing his own utter impotence to retain the Israelites, let them go, and so far believed Moses. The natural man can neither receive nor savingly believe in God, for it is enmity to God, neither does God seek for the testimony of his truth from it.

Had these Pharisees believed, the pride of their heart being yet unsubdued, and no contrition felt for past sins, they would have felt no

need of a Saviour such as the poor Israelites did who felt the bitter bondage of the kingdom of sin, or as those who submitted to John's baptism of repentance. These might have confessed to Christ as to his outward coming, and have endeavored to make him a king among them, through his name they might ride to popularity and prestige among the people, but in place of *He* ruling them, and *they* being submissive to his will, they would endeavor to war his will to their outward conceptions of truth, and nominally owning Him as King, yet would their own unregenerate heart bear rule, and to suit their own ambitious ends; or, as a matter of expediency, they would not hesitate to deliver Jesus to Pilate. Yea, to clamor for his death, when Pilate, seeing no evil in Him would let Him go. Such as these love not the doctrine of repentance, and if they do receive it they seek to destroy its life, like they would that of the Master who taught it, and in place of a deep searching work of the grace of God on the heart, would substitute for it a mere turning of their own corrupt mind from one notion to another, whereby they flatter themselves that the kingdom will be theirs. When the doctrine of the cross is mentioned, then are their cries the loudest: "Away with him, away with him crucify him." (John xix: 15.) But Jesus taught it as the first stepping-stone in order to be a disciple.

Notwithstanding all this cruelty at the hand of those whom He seeks to save, after He had risen from the dead, ascended on high, and received all power in heaven and earth, He set before them (as He does to all men) an open door of faith, saying by Peter, "Unto you first God having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." (Acts iii: 26.)

The apparent differences in our respective lots, whether of rank, power, wealth, learning, or ignorance, which to the eye of man appear so widely to separate man from man, do not weigh in the balance of the sanctuary. God's love and power to save flow towards all. "He lifeth the needy out of the dungill; that He may set him with princes, even the princes of his people." (Psalms cxlii: 7.) Or He smiteth the pride of a Herod, so that "He was eaten of worms." But this power of faith is not given, to the natural man, for he could not believe "though one should rise from the dead;" but comes in and through the visitations of God's spirit to the soul. No man can come to Christ except the Father draw him; but God, having given his Son, and the Son having offered up himself, in obedience to the will of the Father, and thus tasted death for every man, which was our due, as the penalty of sin. He who did no sin died for our sins, that we through Him might live; and having laid down his life for us, and taken it up again, He liveth evermore, and now visits us in the quickenings of that life. The way to reconciliation with God is taken away from the natural man, and it is only as our wills are baptized by his Spirit into the likeness of his death, that we can rise through the life and quickening power of the same into a likeness of his resurrection. So shall we die to self, and live to Him who died for us that we may henceforth not live to ourselves alone, but to Him who thus purchased us by his own blood. "For to be carnally minded is death, but to be spiritually minded is life and peace." (Rom. vii: 6.)

The first prerequisite in order to know this teacher and Saviour is to seek such a frame of mind that we may hear the word of God, and

as we turn an attentive ear and a willing heart, we shall receive power to keep it. In receiving ven the law the command was, "Hear! O Israel! how much more necessary is this quietness of soul, in order to hear our great Lawgiver, who low "speakeeth from heaven." Like David's, our soul must come to be as "a weaned child." Psalms cxxxi: 2). "In returning and rest shall e be saved, in quietness and in confidence shall e your strength," (Isaiah xxx. 15.) And the ae prophet commands, "Cease ye from man, whose breath is in his nostrils," for wherein is he to be accounted of?" (Is. ii: 22.) Oh, let us ot then walk in our own counsels, but hearken o Israel's Shepherd, who will lead us in a way e know not, so shall we be permitted with the aints in light, to be partakers of those things ich as the apostle Paul saith, "Eye hath not een, nor ear heard, neither have entered into the heart of man, the things which God hath epared for them that love Him." (Isaiah lxi: 4.) But God hath revealed them unto us, (i. e., he Christians including the apostles) "by his pirit, for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii: 10.) And e apostle further affirms, "We have received he Spirit which is of God." This "Holy Spirit s given to all such as obey Him." We shall hen have entered on a path of holiness, a path of peace, which is "the path of the just that thineeth more and more unto the perfect day" and leads to everlasting rest in the realms of glory.

W. W. B.

FROM THE "LONDON FRIEND,"

"Amsterdam's Welvaren."

BY E. ROBINSON.

In an upper room of Devonshire House there hangs over the mantel-piece a drawing representing a house in Amsterdam under two aspects—one view shows it as it stood at the beginning of the century, the other as it now stands. It is a high, narrow house, with a miniature ship erected on the gable point, and the words "Bewaar School, Amsterdam's Welvaren," carved on the front of the building ("Infant School, Amsterdam's Welfare.") Considerable interest attaches to the story of this school, and as I came to Amsterdam almost immediately after the Yearly Meeting, I lost no time in inquiring as to its whereabouts, and my sister and I proceeded to visit it. We had to cross a good part of the town to reach it from my brother's residence, but a walk across Amsterdam is full of interest and pleasure. It is a most picturesque city, with rich coloring, quaint corners, and "artistic bits" everywhere. The houses have their gable ends to the street, and hardly two are alike in height, color, or ornament. The principal streets are wide, with canals in the centre, and fine trees, now in full foliage, border the latter. All is full of life; busy people, in a variety of costume, throng the streets and quays, and barges and boats of all kinds go up and down the water-courses. Perhaps the prettiest scene of all is the flower-market, where for about a quarter of a mile under the trees, along the water's bank, are arranged ferns, and flowers, and plants of all kinds and colors; the boats that brought them from the country lying moored alongside. We crossed no fewer than nine bridges to reach our destination in the Beerenstraat, where we found ourselves standing at the door of the house so faithfully represented by the drawing at Devonshire House. In the room which we first entered there hangs a large chart, with a ship drawn on the top of

it, and the following inscription, in English and Dutch, which tells the story of the school better than words of mine can do:—

"Founded, A. D. 1830; rebuilt, A. D. 1864.

"This Infant School, established since 1830, was founded by the religious Society of Friends in London, out of funds arising from the capture of a Dutch East-Indiaman, in 1781, by one of their members, during the war between England and America, when Holland was in alliance with the latter. This religious Society believes war to be forbidden to the Christian, and will not allow its members to take up arms, nor to have any profit whatever from war. So John Warder—who was a Friend that had a share in the English vessel which had captured the Dutch Indiaman, (but without his knowledge or approval)—gave up the money he received for his portion of the prize to his friends, who undertook for him the task of finding out the sufferers by the capture of the vessel, and to make them compensation in money for their losses. But it took many years before this could be done, chiefly from the wars which raged on the Continent, and when the opportunity occurred, the original sum had been so increased by investment, that, after paying to all the sufferers that could be found, both principal and interest up to the time of payment, there still remained a sum of money over.

"This money was again invested, and the Friends who had the care of it let it increase by accumulation of interest, till they became anxious to apply it in some way for the benefit of Holland, and more especially of the city of Amsterdam, which was the port to which the captured ship had belonged.

"It was then that John S. Mollet, himself a member of the religious Society of Friends and a citizen of Amsterdam, saw, when in London on a visit, an Infant School, then first established, and was so pleased with its usefulness as to wish for one in his city; for there were no infant schools then in Holland.

"He found the Friends willing to have the money remaining from the Dutch ship devoted to such a purpose; so a house in the Beerenstraat was bought and the school has been there ever since. It was the first infant school established in Amsterdam, and is now the only one where the education given is without subscriptions. About 120 children attend daily.

"The house became so old, it was feared it would fall in and the school would be closed, because the money held by the Friends was not enough to rebuild the house. But they did not like that an institution, which was doing good and was a proof of their views against all war, should cease to exist, and so have subscribed among themselves and rebuilt the school at their own expense.

"It is to be hoped it will now long remain and be to the neighborhood as the name of the captured ship indicates—an Amsterdam's Welvaren."

We visited this interesting spot more than once. The school is managed by a committee of ladies, some of whom we met, and who very kindly gave us all the information we desired. One lady, who was just inscribing on the books the name of the 7017th little scholar, was the granddaughter of the above mentioned John Mollet, the last Amsterdam Quaker. There are now about 150 children attending the school. Their ages range from three to six. They are not of the poorest class, but are clean and comfortably dressed, bright, bonny little things.

There is a payment of two or three pence a week.

And so there stands, in this busy Dutch city of Amsterdam, a quiet, unpretending, and somewhat hidden monument to the faithfulness of our ancestors to their testimony against war. It is pleasant to come across these fruits of right-doing, and one rejoices that so much good is being done in a quiet way. Yet, as a Friend and a worker in the cause of peace, one comes away with many questionings. John Mollet was the last Friend in Amsterdam. How came it so? From what one knows of religious life in Holland, Quaker principles might well find a place here and satisfy a felt want. With their extinction has departed that Christian testimony against human slaughter so much needed at the present day. "A lamp is not lighted to be put under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven."

AMSTERDAM, Sixth Month 19th, 1891.

PICKING UP.—One of the time-consuming cares of every house-keeper may be described under the general head of picking up. She picks up after her husband, after her girls, after the babies in the nursery. The latter strew the nursery floor with their blocks, toys and picture books: about one baby in a hundred being taught to put its little properties away when done with them, while the other ninety-nine are diligently instructed at an early age in the art of being waited upon by their elders. Girls come in from their pleasant excursions here and there, flushed, dimpled, sweet as the rose that laughs in the hedge; but sweet as they look, they are thoughtless beyond belief in the matter of making work for their mothers. Doubtless their intention is to carry their things to the proper places themselves, after a period of rest; but she who procrastinates in such an affair is lost. It putting away one's out-door clothing, one's letters, one's books, it is the first moment of decision which counts—the primary indecision which is fatal. What the young person lazily or thoughtlessly imposes on somebody who is older, and by reason of her added years less able to bear the strain, may be just the traditional straw, beyond which strength and vigor will endure no more.

For the good man of the house we have always the most elastic toleration; yet we think that too often he binds a burden on the shoulders of his wife, which frets her unwarrantably, though she makes no sign of complaint. "My husband's progress through the house," said a matron recently, "is marked by a litter of hats, coats, slippers, newspapers, pamphlets, books, boots, corkscrews, inkstands, reports, collars, handkerchiefs," etc. He is forever saying:—"Dear, do you remember where you put such or such a thing of mine?" and wondering why his wife has so inconvenient a habit of clearing things up.

It needs only a glance to show, that if everybody were of one mind about putting articles at once where they belong, picking up would be reduced to a minimum, and one labor of the housewife greatly simplified.—Margaret E. Sangster, in "The Home-Maker."

BEFORE you do anything pleasing to the flesh, be sure that you have God's leave; and whatever He commands, though ever so unpleasant to the flesh, be sure to do it. Make a grievance of nothing but sin.—T. Adams.

For "THE FRIEND."

ONE of the early proprietors of Dartmouth, Mass., was Henry Tucker, a Friend, who settled there in 1660, and built a stone house in the north part of the township. His name is mentioned in the journals of Friends from Great Britain, and the road near his house is still known as the "Tucker Road"—in ancient records "Tucker's Lane." The old house was taken down many years ago, and one of wood built in its place. This, a larger and more commodious house, was long the hospitable home of the late Benjamin Tucker, of the fourth generation from said Henry. A Friend is the present owner of the old homestead farm, whose children in the maternal line are descendants of the first settler, as above.

THE FARMER OF TUCKER'S LANE.

Down the long lane, in a far-distand field,
I saw the honest farmer at his till,
A thoughtful man, for whom another yield,
He found, beside the product of the soil.

For while he made his furrows straight and deep,
Or dropped the golden grain from hill to hill,
His thoughts with Him a sweet communion keep,
Who can alone our highest hopes fulfill.

Man sows the seed, but God gives the increase,
Both in the ground, and in the human heart,
And he who tills may truly find that peace
Through faith and hope, the wise man's chosen part.

Most truly he who tills the taming earth,
Perceives the forces that control man's lot,
Walks with his God in plenty or in dearth,
And finds rich lessons in the humblest spot.

His heart is awakened by the early song,
That comes so sweetly from the neighboring wood,
And as he treads the furrowed paths along,
Finds in his work an ever-present good.

And when we assembled at his board,
Well spread with plenty and with wholesome fare,
His faithful wife with him in true accord,
And sweet young faces, all so fresh and fair,

His soul in reverence is oft upraised,
And godly counsel finds a ready ear,
By which for Him, the great adored and praised,
The heart is early taught to love and fear.

Far from the town's disturbing scenes and noise,
He thus is kept in virtue's happier way,
While off his heart is awakened to rejoice,
As he pursues his labors, day by day.

NEW BEDFORD, MASS.

D. R.

RECOMPENSE.

BY ADELAIDE ALLISON.

Through the long, toilsome day she went
With quiet sweetness, every-where;
I watched her tender, tireless hands,
Pressing here, relieving there;
No recompense, no answering smile,
No words of cheer were hers the while.

"Tell me, thou patient one," I cried,
"What secret hope sustains thy heart,
That through a thankless ministry
So gentle unto all thou art?"
She turned on me her soft eyes' light:
"I heed them not. He comes to-night,"
Behold an all-repaying love!
What matters, when the day is past,
The burdens others on her laid,
If in his arms she rests at last?
The darkest way to her is bright,
Since He who loves her "comes to-night."

O soul, whose hope is high as heaven,
Cense thine unprofitable pliant!
A watcher, waiting for thy Lord,
How can'st thou grieve, how dar'st thou faint?
Work on, in joy, while yet 'tis light,
Thy Bridegroom's voice may call to-night.

A day of toil—what matters it?
So shut this life of tears and pain.
Lift up thy face! What dost thou fear?
Thou hast not given thine all in vain.
Soon thou shalt walk with Him in white:
Who knoweth? It may be to-night.

FOR "THE FRIEND."

What are the Needs of the Society of Friends.

(Continued from page 25.)

How often the gentle restraint is unheeded! It is a serious period in life, when we, like Adam, are inwardly convicted and condemned, as in God's own presence, and are forced to acknowledge—"I took of the forbidden fruit."—"I did eat." If one transgression separated Adam from God, has sin a more free scope of allowance now? or is our feeling of consciousness so blunted that we look upon sin as a very little thing: like Saul saving the best of the sheep and oxen for a sacrifice to the Lord? It is in this state of sensible consciousness that the "clearing of ourselves" takes place, that the true knowledge of ourselves is obtained, and the victory which stands in the seed's life is obtained. Here the true learning of bearing and forbearing with one another's burdens becomes our increased experience; but here lies a difficult thing to distinguish between true *forbearance* and *compromise*, as our "righteous self" finds a peace and a rest short of that death that empties from vessel to vessel, not with us as "once for all;" but with every new subject and aspect in life, there is a new death to be passed through; because "righteous self," if not self-righteous self, is always alive, wanting to take the uppermost seat in the synagogue; and, indeed, if it were not so, that there was a continually increasing conflict in our Christian warfare, we should not have the experimental knowledge of the judgment of God upon Eve, who is the mother of us all; and, as like begets like, so all according to our several positions in life, most experimentally witness, in our spiritual attitude, the bringing forth of the new birth.

The Apostle Paul shows that the Christian religion was not a mere change in theoretical ideas and perceptions. In Rom. viii: 1, he testifies of a state wherein there is therefore no condemnation to them that are in Christ Jesus, that walk not after the flesh—that is, the lusts of the flesh; for the Spirit of Life has made me free from the law of sin and of death. But in the same chapter he continues, verse 22, &c., "for we know that the whole creation groaneth and travaileth in pain together until now."—Mark what follows—and "not only they, but ourselves also, which have the first fruits of the Spirit, even we (the chosen 12) even we ourselves groan within ourselves (why this groaning?) waiting for the adoption, to wit, the redemption of our body."—then, speaking of hope, says "for if we hope for that we see not, then do we with patience wait for it." Two theories: Paul, the aged, here excludes instantaneity—and peace and joy—apart from daily temptation and conflict; but it were we taught that "him that overcometh" I will make a pillar in the house of my God, to go out no more;" and Jude ascribes praise "to Him that is able to keep you from falling, and to present you faultless." God's order in creating and subjecting all mankind to be controlled by unchangeable laws, testifies that the apostolic attainments were the attainments of some of Adam's immediate descendants, called "the chosen of God." Yes, even Enoch himself, the seventh generation from Adam, after so long a lapse of time, is given the appellation, given to no other mor-

tal man in the Bible.—"He walked with God and was not"—whilst the command is expressed, "walk thou before God and be perfect."

Experience teaches that privation is the only way of learning rightly to appreciate past favors and how rightly to use the future. Can we doubt but that our first parents' fall taught them this? There is no reference made but to the one fall, and the one restoration, by the promised seed; yet this one fall changed the whole aspect of their earthly pilgrimage. God was then a jealous and righteous God; so He is now. They were symbolically excluded from a visible Garden, and every son and daughter of Adam that lives to attain to a knowledge of the law is excluded from the spiritual garden of child-like innocence—and the flaming sword turn each way to guard it.

If we could but with open eyes see our Father's guardian care over his created, yet invisible souls and spirits, how the true Light shines in the darkness, repelling the unseen forces from our otherwise unguarded feet, we should often have to exclaim, "the Lord was in it, and I knew it not." This fact arises then prominent to view, that through the whole progress of our first parents' fall, they were not separated from the true Light;—secondly, the true Light did not leave them, but judged and condemned them. Righteousness and justice on God's part demanded, "the soul that sinneth it shall die." Death here indicates separation: Adam was separated—he was afraid, he hid himself; but if the Light had been withdrawn, would he not have been insensible? But he was sensible, and under that, or in that inward-felt sense, God wrought. Christ is both the author and finisher of our faith; and we can gain no advantage by transposing and substituting Christ's outward words, for that which is "implanted;" and the implanted word, if truly believed in, and accepted, will ever with prophetic vision look to Calvary as the place where, in the fulness of time, Christ in the fulness of the Godhead consummated the possibility of our salvation by the sacrifice of himself.

To some it may be profitable now to reconsider our fundamental principle as a Society,—that the two-fold effect of the "flaming sword" must be a realized fact in our own experience. First, the true Light, that enlighteneth every man—gives to every man a true knowledge that there is a God—and is "the Word" preached by God himself in his own created and purchased children. It is the *redeeming* knowledge; but this word preached did not "profit" some; "although nigh in the heart and in the mouth;" and why?—"not being mixed with *faith* in them that heard it—but their foolish hearts deceived them," &c. This inward faith is ineradicable; so much so, that the devil believes and trembles. Thomas Paine and Napoleon, when facing death, believed and trembled.

This inward faith, redeeming in its nature as long as it is "held down in iniquity," is the flaming sword that keeps the tree of life. Here is the second point:—Lest man again should return to the tree of life, and eat and live forever. As a kingdom divided against itself cannot stand, the minuteness of the law in delineating a clear distinction between that which is clean and that which is unclean—between them that presumed to be servants in "steading the ark" and offering with unsanctified fire, ought to teach us that Gospel, or fuller dispensation of grace, cannot be any more lenient in morals than the law.

(To be continued.)

Physicians in the East.

The *Sunday School Times* some months ago contained an article contributed by George E. Post, M. D., of Beirut, Syria, in which are related some of his own experiences, illustrating the influence which may be acquired in the East by a skillful physician, and the manner in which his profession opens the door for his entrance into social circles which would otherwise be closed against him. From it the following extracts are taken:—

"Twenty-three years ago, I was in the village of Safita, in Northern Syria. The lands of that district were in the possession of a family of nominally Christian tax-gatherers, who had gradually absorbed the little holdings of the peasants, and had come to regard them as serfs. At last, under a complication of miseries, the people had risen and cast off the yoke of their taskmasters, and a considerable number of them declared themselves Protestants. I visited them in my double office of teacher and physician, and strengthened their faith while healing their diseases. The great family was stirred with wrath, and many were the threats of personal harm to me, and warnings to leave the district. But disease is no respecter of persons. Even in the great man's house there were some who needed the physician's care. I was invited to go and see my enemies. The people of the village warned me not to go. When I expressed myself determined to do so, they warned me to eat nothing while in that house, saying that I would surely be poisoned.

I paid no attention to their warning, accepted their hospitality, attended their sick, and was sent back to my tent with all honor, and none the worse for the good meal which I had had in the publican's house. I have lived to see that family warm friends to the missionaries personally; and they have again and again placed members of their households under our professional care, and have sent their children to our schools, while the Gospel has taken a firm, and, I trust, permanent hold in their neighborhood.

"On a spur of Hermon, overlooking the olive orchards of Hasbeyah and the mountain torrent which swells the Hashāni, the northernmost source of the Jordan, is the picturesque castle, no longer used as a fortress, but still inhabited by one branch of a family which boasts a pedigree perhaps the most ancient on the earth,—the famous house of Shehāb (the Mevors). The total population of the castle is but sixty souls of the princely line, with their dependants. This branch of the Emirs is entirely Mohammedan, and for long centuries held sway over the regions watered by the Hashāni and its tributaries. They have held their own against sultans and crusaders; and so proud are they of their lineage and rank, which they trace back through Mohammed and Noah to the antediluvian patriarchs, that they will not intermarry with any except their own race. And so it happens that they have undergone the physical deterioration which is the sure result of such close alliances. Into this household I was invited some years ago, and in their princely castle I spent a week of enjoyment of their rich hospitality. In the freedom begotten by confidence and gratitude, we talked over very topic of morals and religion, and the friendships contracted during that week of medical care and personal kindness have never grown cold. The very day on which these

lines are written, the writer has visited two of this family who are under his care, in Beirut, having come down for treatment. It is quite certain that no missionary nor a medical man could obtain such a hold, nor use it with such freedom and fearlessness, as is quite easy and natural to the physician.

"Centuries ago, another branch of this same family took refuge in Lebanon, after military reverses. In process of time they became rulers of the country, and embraced the Christian faith, connecting themselves with the Maronites. From this branch was descended the Emir Beshir, the 'old man of the mountains,' whose name was a terror to his enemies and a tower of strength to his adherents. A numerous line of these emirs seized the most important strategic points of the Lebanon, and long held the reins of government; and although their political power has been broken under the new system of government inaugurated in 1861, they still stand at the head of the nobility of the East. Of this family, the writer and other medical missionaries have had many members under their professional care, and large numbers have been in various mission schools. Four of the young princes have studied medicine in the college at Beirut. It is safe to say that the influence acquired over this branch of the Shehāb family, is almost wholly due to medical care.

"A few years ago the illustrious Abd-el-Kadir, the Algerine hero who saved thousands of Christian lives in Damascus at the time of the massacres, was taken ill. I was sent for to attend him, and succeeded, by a surgical operation, in relieving his sufferings and prolonging his life. Since that time his eldest son has been under my care, and thus an influence secured in one of the most powerful families of the East. I shall never forget the evening when the success of the operation gave relief to the obstruction under which he was sinking. His large harem was assembled under the windows of his suburban home near Damascus. It was an early evening hour, and, by the faint moonlight, their sheeted forms could be seen, like ghosts, among the trees of the garden. When the news of the relief experienced by the aged prince was sent down to them, they set up a shout of triumph and thanksgiving which echoed far away among the chalk cliffs of the Abana valley, and then crowded around the door to catch up and transmit each item of encouragement, while the noble sufferer threw his arms around my neck, and kissed both cheeks, in token of his gratitude.

"A commodore of the United States Navy, who did not believe in missions, once told the writer that there was one sight which impressed him as the most Christ-like he had ever witnessed. It was a medical missionary, in his dispensary at Singapore, toiling all the morning long with those wretched outcasts, in the stifling air of a pest-stricken city, and all for the love of Christ. Against such an exhibition of unselfish benevolence, no cavil can be brought. And the same effect is produced on the native mind. Such a service, so above all that their religions can match—so without precedent or basis in their own experience, is from another world. They are accustomed to see Europeans and Americans as conquerors, as seekers after commercial gain, as travellers searching for knowledge or pleasure—but here are persons who offer them a living demonstration of the Golden Rule; and although using science and art, yet using them under the inspiration of a purpose from on high."

The Praying Children.

Not far from a quarter of a century since, there lived a man and his family in one of the new settlements on the American Continent, their humble cabin being just on the confines of a deep forest. The children of whom our truthful record speaks were, Mary, six years of age, and James, four. The mother had long ere this known and loved her Saviour, but her husband up to this time knew Him not.

As it is not uncommon in every new country, the one cow of this family ranged the adjacent forest at will as her pasture ground, and it was the duty of Mary and James to go for her toward evening and bring her in. It happened one evening after spring had somewhat opened, that Mary and James returned from their search with no cow, but with their little aprons full of flowers. The mother said, "I am delighted with your pretty flowers, but I am sorry you spent the time to gather them, when you should have been finding our cow." The father said they had done very wrong, and must go immediately back into the woods and find the cow. It would be a bad precedent, he said, to let them off, and that then was the time to teach them effectually that duty must be regarded before pleasure. So Mary and James turned towards the woods again. When they had gone, the careful mother said to her husband, "My dear, it will soon be dark; our Mary and Jamie will naturally be frightened, and may lose their way and never return." "I will follow on," replied the father, "keeping out of sight, but having my eye and ear on them." This was the plan.

The little ones plunged into the forest and wandered on round and round—cheerful for the most part while daylight lasted: but growing timid and anxious as it gradually wore away. "How far have we gone?" said James. "It seems to me it must be ten miles," said Mary. "I wonder," said James, "if there are any bears in these woods?" "I think not," replied Mary, "but I heard a man say that there were wolves in here that came out and caught sheep." They felt bitterly sad, and began to cry aloud, alternating their outbursts of grief with cries of *Pa! Pa!* He had drawn near enough to hear all they said, but still thought it best to let things take their course a while longer. At length Mary thought what she could do, and said: "Come, James, we must pray to Jesus;—that is what Ma always does when she is in trouble;—I have seen her do it a great many times, and she says Jesus always hears her prayer if she is humble and only believes. Nobody else can save us; I am sure Jesus can. Come, James, and kneel down with me by this log, and we will pray to Jesus." She began with a very humble confession of her sin—how she had not always obeyed her ma *cheerfully*, (although she had never been known to disobey); she said over and over, "Lord, we are not worthy of anything"; but Thos had heard mother in her trouble, and now we come to Thee to help us. Wilt Thou not send pa to find us, or if he cannot, then let one of Thine angels come and stay with us till morning. We know he can shut the mouths of the wolves so tight, for he once shut the mouths of lions. O, Jesus, Thos didst put Thine hand on little children, and I am sure thou wilt hear our prayer in our distress. Amen." "Now, James, you pray too," James prayed a short prayer; "O, my Heavenly Father, I have been naughty to my sister; I have been naughty to my mother; and have cried when I ought not to; but O my Father, save us and send pa. O Amen."

Then the sister wiped away her brother's tears, saying, "I know God will hear our prayer, —don't you think He will?"

Her tone of voice was calm and cheerful, and her countenance radiant with peaceful trust.

Her father was near enough, undiscovered, to hear these affecting words. Never before had anything ever fallen on his heart like those confessions of sin, and that simple earnest trust in Jesus. It was all new to him. He had never known that his children prayed, and such prayer as this gave him new ideas of a present Jesus, and of the heart's living trust in Him. It led him to think that he too had sins to confess, and needed such a Saviour to go to in his troubles. While these thoughts crowded on his mind, he had unconsciously suffered time to glide away, until now the light of day was wholly gone, and only the dim moon sent struggling rays through the tree-tops of the forest. Starting, as if he had already waited too long, he called: "Mary!" She heard, shouted once, "Pa's come!" clapped her hands and cried:— "Jamie, God has heard our prayer; I knew He would; praise God—praise Jesus!"

Their little hearts *did* praise. God had answered their humble, truthful prayer, and taught them lessons of trust which they could never forget. And not least among the blessings which came from this transient discipline was the portion that fell to the father. He could not cast off the conviction that there was more in having such a faith in Jesus, coupled with a deep sense of unworthiness, than he had ever thought of before. He saw he needed such a Saviour and such a trust in Him, and these convictions led him to forsake every other refuge for one so perfect and so precious. "No sermon," said he, "ever preached to me like that scene in the woods—the prayers, confessions, and faith of my little children!"

The sequel to this history bears its testimony to the preciousness of that early faith. James died just on the verge of manhood, his faith from four years old and upward evincing itself a living power. The father lived thereafter a good life, and has gone to his eternal rest. The mother, from whose lips we received the narrative, gives the following sequel. Mary is a mother, and has a little Jamie near the age of that other Jamie when he offered his prayer in the forest. His grandmother, some little time since, was entertaining him with the particulars of this narrative. His eyes glistened as the story slowly unfolded itself to his mind. When it was told, he noticed that his mother was bathed in tears. "Ma," said he, "what is the matter?" "I am thinking of that Mary." "Ma, do you know who Mary is?" "Yes." "Who is she, ma?" "My child, she is your own dear mother." "Ma, did you pray as young as that?" "Yes, my son," said she, quietly; "I always prayed." "Did you?" said he, very thoughtfully; "then I will begin now!"

And so it proved. This was to him, hopefully, the beginning of a prayerful life.

So may it be to the youthful readers of this narrative.—*Oberlin Evangelist.*

A Warning Against Needlessly Frightening Children.—The death of George B. Geurin, a little boy, occurred at his home in Broad Street from what is supposed to have been the result of a fright. The boy had been in delicate health, and about a month ago was so badly frightened by the thrusting of a dead snake in his face by mischievous companions that he was at once prostrated, and died from the shock.

What a Drop of Oil Did.

BY MINNIE E. KENNEY.

Bang! slam! Every time any one went out the front door, they had to pull it shut with such energy that the house would shake from cellar to garret. Grandma would jump up and drop the stitches from her knitting-needles; Aunt Tina's nerves would quiver; and even mother would put her hands over her ears to shut out the deafening noise. We had moved into the house but two months ago, and, singularly enough, it had never occurred to any of us, that perhaps the spring-lock on the front door might be persuaded to shut more unobtrusively. We had accepted it as a part of our new conditions, and prepared ourselves to endure the banging as patiently as we might. If the doctor came to the house to see a patient, he would leave the door unatched rather than make the noise that would be necessary to shut it, and shy boy-visitors who might be left to let themselves out, would bang it gently a dozen times before they would be brave enough to give it one conclusive slam.

Perhaps we should have been banging that door yet, if Uncle Edward had not come to make us a visit. He heard the door bang twice, and then he sprang to his feet: "That lock needs a drop of oil about as bad as anything I ever saw. Fred, my boy, go get your mother's oil-can for me."

I obeyed, and followed him into the hall, curious to see what he was going to do. A drop of oil in the lock, a little working backward and forward to be sure that the oil had reached every part, and then Uncle Edward closed the door. It closed so gently that I had to open and shut the door myself to be fully convinced that the lock really worked. The family took turns in going out for the purpose of noiselessly closing the door after them. Surely no single drop of oil had ever before wrought such a change.

"Always try oil, Fred, and it will make every thing work smoothly," said Uncle Edward, as he handed me back the can. "Did it ever strike you that persons as well as things sometimes need oiling?"

I stared at Uncle Edward in bewilderment. He was always saying things that I did not understand.

"Yes, I mean it,"—and he smiled kindly down into my inquiring eyes. "Very often in a household one member will be ill-tempered or fretful, and this failing in one will disturb every one else's comfort as much as the refractory lock did. The only thing to preserve peace and harmony is to use the oil of kindness. One bright, pleasant remark can dispel a whole cloud of ill temper and restore good nature. Try it some time, and see if it does not work like a charm. A small boy like yourself can use this oil just as effectually as any of the older members of the family, and sometimes you may have an opportunity to use it to better advantage. Don't forget the lesson of this lock."

As I put the oil-can away, I laid Uncle Edward's words to heart, and I made up my mind that he was a regular human oil-can, and that it was because he always knew just what to say to soothe every man's hurt feelings or sore temper that he was universally welcomed and beloved.

It was not many hours before I found an opportunity to follow his advice, and I found that a drop of oil could indeed work wonders. Just

try it for yourselves, boys, and you will always use it.—*The Little Christian.*

The Shepherd's Care.

I remember watching a shepherd driving his flock from the Piedmont mountains to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a southern sun, blazing in its meridian force.—He was a tall and stately man, in the costume of the country; his large hat shadowed a face round and intelligent; his purple jacket, slung around his neck, formed a cradle for a new-born lamb, while two others, but little older, were fastened in his rough hand plaid behind his shoulders. In one hand he held the shepherd's rod, a long light rod, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature he carried in his bosom.

The hungry sheep strove to crop the withered weeds and dusty herbage on the borders of the road, but the shepherd would neither let them eat nor rest; he urged them forward, and bleating and discontented, they were obliged to leave their self-chosen food, and obey his voice, and follow him.

The roadway branched off in another direction; the poor sheep saw nothing before them but the dusty path and the withered weeds, but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protected from the heat by the high bank above it, and water from an unfauling spring ran into a pool beneath. Bleating with delight, the weary sheep seemed to find life and vigor at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked amongst them, examining them individually, he counted them over; not one of them was missing. He had something better for them than they would have chosen for themselves. Yet how they had murmured all the way.

It was a picture and parable of Oriental life and beauty, which left an indelible impression on my memory.

The following evening, before the sun had set, we drove up a steep hill about a mile from the place where I had left the shepherd. We waited on the summit to rest the horse. I looked down upon the plain, and saw some of the beautiful gardens of the villas below. One was closed on account of the death of the proprietor, and all was in wild luxuriance. It had a large and fruitful orange grove, with refreshing verdure beneath, and in the centre was a fountain, sending forth its sparkling waters, which fell into the marble basins and troughs below.

The sunset gleamed on the golden fur, and tinted the green shadows of the glossy leaves of the orange; but it was neither the gorgeous sunset nor the orange grove that filled my heart. Here rested the flock,—no more weary and dusty; the lambs lay by their mother's side and here the shepherd himself reposed beneath the trees. My thoughts were on our Shepherd King, who maketh his flock to lie down a noon; and then on the day when the tabernacle of God shall be with men, "and He will dwell with them,"—then we shall know, even as we are known, and adore the wisdom of Him who has fed his flock "according to the integrity o

his heart, and guided them by the skillfulness of his hands." (Psalm lxxviii: 72.)

Pastures in the wilderness

My Shepherd keeps for me;
And rivulets among the rocks
My blind eyes cannot see.

Wearily and faint I travel on
The road to home and rest;
So let me cast my care on Him:
(My Father knoweth best.)

Yea, Heavenly Shepherd, all my care
I fain to Thee would bring:
For in the wilderness I walk,
Thou seest the secret spring.

The quiet halting-place in view,
The little verdant spot,
Where Thou wilt whisper to my heart
"Thou hast not been forgot."

"Footsteps of the Flock," by Anna Shipston.

Natural History, Science, &c.

The Cactus.—There are several hundred varieties known to botanists, most of which can be identified on Mexican soil, this being their native climate. No matter how dry the season, they are always juicy. It is said that when cattle can get no water to drink, they will break down the cacti with their horns and chew the thick leaves and stalks to quench their thirst. The variety of shapes assumed by this peculiar growth, almost exceeds belief; some seen in Mexico assumed the form of trees from forty to fifty feet in height, while others, vine-like, run along the ground, bearing leaves as round as cannon balls. Another variety, closely joining the earth, twists about like a vegetable serpent. The great marvel relating to this plant has been, how it could keep alive and remain full of sap and moisture, when other neighboring vegetation was killed by drought. But this is easily explained. It is protected by a thick epidermis which prevents evaporation, so that the store of moisture which it absorbs during the wet season is retained within its circulation. One sort of the cactus, known as the *cereus grandiflorus*, blooms only in the night; the frail flower that it bears dies at the coming of morning. The cochineal insect of Mexico and Central America is solely nurtured by the native growth of cacti.

Burros vs. Locomotives.—We expressed surprise to an intelligent citizen, at seeing long lines of burros laden with freight beside the railroad, and going in the same direction, remarking to him that the railway ought to be able to compete with the jackasses. "You must take into consideration," said our informant, "that a man who owns a score of these cheap animals, can himself drive them all to market or any given point. His time he counts as nothing; his burros feed beside the way, and their sustenance costs him nothing. Wages verage throughout the country something less than thirty cents per day, and the cost of living upon the peons is proportionately low. A railway is an expensive system to support, and just charge accordingly; consequently the burros, as a means of transportation for a certain class of goods, are quite able to compete with the locomotive and the rail." Of course, so other avenues for remunerative employment re opened to the common people, this antiquated style of transportation will gradually go out of use, and the locomotive will take the goods which are now carried by these patient and economical animals.

A Mexican Sand-Storm.—While at Silao, a Mexican sand-storm, a visitant which is very liable to appear on the open plains during the dry season, struck in our immediate vicinity, followed by a fierce dust storm, which lasted for about an hour, darkening the atmosphere to a night-bue for miles around, and covering every exposed article or person with a thick layer of fine sand. It was necessary promptly to close all doors and windows. Indeed a person could move easily face a furious hailstorm than one of these dry gales; men and animals alike sought shelter from its blinding fierceness. So men, horses and camels composing the caravans which cross the desert of Sahara, when struck by a sand-storm, are obliged to throw themselves flat upon the ground, and there remain until it has exhausted its fury. The condition of the soil at Silao may be easily imagined, when it is remembered that rain had not fallen for several months.

Items.

German Churches in America.—There is always a crisis befalling those churches in the United States which perpetuate there the various religious divisions of Germany. The question how to keep the young people disturbs them all. They grow up in the midst of an English-speaking people, and they insensibly acquire that language. They ask then for the use of English in the services of religion, and if they do not obtain it, go off to the English churches. The ministers and elders are in sore perplexity about the matter. They resist, but resistance avails little. As a journalist who knows the situation, says: "Those that have been slowest to learn, have suffered most. Those that have been greatest among the Lutherans and the Reformed German; but we are surprised to find that the small body of Moravians has also this trouble to contend with. The '*Moravian*' advises its congregations to hold its services in both tongues, but not to refuse the use of the English language. It exhorts the old to sacrifice their attachment to and forego their mother tongue for the sake of the youth, who must soon be the supporters and leaders of the Church.—Good counsel."

Military Obedience.—He who commands the army is the one to whom the highest deference must be paid. He is to be obeyed rather than God. His edicts none may disregard with impunity; it matters not how grossly these edicts may violate the humane feelings of the soldier, or his sense of right, they must be implicitly obeyed. Thus are the rights of conscience ruthlessly trampled under foot. Insubordination to the will of the military authorities is the highest crime a soldier can commit. He may more safely disobey all the commandments of the Decalogue than refuse submission to his superiors. A soldier is required to merge himself, body and soul, in the plans of his human masters; clearly seeing the thing commanded to be done, he must, nevertheless, do it. Such is the doctrine upon which the military system rests. Such the doctrine that is accepted throughout Christendom. The Bible from Madam Teneach, the founder of the sect, is so explicitly as does the military department of every human government. How wicked, how impious, then, is it for any man to become a soldier. He ought to refuse to submit to the degradation, as did the primitive Christians. He ought to refuse, though it should cost him his life. Better to die a martyr at the stake to principle than to be a soldier.—*Samuel J. May.*

The Hinchists.—There exists in the South of France, especially in the two departments of Gard and Hérault, near the lower Rhone, a religious body called the White Church, or the Hinchists, so named from Madam Hinch, the founder of the sect. Its members absolutely refuse to bear arms. The military authorities have hitherto allowed such of them as have been drawn for the Conscrip-

tion to serve as attendants in the army hospitals, or in similar occupations. But inasmuch as the number of Hinchists is increasing, it is very doubtful whether this consideration can any longer be extended to them.—*Herald of Peace.*

THE FRIEND.

EIGHTH MONTH 22, 1891.

In the interesting testimony borne by James Dickinson to the character and services of his beloved friend and fellow-laborer in the Gospel, Thomas Wilson, who, Thomas Story says, was to him "the most eminent" minister of the Gospel in these days, occurs the following paragraph: "I know there was not anything more delightful to my dear companion, than to be under the influence of God's holy spirit, where-with he was often filled, not only for his own good, but for the good of others, he having a dispensation of the everlasting Gospel committed to him of God, which he preached freely; and it was his care to keep it without charge. Though he had a large gift, beyond many, yet was glad of the least child who spoke from the motion of God's spirit, he having learned to cast down his crown at the feet of the Lamb."

May the revival of this testimony stimulate those who read it, to seek more and more to come under and abide under the influence of this Holy Spirit, so that they may increasingly partake in that blessed communion with the Father and the Son, and that knowledge of them which our Saviour declared was "life eternal!" What a happy condition would it be for all of us, if it could be truly said, that our greatest delight was to feel these heavenly influences, and to be brought under the operation of the Divine hand.

And how instructive is the declaration, that notwithstanding his own eminent gift in the ministry, he "was glad of the least child, who spoke from the motion of God's Spirit. We believe it is right to feel sympathy with those who as yet have had but little experience in the work of the ministry, yet are at times concerned by the fresh extensions of Divine Grace to utter a few words in weakness it may be, and as with a stammering tongue.

John Richardson relates that "after a large Yearly Meeting, where there were many able ministers, worthy William Penn, who was one of them, taking me aside, said, 'The main part of the service of this day's work went on thy side, and we saw it and were willing and easy to give way to the Truth, though it was through thee, who appears but like a shrub; and it is but reasonable the Lord should make use of whom He pleases.'

"This worthy man, and minister of the Gospel, notwithstanding his great endowments and excellent qualifications, yet thought it his place to give way to the Truth, and let the holy testimony go through whom it might please the Lord to empower and employ in his work, although it might be through contemptible instruments."

SUMMARY OF EVENTS.

UNITED STATES.—A letter was received in this city on the 10th inst., from Dr. William H. Burk, a member of the North Greenland Expedition of the Academy of Natural Sciences. Dr. Burk writes, that for about four days the Kite was engaged in a struggle to get through the ice pack in the Straits of Belle Isle, Sixth Month 16-20, but that she reached God Haven, Island of Disco, Greenland, on the 27th.

A despatch received from Arduore, Indian Terri-

tory, on the 11th inst., says that, under a recent decision of Judge Bryant, of the United States Court, at Paris, Texas, to the effect that it is not a violation of the law to sell or bring beer into the Territory, several saloons have been opened in Arlington, and that a great number of saloons which started in that country in less than three months if the United States Government does not take some action to stop it.

More recently, a despatch from Muskogee, Indian Territory, says that Indian Agent Bennett went to Ardmore to confiscate and destroy a carload of beer received at that place by a saloon keeper, following Judge Bryant's decision that the sale of beer was not prohibited in the Territory. Judge Shackelford, whose Court has been concurrent jurisdiction with Judge Bryant's, holds that beer is not excepted from the prohibition.

Minnesota Park Commissioner Brower, of Minnesota, has made a special report to the Governor upon the source of the Mississippi, showing that, instead of its being Lake Itaska, the true source "is in a great ultimate reservoir nine miles above Lake Itaska, making the longest surface channel of the Mississippi River, from the Gulf of Mexico to the extreme limit of this reservoir, 2555 miles."

A thick vein of high grade silver has been struck at Leadville, Colorado, within one block of the city's main business street.

The people of Ohio voted on the 11th inst., on five constitutional amendments, and a despatch from San Antonio says the returns indicate that all have been adopted. The amendments relate to ballot reform, the administration of school funds, limit the legal rate of interest to 10 per cent, or less, facilitate local prohibition, and provide additional courts and criminal trials.

The heavy hailstorm in Minnesota on the night of the 13th inst., covered an area about 10 miles long and from a half mile to a mile and a half in width, from Saug Rapids to Elk River, destroying all corn and standing grain in its path, and leveling the ground to a depth of two inches in some places.

The widow of James Knox Polk, the tenth President of the United States, died on the morning of the 14th inst., at her home in Nashville, Tenn., in the 88th year of her age.

James Russell, well known poet, writer and diplomatist, died early on the morning of the 12th inst., at his home, at Cambridge, Massachusetts, aged 72 years. Though he had been in failing health for a long time, his last illness was but of five weeks' duration.

George Jones, proprietor of the New York *Travler*, who had been seen in the city several times in the morning of the 12th inst., at Poland Springs, Maine, in the 50th year of his age. Through the exposures made in his paper, the famous Tweed ring in New York was broken up. It is alleged that George Jones refused one million of dollars offered him, if he would not make the exposure.

Deaths in this city last week numbered 532, which is 53 more than during the previous week, and 195 more than during the corresponding period last year. Of the foregoing, 189 were under one year of age; 268 were males and 264 females; 87 died of cholera infantum; 43 of consumption; 42 of marasmus; 24 of typhoid; 26 of convulsions; 24 of inflammation of the brain; 21 of old age; 19 of casualties; 15 of pneumonia; 15 of inflammation of stomach and bowels; 15 of congestion of the brain; 14 of inanition; 11 of diphtheria; 10 of typhoid fever; 10 of cholera nostras; and 10 of hemorrhage.

Markets.—U. S. 4½, 100; 4's, 117½; currency 6½, 110 to 120.

COTTON was quiet and weak, on a basis of 5½ cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17.00 a \$17.50; spring, in do., \$16.00 a \$16.50.

FLOUR.—Western and Pennsylvania super, \$3.75 a \$3.90; do. do., extras, \$4.00 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$1.60 a \$1.90; Western winter, clear, \$1.50 a \$1.75; do. do., straight, \$1.75 a \$1.15; winter patent, \$5.00 a \$5.40; do. do., \$3.40; do. do., straight, \$5.00 a \$5.25; do. do., patent, \$5.20 a \$5.75. Rye flour was strong, and advanced in sympathy with the grain. Prices ranged from \$1.50 to \$4.76 per barrel, as to quality.

HONEY.—No. 2 red wood, \$1.12½ a \$1.13; do. No. 1, do. do., \$1.13 a \$1.14; No. 2 mixed cream, \$1.13 a \$1.14; No. 2 white, extra, 39 a 39½ cts.

BEEF CATTLE.—Extras, none here; good, 5½ a 5½ cts.; medium, 4½ a 5½ cts.; fair, 4½ a 4½ cts.; common, 3½ a 4½ cts.; culls, 3 a 3½ cts.; Texans, 3 a 4 cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extras, 5 a 5½ cts.; good, 4 a 4½ cts.; medium, 4 a 4½ cts.; common, 3½ a 3½ cts.; culls, 2½ a 3 cts.; lambs, 4½ a 5 cts.

HOGS.—Choice Western, 5½ a 5½ cts.; Com. Western, 5½ a 5 cts.

FOREIGN.—A London correspondent of the New York *Herald* says: "There is considerable cause for alarm over the enormous death rate of last year. Influenza seems to have left its mark of poison upon the world, and the death rate in London for the last six months is higher than was ever known since vital statistics have been officially recorded."

Enormous forest fires have been raging in the forests in the vicinity of Toulon, and a great quantity of valuable timber has been destroyed. A strong wind from the west has blown the water inland near the vicinity of the forests, though it is not believed that if great quantities were obtainable, it would have been of any use, as it was impossible for any human being to get anywhere near the conflagration, owing to the intense heat. The authorities were called upon to aid the residents in fighting the fires, and thousands of soldiers and sailors were employed in digging a trench around the burning section in order to stop them, which was ultimately successful.

A despatch from Brussels says: The Government of the Congo Free State intends to abolish the license tax on the sale of alcoholic liquor after December 1st.

On the 11th inst., a ukase was issued by Russia, prohibiting after the 27th inst., the exportation from that country of rye and rye meal of all kinds and brands.

The Ministry of Finance announces that the yield of rye is estimated at 711,000,000 poods, but that, owing to the present supplies being nearly exhausted, 924,000,000 poods will be required to supply the wants of the people and for sowing purposes. The deficit must be supplied by potatoes and maize.

A ukase has been issued directing the railroad officials throughout the country to give precedence over all other trains, passing to and from the distressed provinces.

Rye has risen eight shillings in Amsterdam, and both there and in Berlin it is decidedly dearer than wheat. On an average Germany imports 3,500,000 quarters from Russia, Holland 1,000,000 quarters, Italy 900,000 quarters, and Norway 200,000 quarters. A despatch from Shanghai, dated 17th inst., states that the foreign Ministers have been compelled to inform the Chinese Government that a joint naval demonstration of an effective nature, in which the French, American, British and German squadrons were to participate, will be ordered, unless speedy reparation is made for the injuries, outrages and abuses upon foreign residents in China.

Japan has built its "first" factory for the manufacture of woollen goods.

A despatch from the City of Mexico says that the eruption of the volcano at Colima is on a scale of magnitude never before observed. Ashes have fallen in Colima to a depth of from three to six inches, and streams of lava are flowing down the mountain, burning everything in their course.

A Halifax despatch says that advices from Labrador which state that the fishermen at Newfoundland had a catch of fish, say that the season so far has been a successful one.

Reports from all parts of the Province of Ontario state that the crops are the best in many years.

RECEIPTS.

Received from Allen T. Leeds, Phila., \$2, 65; from Charles B. Dickinson, N. J., \$2, 65; from George Abbott, N. J., \$2, 65; from Henry A. Lippincott, N. J., \$2, 65; from Ezra Withey, Conn., per Thomas Perry, Agent, \$2, 65; from Charles J. Johnson, N. J., \$2, 65; from George W. Smith, N. J., \$2, 65; from Isaac Stokes, Benjamin Wilkins, James E. Levi Troth, Maria S. Reeve, Richardson S. Reeve and Richard Haines, vol. 65; from James H. Moon, Pa., \$2, 65, and for Everett Moon, Mian., \$2, 65; from Joshua Taylor, Mich., \$2, 65; from Matilda Johnson, N. J., \$2, 65; from Comfort, Gin., \$2, 65, and for James S. Tatnall, Pa., \$2, 65; from Charles Wright, N. J., per S. E. Wright, \$2, 65; from Samuel Conard, Pa., \$2, 65; from Joseph Elkinton, Phila., \$2, 65; from Martha D. Allen, W. Phila., \$8, being \$2 each for herself, and for Amos W. House and Benjamin S. House, \$1, 65; from Noble Dickinson, Agent, Canada, \$1, 65, being \$2 each for Jesse Storer, Anna H. Moore, Amy Cohoe, George Pollard, Joshua Clayton and Henry S. Moore, vol. 65, and for Joseph Waring, \$2, to No. 23, vol. 66; from Lewis W. Eye, Lo., \$2, 65; from Mary Ann

Sharpless, Pa., \$2, 65, and for Lewis P. Sharpless, \$2, 65; from Neal Nadeson, Iowa, \$4, being \$2 each for Peter N. Dyhr, and George W. Mott, vol. 65; from Joshua C. Smith, Md., \$2, 65; from Reece L. Thomas, Pa., \$2, 65; from William Penn Churchill, N. S., \$2, 65; from Levi L. Hoopes, Pa., \$2, 65; from Dr. Benj. Thompson, Pa., \$1, 65; from Isaac C. Phillips, vol. 65; from Charles C. Haines, N. J., \$2, 65; from Rebecca A. Cox, N. J., \$2, 65; for Comly B. Shoemaker, Pa., and Martha Ritchie, Phila., \$2 each, vol. 65; from Lydia Roberts, Iowa, \$2, 65; from Sabina Hiatt, Kans., per Andrew Hinshaw, \$2, 65; from John H. Newbold, Pa., \$2, 65; from John D. Martindale, N. J., \$2, 65; from John D. Haines, N. J., \$2, 65; from Benjamin Hoopes, Phila., \$2, 65, and for T. W. Hoopes and W. W. Hoopes, Mian., \$2 each, vol. 65; from George W. Thorp, Phila., \$2, 65; from Tacy Cooper, N. J., \$2, 65; from William H. Newbold, Pa., \$2, 65; from Deborah Baldwin, Pa., \$2, 65; from Mary D. Maris, Del., \$2, 65; from Thomas E. Smith, Agt., Iowa, \$12, being \$2 each, for Wm. D. Smith, Clinton E. Hampton, William Mott, John Hope, Thos. Blackburn and Elizabeth Mott, vol. 65; from Anna E. Pittfield, N. J., \$2, 65; from Stephen H. Foster, Ill., \$2, 65; from Leah J. Paxson, Iowa, \$2, 65; from John B. Foster, N. Y., \$2, 65, and for George J. Foster, Ill., \$2, 65; from Geo. D. Reeve, Phila., \$2, 65; from Samuel W. Stanley, Agent, Iowa, \$2, 65; from Wm. C. Coppock, and James M. and Samuel Embree, Iowa, and for B. W. Paterson, Pasadena, Cal.; from Isaac C. Stokes, N. J., \$2, 65; for R. H. Harner, N. J., \$2, 65; from J. M. Thistlethwaite, Kans., \$1, to No. 27, vol. 65; from Charles W. Thomson Scotland, 10, vol. 65; shillings, for David Whyte, Scotland, \$1, 65; from John J. O'Neil, \$8, 65; from Mrs. for herself, Owen Dame, Mary Page and Eunice B. Pad dock, vol. 65; from Ezra Engle, N. J., \$2, 65, and for Josiah P. Engle, \$2, 65; from Geo. Black burn, Agent, O., \$44, being \$2 each for himself, Thos. Y. French, Catharine W. Darlington, Anne C. Bunsell, Catharine French, Edward French, \$2 each for Wm. Charles Hayes, Martha J. Cook, Edward Stratton John M. Stratton, Robert Miller, Hannah Bunsell Hannah Twitchell, Miriam French, Rebecca S. Hodgins, Amy Jane Morlan, Martha H. French, Rachel C. Stratton, Martha Street, Joseph Fawcett, and Joshua J. Boone, vol. 65; from Isaac C. Stokes, N. J., \$2, 65; from Sarah B. Haines, Phila., \$2, 65; from Richard P. Gibbons, Del., \$2, 65; from Joel Thompson, Del., \$2, 65; from Anna Elizabeth Jones, Pa., \$2, 65; from Clarkson Moore, Agent, Pa., \$4, being \$5 each for Sarah B. Chambers, Del., and Abi M. Whitson, Pa., vol. 65; from Norris J. Scott, Agent, Pa., \$14, being \$2 each for himself, Joseph Passmore Benjamin W. Passmore, Elizabeth M. Abel, Elizabeth L. Thomas, Harvey Thomas, and William Cope, vol. 65.

Remittances received after Third day evening will not appear in the Receipts until the following week.

NOTICES.

WESTWON BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin Ninth Month 1, 1891. Parents and others who intend to send children to the School, will please make immediate application to J. G. WILLIAMS, Sup't, Westwonton, Penna.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months, the Library will be open on Fifth day afternoons, from 3 to 6 o'clock.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—The Fifth Term will begin Ninth Month 14th, 1891. Applications for the admission of pupils should be made to J. HENRY BARTLET, Sup't., 140 N. SIXTH ST.

WESTWON BOARDING SCHOOL.—A stated meeting of the Committee on Instruction will be held in Philadelphia, on Seventh-day, the 22nd of Eighth Month 10 A. M. GEO. M. COMFORT, Clerk.

RECORDS OF BARBADOS FRIENDS.—To the Editor of "The Friend."—Will any of its readers tell me where the Records of the Friends Meetings of Barbados during the latter half of the 17th and the beginning of the 18th century, are preserved? I have been endeavoring to get up a list of historical purpose, and will be thankful for any information as to their present custody. A. W. SAYARS, Judge of the County Court, ANNAPOLIS, NOVIA SCOTIA.

THE FRIEND.

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For "THE FRIEND,"

lections from the Journal of William Evans.

(Continued from page 26.)

1820.—"Several weeks past have been a time of much stripping of all qualification for religious service. Such seasons are abundantly necessary for me, in order that I may, from real experience and feeling, become effectually convinced that He who puts forth his own sheep and goeth before them, is the only Source whence ability can be derived for any good word or work. Nothing so indelibly stamps the conviction of this, as the withdrawal of his sensible presence. When this is the case, our situation resembles Mount Gilboa, where David wished here might be neither dew nor rain, nor fields of offering. Those seasons would no doubt be hortened if we adhered faithfully to the Captain of our salvation. But how apt are we to become weary of a state in which all our building seems to be taken down, and all capacity that was heretofore furnished for the work seems to be almost lost. Were it not for a secret confidence in the Lord's unfailling goodness, the hope of its restoration must be entirely abandoned. He that walketh about as a roaring lion, seeking whom he may devour, is also not wanting in attempts, through his subtle insinuations, to destroy the love and unity which has been felt with the brethren, and which seems the only remaining ray to the tossed mind. But all bitterness and evil surmising must be purged out, and we brought to dwell under the covering of that charity which thinketh no evil, and enables to bear patiently the reproaches or unfavorable opinions of others.

"Until yesterday I had been silent in our meetings, nearly three months. My mind has not, through that period, been without encouraging and instructive openings, but I did not feel authorized to communicate them; although sometimes almost ready to conclude they were designed for others as well as myself. But carefully waiting for a satisfactory evidence of his, they have been gradually withdrawn, and the persuasion has generally remained that silence was properly my duty."

1821.—"Several days ago, I had some instructive conversation with my beloved father respecting the ministry, and the present very depressed state of our religious Society. The falling away among us of many, who have been

divinely favored with gifts for the edification of the church, and perfecting the work assigned them, appeared to me to have produced a slight estimation of these gifts, and to create the opinion that very little dependence was to be placed upon those occupying this station; as such sorrowful evidence had been given of great instability in some who had made high profession, and preached much against the defects of others. He remarked that the degeneracy was not greater than among the Jews; and yet the prophets, by faithfulness to the Heavenly Leader, were enabled to stand their ground, and boldly declare against the corruptions of that day. That a gift in the ministry was more important than any other. By living in the gift, keeping daily under religious exercise, so as to be prepared to act whenever the gift opens any service, and in simplicity, without creaturely contrivance or adorning, yielding obedience thereto, we may experience a growth, and be instrumental in building up the waste places of Zion. On the other hand, if we keep not close to our gifts, we may miss a growth, and become the means of introducing a lifeless, windy ministry into the church, which may bring people into a form of godliness, but without the power."

1824.—"A woman Friend,* who came into our meeting [Yearly] in the afternoon, was extensively engaged in speaking to those members who had partaken, or were in danger of eating, of the fruit of the tree of unbelief. She related the case of a young man of very superior talents and advantages, who spent much time to ascertain and decide upon the religious principles he should adopt; when before he was aware, he had so imbibed the spirit of unbelief, that he became darkened and bewildered to that degree, his mind could settle upon no fixed principles. He adopted the infidel opinion that we are not bound to believe what we cannot comprehend; and then rejected the plain testimony of the Holy Scriptures, to the sacred, mysterious truths of the gospel of salvation, by our Lord and Saviour, Jesus Christ. It pleased the Lord to lay him upon a bed of languishing. He lingered long, and finding himself destitute of all foundation for the hope of future happiness in the world to come, his state of mind became awful. Ardently desirous of some evidence upon which he could rest his hope of salvation, and yet utterly incapable of believing the unutterable truths he had so long accustomed himself to doubt or call in question, he was led at last fervently to pray, that the Lord would be pleased to grant him some assurance of his reality. After a long season of bitter conflict, his prayer was heard; his mind was furnished with a degree of the true faith, which is of the operation of the Spirit of God in the heart; which had once been tendered by it, and long since lost. Now he could receive the doctrines of the Scriptures, which had been to him as sealed with seven seals; and at his desire, they were frequently read to him, with some other religious books, I

*Elizabeth, Robson.

think she said, sometimes in the middle of the night. He became like a weaned child; all dependence upon reason, or any other power of his own, was utterly renounced, and as a newborn babe, he now received, with meekness, the engrafed Word, which is able to save the soul; rejoicing in the means which a gracious Creator has provided, as helps in the way and work of salvation, through faith in our Lord Jesus Christ.

"The false position which the young man had unwisely adopted, was controverted at large; and individuals in the meeting were feelingly and fervently labored with, to guard them against an evil heart of unbelief, and to convince them of the dangerous consequence of attempting to weaken the testimony of the Holy Scriptures, and thus destroy the faith of others, in the doctrines of life and salvation by Jesus Christ."

[In a letter to his brother Thomas, then absent from home, and which also contained an exercise he had felt on account of all his brothers and sisters, W. E. thus wrote:]

"I have been often led to reflect upon the many favors which have been conferred upon our family by a merciful and beneficent Creator. Although temporal riches have not fallen to our trust, yet a plentiful supply of the necessaries and comforts of life has been within our reach; and while these have been thus bestowed for our own accommodation, we have also possessed the means to fulfil the duties of social life, and to contribute to ameliorate the distressed condition of others. But above all these, are to be acknowledged the gifts of the Holy Spirit. Our parents being visited in early life by the Day-Spring from on high, and with sincerity of heart faithfully yielding to these visitations, were entrusted with precious gifts, not only designed for their blessing, but fitting them for exemplary usefulness in the Church of Christ. Through their faithfulness, in bearing the cross, and suffering with the despised followers of the Lamb, they have obtained an honorable station in the church; ruled well in their own family, and by their example and precepts, have placed a weight of religious obligations upon us, their children. Where much is given much will be required. He who has thus signally favored us with such valuable parents, as well as with spiritual gifts, will look for fruits in their season; and if we are not found in the footsteps of Christ's companions, no natural connections, nor descent from virtuous parents, will remedy the defect, or be admitted as an excuse. It will be useless to imagine that the faithfulness of dedicated parents will preserve us from the evils that abound in the world, or shield us from neglect of the means put into our hands, from the just and awful inquisition for the use we have made of our Lord's goods. I often feel desirous we may lay these things deeply to heart; that being convinced of the indispensable necessity of dedicating ourselves wholly to the Lord's service; and under the sense of our continued need of Divine preservation, we may in humility and reverence, implore Him from day to day, for

fresh supplies of his Holy Spirit, to enable us to follow Him in the regeneration, and to fill with propriety whatever station He may design for us in his church. Being thoroughly washed and purged from every defilement, we should thus become living, experimental witnesses of the efficacy of his Grace; and prepared in truth to declare to others, what our eyes had seen and our hands had handled of the good Word of life. May we then, my dear brother, not seeking to adorn ourselves in any manner with what has been dispensed for our stewardship, but in true humility of heart, seek the Lord's honor above everything else; and then He will continue the blessing which rested upon the head of Joseph, unto the utmost bound of the everlasting hills."

"After the decease of my dear wife, I continued unmarried between nine and ten years; during which I passed through many dispensations, designed, I trust, to promote my growth in the work of salvation, and prepare me for the service to which the Lord would call me in his church."

"My thoughts having been drawn towards my beloved friend, Elizabeth Barton, a minister, daughter of John and Rebecca Barton, with a view of proposing our marriage, the prospect of entering again into the marriage covenant, was not less serious than in the former union; and brought me into strong desire to do nothing but what was according to the Lord's will; often looking to Him for evidence of the propriety of such a movement; which I believe was also her sincere concern."

[He was married to the aforesaid Elizabeth Barton, on the twenty-third day of the Twelfth Month, 1824; upon which he records: "We were favored with a solid satisfactory meeting, under a sense of the owing presence of our blessed Lord and Master."

1826.—[In the Yearly Meeting of this year W. E. thus spoke on the character, value and place of the Holy Scriptures:]

"There was no religious Society that had a more just estimate of the character and value of the Scriptures than the Society of Friends. That although we did not call them the Word of God, because that title belonged to our Lord Jesus Christ, yet we believed that holy men of God wrote and spoke them as they were moved by the Holy Ghost; and the more we were under the influence and government of that Grace and Truth, which came and comes by Jesus Christ, the more we should value them. I stated, as an evidence of the high estimate set upon them by our Society, that we had a rule of discipline, that any one denying the Divine authority of the Holy Scriptures, was subject to disownment, if he could not be brought to acknowledge his error." "They are profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; being able to make wise unto salvation, through faith, which is in Christ Jesus. In proportion to the various means dispensed in inscrutable wisdom and unmerited mercy, for our aid in the work of salvation, through the Holy Spirit, would be our responsibility; and at some period, an awful account must be rendered for the use of them."

(To be continued.)

[The following Article, published in *The Evening Standard*, of New Bedford, has been sent us by a correspondent. The "Summary of doctrines" which it quotes from William Howitt, cannot be regarded as a complete list, although correct so far as it goes.—Ed.]

The Society of Friends.

"Remove not the ancient landmark which thy fathers have set."

It is now quite generally known that a serious innovation is being made upon the ancient order of this branch of the Christian Church, having begun several years ago in the western portion of the society, but to some extent it has already found an acceptance in some of the smaller meetings in New England. The attention of the writer has been particularly called to this subject from a letter published in *THE FRIEND*, Philadelphia, for Fifth Mo. 30th, from an aged member of the old order, such as was established by George Fox and William Penn, and their faithful representatives of later days, wherein he says: "It is very hard for me to give up the assembling of myself at the old house of worship where for many years I have been wont to go; but I must either listen to a *man-made minister*, or remain at home in my humble cottage."

He adds, among other grievances, that "some of the members are desirous of having an organ, and a part of the meeting has engaged a minister to preside over them as a *pastor*."

It is plain to be seen how subversive this is of the long established simplicity of the society.

The following is a summary of the doctrines of the early Friends, as given by the late William Howitt, in an article on "George Fox and his contemporaries."

"The living influence of the Divine Spirit on the spirit of his creatures."

"The spirituality of Christianity; consequently the non-essentiality of ceremonies."

"The civil and religious freedom of all men; and consequently, an abhorrence of all tyranny—political or ecclesiastical; in the shape of the despot or the priest."

"The anti-Christianity of war."

"The free gift of the gospel; consequently an abhorrence of hirelings."

"The equality of the sexes; no sex in souls—all are one in Christ Jesus; consequently elevating woman to the highest sphere of honor, usefulness and felicity."

"Simplicity in language, in manners and in dress."

In a strict adherence to these principles, the early Friends wearied out oppression, suffering greatly for conscience's sake until they established themselves in the confidence of their native land, and subsequently in our own. It must also be plain to be seen how great will be the loss when a successful introduction of principles and customs which so militate with these fundamental doctrines shall take place. The true way as it appears to others who have expressed their opinions on the subject, as well as Friends, would be, for those who are desirous of having the ordinances and a paid ministry, to join some denomination where these are established, and far more perfect in their execution than the humble attempts already made. A greater objection even, is, the want of a proper regard for the conscientious adherence to the ancient order in the society by those who suffer in consequence of these intrusions. When it comes to a question of property, it is doubtless that the title to it must remain with those who maintain the doctrines and principles of Friends in their primitive simplicity.

D. R.

FOR "THE FRIEND."

A Visit to Arizona by a Travelling Ornithologist.

On the afternoon of Sixth Month 9th, I took train from El Paso, and after a quick climb of a mile or two up the Rio Grande, suddenly swerved to the left, and crossing a high iron bridge, began to thread the devious mazes of that far-famed river, where it strikes westward into New Mexico.

We continued to do this, with frequent short cuts across some lofty mesa, among the mountains, now rising, now descending, yet never abandoning the general trend of the great water course until it could avail us no longer, and then across the plains and low-lying mesas of New Mexico till sun setting. We were not permitted to see Arizona by the light of that day and ere the train reached Lordsburg, had severally settled down for the long and troublous night.

It was scarce dawn when the train stopped at Tucson, and I who had been for an hour passing to compare this new country with the one so lately left, from platform and car window stepped out on the front porch of the San Xavier Hotel. That seems to be the way in these lands, and the transition from train to hotel, where they charge in proportion to convenience is so easy, that poverty alone prevents the jaded traveller from accepting anything they have on any terms. The sleepy office clerk opens the yawning front doors, the retiring hackman and runner raise their voices there is a low shuffling of steps, banging of baggage and slamming of the bus door, and as I listen to the roll of wheels and distant puff of the departing train, I am again mindful that this is Tucson, that it is nearly four o'clock, and that I am sitting alone on the San Xavier porch waiting for day.

As the colors brightened in the mountainous east, defining against a glorious background the serried peaks and undulations of a hundred mile semicircle, I forgot every discomfort in the wish that some friend could share with me the scene and all its accompaniments. By this time it was daylight enough to see that the Southern Pacific railroad just grazed the eastern edge of the city, and that I had been looking across an immense plain, treeless, scantily covered with desert plants and low mesquite, stretching endlessly north and south, and abruptly terminating in the east at the foot of the mountains. Here, as if protected by the railroad, were crowded quite a little hamlet of adobe houses, dug outs, and bough huts of the Mexicans and Chinese.

West of the railroad the plain descends by easy gradients and terraces to the valley of the Santa Cruz River, and here reposes and stretches lengthly the city, the suburbs, the ranches and gardens of wicked Tucson. The Santa Cruz in its best estate, which means at this time of the year, is equivalent to a smaller Eastern Creek, yet, nevertheless, it is put to such good use by the Chinamen and Mexicans, and is so cleverly manipulated by every lover of water in and out of town, that to it, more than everything put together, and the railroad thrown in beside, does Tucson owe her existence. This means, of course, that it don't rain in Tucson very often. A ranchman near the city said, "it generally rained, 'sure,' twice in the year."

One of these "sure" rains occurred last year, and the Santa Cruz behaved itself like a maniac, widening its traditional river bed from an average of ten and twenty feet to over a hundred, and cutting a gorge that wide and ten feet deep straight through the fertile plantations and

ERRATA.—In the piece headed "The Farmer of Tucker's Lane," published on p. 28 of the last number of *THE FRIEND*, there was a misprint on the first line of the sixth stanza. Instead of saying, "And when we assembled," &c., it should have read, "And when we assembled," &c.

gardens of the valley. This, of course, transcends the memory of Tucson's oldest squatter, but is a very little thing compared with the ragaries of the Rio Grande and Colorado this year. Altogether, rain in these arid regions is not the beautiful, blessed gift we would naturally think it to be. The people here dread a thunder-storm, not because of lightning, but because it means suffocating heat; for the same reason they deplore a cloudy sky, preferring to be fried in an open sunshine than roasted in a slow oven, and I know from experience, how rational their judgments are.

The eastern migration of Chinese along the northern borders of the United States makes quite a pause at Tucson, and it is not till he gets here that the Southern Pacific traveller begins to find "John" in his role par excellence, the agriculturist, or rather, as applied to this country, horticulturist and trucker. Possibly one-third of the ten and twenty acre gardens of Santa Cruz Valley are owned and worked by Chinamen either individually, or in communities of five to ten persons. What is most interesting to the stranger is the fact that they till these grounds in true oriental style, and with such implements, and in such costumes as we often see depicted on the fans and other wares that come to us from China and Japan. Here can be seen the great wide hoses wielded by men in scanty clothing, shaded by those strange basin-shaped hats, others carrying in double wicker baskets slung across the shoulder from a pole the newly gathered vegetables, and others with great dexterity and concerted movements, hand-weeding the crowded rows of cabbages, celery, onions, beets, peas and what-not that grow here with such luxuriance and threefold productiveness as compared with ours. Side by side with these are the Mexican farmers, some of them in the same business, others raising alfalfa, oats, corn and wheat, with which to feed their stock in a time when pasture fails. These present another realistic picture, that of agriculture as practised by the ancients in Egypt and Palestine. As one views this valley scene from some point of vantage in the surrounding mountains, it suggests a thousand bible texts relating to the every day life and pastoral joys and customs of the Hebrews. Despite the march and conflict of centuries of conquest, civilization, science and the myriad forces which man has called to his aid since then, behold here in this New World of ours on the verge of this new century of ours, an American city fed by the products of an husbandry and herdsmanship such as David saw and sang about from the walls of Zion, and the time-honored Confucius taught his people five centuries before the Christian era! Tucson, with the exception of a few brick buildings, is mainly built of adobe one-story houses of the severe rectangular pattern, wearisome enough to the sight-seeing traveller, but, as I have proved, wonderfully cool and comfortable within, and singularly adapted to people's needs in such a climate. In one of these I spent ten days' of my stay in Arizona, while collecting birds in that vicinity. From here I took stage for Oracle, forty miles distant, the site of an abandoned gold mine in the live-oak foothills of the Carolina mountains. Oracle is now a post-hamlet of four or five families, whose ranches are so far apart that it seems ludicrous to call it by any name at all. However, at Dodge's Ranch, where I made a fortnight's stay, there was a *bona-fide* post-office, where the stage daily exchanged mail bags to the no small interest of the dozen boarders who

had come up here to breathe the rare dry air of a 4,000 feet elevation. The stage ride to Oracle takes you over a country very similar to that passed through in travelling from El Paso to Deming. Vast level tracts stretching away toward the mountains, covered sometimes thickly with chapparal, in the dry water-courses, then rising again into slightly rolling tracts bare of anything green save the cacti of various species, which here attain a variety and magnitude of growth unequalled elsewhere in the United States. Up to three thousand feet elevation the giant cactus here finds its congenial home, often raising its green flower-crested shaft thirty feet into the air without a branch or curvature to mar its symmetry; and again you see them assuming the most fantastic shapes, sending out from the main trunk great fleshy arms a foot through, which rise up in ponderous curves from opposite sides of the shaft, reminding one of huge Roman candlesticks; or again, with horizontal arms like a cross, or with dependent arms, reminding one of some dismantled statue from the ruins of ancient Greece. With the most careless eye one can count ten or fifteen species of cacti on the road from Tucson to Oracle. And if he travels at this time of the year will have the added pleasure of seeing them robed in the most gorgeous yellow, red, purple and white bloom.

The animal life of the arid regions can nowhere be better observed than in cross-country staging, especially if you ride in an open vehicle as I did. Despite the apparent barrenness and lack of food, the ground everywhere is fairly honeycombed with the burrows of myriads of rodents of wonderful variety, including several hundred species of rats, mice, shrews, gophers, squirrels and rabbits; skunks, weazels, foxes and wolves, badgers, armadillos, and racoons, haunt those places in profusion; and when we add to these a list of reptiles, which for beauty, size and form, not only outranks, but outnumber that of any other locality in the States, it is scarce to be wondered at that a naturalist gladly risks so much here in making their acquaintance. The ornithology of Arizona is quite as unique as its mammalian life, there being scarce a score of species found here that go farther north or east of the territory, and many that cannot be found anywhere else than in Mexico. Arizona is the home par-excellence of strictly insectivorous birds. Nowhere else are the wrens and flycatchers found in such great variety, and as may be inferred, insect life is extremely abundant. Indeed we may safely attribute to this fact the reason so much animal life can be supported in a semi-desert country.

The road between Tucson and Oracle is typical of much of the western country roads, hard as a pavement, generally smooth, and unless a very windy day, not even dusty. After a drive of fifteen miles we came to the first watering-place, where was a sheep ranch and some adobe houses, and an engine-house, where the water was being pumped from a two hundred feet well into immense tanks, for the cattle of that district. Over the watering trough a sign telling us that the water here was worth "two bits," or twenty-five cents per barrel, and ten cents a head for stock made me hesitate for a moment as I jumped out the back of the stage and contemplated the overflowing tanks, but seeing the Mexican driver and his companion fall to without paying, I took a free and plentiful drink, and found it very pure and cold. After slow uphill driving for about thirty-seven miles, we reached the first scattering trees of

the live oak belt, and found the country more hilly, and with huge conglomerate boulders heaped about the slopes and scattered over the plain, and after two miles more of that sort of country we reached our destination, after an eight hour journey not soon to be forgotten.

(To be continued.)

For "THE FRIEND."

What are the Needs of the Society of Friends.

(Continued from page 26.)

SEVENTH PROPOSITION.

The fulfilment of the promise—"This includes the atonement, to be testified in due time, which even the twelve apostles could not understand till after Christ's death, and therefore were not able openly and understandingly to proclaim till after the Holy Spirit was given."

God speaks to us in his Son, whom He appointed heir of all things; through whom also He made the worlds; who, being the effulgence of his glory and the very image of his substance, and upholding all things by the word of his power,—when He had made purification of sins, sat down on the right hand of the Majesty on High, &c. (Heb. 1: 1, 4.)

Whosoever plan the minds of men contrive, the greater its importance, the more needful that the same mind must continue to carry out the object in view, &c. God creating man and placing him in a world like this, with all his susceptibilities and faculties, and with his free will of choice to choose between two potent powers—is it not needful that He, in his omnipresent wisdom, should direct, through Christ, our every progressive step in being prepared for a world from whence no traveller returns?

It was the same that ascended who also descended down into the lower parts of the earth, who is to be the Teacher of his own dispensation; for He hath dispense now even as we are made willing to become renewed or transformed in the spirit of our minds.

No man putteth new wine into old wine-skins, else the new wine will burst the skins and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins.—As the natural man comprehended not the things of the Spirit of God, and cannot understand them (so the natural man is compared to old wine-skins); because they are spiritually discerned. Hence the new wine-skins signify the new birth, wherein righteousness dwells. Wherefore Christ's first ministry was that of repentance and faith. Life must always precede knowledge of its own nature; thus we will find definitely explicated in Christ's own mode of teaching—"who has left us an example that we should follow his steps." His teaching in the beginning was in complete harmony with the moral law and its mode of teaching; He taught in parables, and without a parable did He not teach. These were all natural illustrations, illustrating spiritual realities, whilst his deepest spiritual teaching was personal to a single individual,—the new birth to Nicodemus; true spiritual worship to the woman at Jacob's well; manifesting that He did not cast his pearls broadcast to swine. And finally, when his disciples had been taught both in public, and privately have the parables explained, till his close drew near, He began to tell them that He must suffer many things and be rejected by the Jews and crucified: when Peter answered, such a thing shall not happen unto Thee. We may well query here, did Peter not believe Moses and the prophets? Yes, he did believe, for he could boldly answer when the voice came to

him from Heaven, "never has anything common or unclear entered into my mouth." He was in the child's state; his spiritual faculties were not yet developed so as fully to comprehend the Divine mystery; and therefore he spoke as a child. O, how often we do in like manner misjudge that which is yet above and beyond our present developed capacity of judgment to grasp! We do not want to be unclothed, but clothed upon; to be unclothed is a continuous work, "for even we who have the first fruit—even we, *grown* within ourselves, waiting for the adoption, to wit, the redemption of our body." What was Paul when in that state, where there was "no condemnation" (Rom. viii) to be delivered from? Why did Christ upon the cross cry out, "My God, my God, why hast Thou forsaken me?" The answer was given by George Fox, "that at that time the sins of the whole world were laid upon Him," and the Apostle says, "He bare our sins in his own body upon the tree."

The susceptibility to temptation which was in Adam, before he fell, is ever found in all the saints till the last breath. *Consider it well.*—The higher the mark, the greater the rage of the devil; the greater efforts by all manner of subtle, insidious temptations, belittling Divine realities, as if they were but small things—little consequence—whether done or neglected; yet, *how shall we escape* if we neglect so great a salvation? Friends, how shall we escape, if we continue to let our vineyard remain covered with briars?—living, as it were in our "piled houses" of empty high profession?—The pure life is always fruitful. "If ye abide in me and I in you, ye shall bear much fruit." "Abide" is to have the mind continually centred upon God; it is the casting out of the strong man, the spoiling of all his goods. Attonement in its twofold and its complete meaning, is not complete until the last breath is taken and the soul returns to God who gave it. Attonement in the Christian dispensation, in its outward and strictly literal meaning, is a subject of the greatest interest to the truly enlightened and developed mind, as it has so large a foundation in the sacred writings of Moses and the prophets, of the apostles, and of Christ himself, who declared to the two on the way to Emmaus, "O, foolish men and slow of heart, to believe all that the prophets have spoken! behoved it not that Christ should suffer these things and enter into his glory;" and beginning from Moses and from all the prophets, he *interpreted* to them in all the Scriptures the things concerning himself." How definite and conclusive is the testimony of Jesus to the existing harmony of all the inspired writings. The Old Testament was written by the holy men of old—Christ speaking through them concerning himself; God's commandments to Moses, of the sacrificial law, was but a more definite specification of pre-existing sacrificial laws from Abel's and Cain's offerings. Who but God moved righteous Abel to offer?—while to Cain He said: "If thou dost well, shalt thou not be accepted?" So we may learn that "sacrifice" apart from well doing was never acceptable to God. Therefore sacrifice, in its full sense, definitely includes *resisting evil*. With every right act, with every good motive, assuredly follows temptation; if the devil cannot wholly hinder a good work, he spares no pains to *mar* it on the wheels, that it may become a vessel of less usefulness.

That which is complete, must contain the fullness of all it is to represent. Christ, in the fullness of time, was sent from God fully to re-

present God in his fullness of love and mercy, no less than his righteousness and judgment. If there is no penalty attached to a law, there can be no *fear* of transgressing the law. Hence, without righteousness and judgment, all would be lawless. Further, if men could themselves atone or make satisfaction for one sin, they could atone for all at any time. Sin would be free without limitation, when man himself could atone at any time; man would be independent. But now, the nearer we approach God's holiness, the clearer is our sight and sense of our entirely dependent, stripped and *naked* condition: thus bringing the creature into subjection to himself. God is never the author of confusion; but of peace;—but peace is never attained but through sacrifices innumerable. The sacrifice made for us without, was a whole life of sacrifice, exemplifying the continual conflict between light and darkness, culminating in the death upon the cross.

Oh, that this one lesson might be impressed upon the mind of the serious reader; that, believing in God, in the complete meaning of the phrase, is one continual present attitude to God, the mind and spirit in continual felt fellowship with God! As the devil *cannot rest*, however fruitless his efforts may be, he will tempt, he will afflict; but to be tempted and afflicted, includes, oh, how much work: to subdue, to control, to think, and to pray is work; every mental effort is work. We thus work where we believe;—therefore faith and work are inseparable in the Divine dispensation of grace. Spiritual life depends upon it as much as the natural life and health on food and work. "It is my meat to do, the will of Him who sent me." There is nothing insignificant in the Divine economy of grace; neither is there anything burdensome to the truly awakened soul; every yoke is easy, every burden is light. The burden of the word of the Lord is only against sin—the sacrifice for sin, in its complete sense, brings peace. Therefore Christ's burden is light;—Christ's death upon the cross of Calvary was the completion of his atoning sacrifice for the sins of the whole world—embracing all. Therefore, to as many as receive Him in his completeness, to them He gives power to become the sons of God. This attonement includes his universal enlightenment, He being the true Light, &c.

"God, having of old time spoken to the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." This language has its two-fold application. First, its literal outward fulfilment, as testified of by the Apostle. Second, its spiritual, progressive development in our individual experience of knowing "sin to rule from Adam to Moses"—the age of childhood; and oh, with how many that kind of childhood lasts through life, that our natural likes and dislikes are judge supreme in all our acts, even in Church discipline—the true Light all the time shining in the darkness with its unseen powerful effect in constraining and restraining, although we be ignorant of it, unbelieving, disobedient to Him that *worketh* all and in all. "All that makes manifest is light;" it is Christ, the mediator between God and man, that acts and moves; the second Adam became a *life-giving* Spirit, as all things are not only created by Him, but exist by Him. Man can never become anything beyond what his god-given faculties can be developed to attain to. The performance of the sacrificial law, under its own dispensation and in its strictest rigor, could not give peace even to David when he sinned; for,

in his 51st Psalm, he cries out, "Create in me a clean heart, and renew a right spirit within me," &c.

If this was the experience of him who looked forward to Christ's death and suffering with prophetic vision, is there more leniency toward sin now? "The law could not make the comers unto it perfect; but what the law could not do, being weak," (as continually exemplified even by David committing actual sin to-day and repenting to-morrow,) God did, by sending his own Son, whom it behooved to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

(To be continued.)

A TWILIGHT STORY.

"Auntie, will you tell a story?" said my little niece of three,
As the early winter twilight fell around us silently,
So I answered to her pleading: "Once, when I was very small,
With my papa and my mamma I went out to make a call;
And a lady, pleased to see us, gave me quite a large bouquet,
Which I carried homeward proudly, smiling all along the way.
"Soon I met two other children, clad in rags and sad of face,
Who grew strangely, wildly joyous, as I neared their standing-place.
'Twas so good to see the flowers! 'Give us one,—oh, one!' they cried,
But I passed them without speaking; left them with their wish denied.
Yet the memory of their asking haunted me by night and day.
'Give us one!' I heard them saying, even in my mirthful play.
"Still I mourn, because in childhood I refused to give a flower;
Did not make those others happy when I had it in my power."
Suddenly I ceased my story. Tears were in my niece's
Tears of tenderness and pity—while she planned a sweet surprise:
"I will send a flower to-morrow to those little children dear."
Could I tell her that their childhood had been gone this many a year?
—Mary J. Porter, in *Harper's Bazaar*.

HE CHOSE THIS PATH FOR THEE.

T. H. WILLSON.

He chose this path for thee,
No feeble chance, no hard, relentless fate,
But love, his love, hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear;
Yet tenderly He whispered, "Child, I see
This path is best for thee."
He chose this path for thee,
Though well He knew sharp thorns would tear thy feet;
Knew how the brambles would obstruct the way;
Knew all the hidden dangers thou wouldst meet;
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."
He chose this path for thee,
And well he knew that thou must tread alone
His gloomy vales and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee,
What need'st thou more? This sweeter truth to know
That all along these strange bewildering ways,
O'er rocky slopes, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more and thou thyself shalt see
This path is best for thee.

—Union Signal.

The Proper Use of Wealth.

The article from the pen of Andrew Carnegie under the caption "Gospel of Wealth," has attracted attention on both sides of the Atlantic, and elicited criticisms, generally favorable, from some of the most eminent statesmen, divines and philanthropists of the world.

Some of A. Carnegie's positions will be briefly stated. They are intended to apply to millionaires who control a large surplus, and only in a limited degree to those who possess a mere competence.

"There are but three modes in which surplus wealth can be disposed of. It can be left to heirs, or bequeathed for public purposes, or administered by its possessor during life." The first is pronounced to be most injudicious. When left to the eldest son it is that the vanity of the parents may be gratified by the thought that his name and title may be transmitted to succeeding generations. "If great fortunes are left to children from affection it is misguided affection. Children should not be so burdened. Moderate sources of income may be provided for the wife and daughters, and very moderate allowances, if any, for the sons. It is no longer questionable that great sums bequeathed often work more for the injury than the good of the recipients."

As an illustration that appears pertinent, the writer will state that some years ago he was in company with a number of the old residents of Pittsburgh who had been canvassing the history of the wealthy families of that city, and the conclusion was that only an average of one in thirty of the sons of such families who inherited wealth were able to retain it and become useful members of society. Most of them became idle drones addicted to vicious habits. This result is not surprising, for the most powerful stimulus to industry, sobriety and economy is removed from the sons of the rich.

Carnegie's second mode of disposing of wealth by bequests for public uses, is considered applicable to those who are contented to wait until they are dead before becoming of any use to the world. "No man is to be extolled for doing that which he cannot help doing. He would not have left it at all, if he could have taken it with him."

It is recommended that the State should tax estates heavily at death to mark its condemnation of the selfish millionaire's unworthy life; beginning at nothing upon moderate sums and increasing even to fifty per cent. on the millionaire's hoard.

The last and best use of wealth is for the possessor to administer it himself during his life, and the duty of the man of wealth is tersely expressed by Carnegie.

"First, to set an example of modest, unostentatious living, shunning display or extravagance; or provide moderately for the legitimate wants of those dependent upon him; and after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to reduce the most beneficial results for the community; the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they could do for themselves."

The practice of indiscriminate charity is strongly condemned, and the assertion made

that it were better for mankind that the millions of the rich were thrown into the sea than so spent as to encourage the drunken, the slothful and the unworthy; also that one hundred and fifty dollars out of every one thousand usually expended in charity is spent unwisely. The only proper charity is to help those who will help themselves, to assist but never to do all, "alms-giving more frequently rewards vice than relieves virtue."

"The day is not far distant when the man who dies leaving behind him millions of available wealth, which was free for him to administer during his life, will pass away unwept, unhonored and unsung, no matter to what use he leaves the dross which he cannot take with him. Of such as these the public verities will then be: The man who dies thus rich, dies disgraced."—*Church Union*.

The Christian Cynosure in a recent number publishes a letter written by Dr. James C. Jackson, of North Adams, Mass., to his friend Grace W. Clark, of Detroit, which contains some sentiments that may suggest profitable reflection to our readers. We copy from it the following paragraph:—

"I am glad whenever I think of it that I have lived, and that by the grace of our Lord Jesus Christ I have been able to live for others. I have not a consciousness in a single instance of having sought to live at the expense of another person. It has always given me more delight and greater comfort to live for others than to live for myself, and to give my time and strength to others at my own expense, rather than to save my strength to others' loss. Still under a close review of my life of the way in which I have spent it and the results which visibly have come from it, were I able to begin it over again with the benefits of my past experience, I would never live as I have lived. I would start out on and after a plan marked by a very much greater simplicity of personal habits and associations. I would make my body to hold a subjected relation to my spirit; I would eat, drink, work, sleep after such form and manner as would give me freedom of action. I would have time and place and opportunity for communion with Jesus Christ, and through him, and through him alone, with God, and through him intermediately with his Saints in Light, and through him communally with my fellow-men. To do this I might have to wear clothes as plain and unfashionable as he wore; and I might have to become a wandering evangelist, going about and proclaiming glad tidings; or I might be located in a house and very comfortably situated; or I might be like a hermit in his cave or cell. How my conditions might be would have to be determined by the effects which they would be likely to have on my liberty of person, and the influence upon my growth in the Divine life, for in my present conceptions of life, a life of bodily indulgence, of large worldly mindedness, of intense personal selfishness, is not worth the having. When one has enjoyed it and it has passed, there is no pleasure in its recollections nor no comfort in its memory. It is a cheat, a falsity, a wretched dream. It gives no satisfaction. Human experience in this direction is uniform in its testimony. So were I to begin life over again, knowing what I know, I would start out to win my crown on a basis of endeavor originating in entirely different conceptions of what life to a human spirit ought to be, might be, can be.

I am glad to be able to tell you that I am living in very rich conceptions of heaven, of its blessedness, of the happiness of its people, and of Christ their living head."

My Protege.—A True Incident.

BY LEIGH YOUNG.

My wanderings not long ago led me to a certain State capital, where I spent some time visiting under the shadow of the prison walls. The great, high stone building obstructed the sunlight from house and garden, and cast its shadow far and wide over hearts and homes in all parts of the country. A pitiful sight it was to see those inmates passing back and forth at their work, shut in, not by the hand of God, but by their own act.

But, however justice may demand expiation, one's heart must be made of adamant if he does not feel for the sorrow that is inclosed behind those bolts and bars. It was in the spring-time, when the resurrection is everywhere going on, when the earth begins to bud and blossom, and the new life is springing in one's veins, I was walking in the grounds inhaling the sweet breath that the violets bring, when turning a corner of the house I saw a workman busy with his tools. He was setting the steps for the side veranda, and the odor of the freshly-turned earth was sweet and spring-like.

"It is good to work out-of-doors such a day as this, is it not?" I said to him; "it is a shame for one to stay in-doors this delightful weather." But as I spoke my eye fell on the striped garb he wore, which proclaimed that he was come from behind those high stone walls, and I could have bitten my tongue for the want of tact in my address.

Leaning his arm on his axe, and looking up at the blue arch above us, he said, sadly: "Ay, madam, the smell of the fields is sweet, but you can never know how sweet until you are shut away from it. I would that I might be out-of-doors; I should not mind what or how hard the work was;" and with one last glance at the mountains which girt in the little town he turned again to his hammering.

"How much longer have you to serve, my poor fellow?" I asked.

"Ah, madam," he answered, "nine was a life sentence."

"A life sentence!" I gasped in horror, as I looked at the young, strong, firmly-knit figure before me, and thought of his going from youth to middle life, then down to old age, inside those prison walls.

"It is not the work I mind," he continued, as if glad of some one to whom he could speak; "one can bear it through the day-time; but to lie in your cell through the long hours of the night, hear the bells strike for the hours, and know that life holds nothing else for you, that there is no hope until God gives you release at last, after so long years it may be, that is what makes it so hard to bear."

Involuntarily I held out my hand to him, for I could not speak. He grasped it heartily, the dull monotony of his tone changed, while the settled melancholy on his face brightened as he said, in a voice tremulous with emotion:

"God bless you for your kind words, the first I have heard for many a day."

Just then Captain Tyler turned the corner, and the prisoner instantly turned to his work.

"Can nothing be done for him?" I asked the captain in the evening.

"No," he said; "nothing now; it was an ag-

gravated case. The governor may pardon him after a while, but just now there is nothing."

"But is there nothing I can do myself?" I said.

"You may send him some tobacco to smoke if you like," was the answer. "That is what they all crave beyond every thing."

Needless to say, though I am no advocate of smoking, that I procured the tobacco, and sent him a package the next day.

"Do the prisoners have no time off from work?" was my next query.

"O, yes," he replied; "the work-shop closes at 6, but by 6.30 they are locked in for the night; and then they have the Sundays, of course."

"But all these long, hot evenings it seems horrible to be shut up so; it is not dark until after 8; can they see to read?"

"Yes, when they are so fortunate as to have anything to read?"

"Well, may I not send M'Leod a book? Surely there would be no objection to that?"

"None in the world, if you would like to do it; and it would be a real charity."

I had just been reading Mr. Edward Everett Hale's exquisite story, *In His Name*, and procuring a good print Bible, I gave them to Captain Tyler to deliver for me."

"May I send the lady a note, captain?" he said, when the package was handed to him.

"Better not," said the captain; "I will tell her how you thank her."

"No," said the poor boy, for he was little more; "no one can tell her that; it is like a drop of water to a perishing soul;" and he fairly broke down.

"Has M'Leod any friends?" I asked, the day I was leaving town.

"I don't think so," was the answer; "for I never heard of his receiving any letters or boxes from outside as the other prisoners do."

"Why, can you send them boxes?" I asked.

"Why, certainly, if there is any one who cares enough for them to do it. Why, there is not a day that the express wagon does not drive up to the prison."

"And M'Leod never has had one; well, he shall now, for I will send it; but what shall I put in it?"

"Any thing that you would send to a boy who is away at school—biscuit, ham, etc."

"Biscuit!" I said; "why, I want to send something nice."

"Well," he said, laughing, "if you had ever seen prison fare you would not speak in such a tone of biscuit. Why, they would be nectar and ambrosia to the poor fellow, especially if you put butter on them. But if you want to do the most good to your protegee send him a lamp and some oil, for the winter nights are awfully long in the solitude and the darkness, and your books will do him little good if he cannot see to read them."

"He shall have them all?" I said.

And my first care when I reached my home was my prison box. The substantial part was first attended to; and then the loose magazines that were lying about the house, the illustrated papers which are so plentiful in every family, and which once read are never looked at again—all these I gathered up and packed off to "my protegee," as Captain Tyler called him.

This time the note came in response, and that note is cherished as one of my richest treasures, which nothing could buy from me, and would far more than repay ten times the amount of trouble which I had taken.

From time to time I still have a word from inside those prison walls; for with hard labor my protegee is expiating his crime. Whether pardon will come to him in this life I do not know, but I am hoping and praying that the message of God's love may come home to his heart, and secure him an inheritance where the expiation of One has fulfilled all the law's demands, and where crime and punishment are unknown.—*Christian Advocate.*

Western Quarterly Meeting.

A beloved Friend having invited me to accompany him on a visit to the Western Quarterly Meeting held at London Grove, in Chester Co., Pa., on the 21st of the Eighth Month, we left West Chester early in the morning. A breeze from the South, and a covering of clouds overhead which sheltered us from the direct rays of the sun, made the day a pleasant one for our journey. The frequent showers had preserved the greenness of the fields, and the rolling country over which we passed gave frequent views that were extensive and refreshing.

By the roadside the Day Flower, (*Commelyna Virginica*) was in unusual abundance, and its bright, but delicate blue blossoms interested us much, as did also the light yellow flowers of the unspotted Touch-Me-Not, (*Impatiens Pallida*). This plant is so named because of the nature of its seed vessels, which are formed of five valves, that when ripe separate from each other suddenly, and coil themselves, so as to widely scatter the seeds.

Another showy plant was a species of wild sun-flower, (*Helianthus*) covered with numerous flowers of a bright yellow color, similar in shape to those of the cultivated plant, but smaller. Scattered along the banks on the roadside were a number of small plants, consisting, as we saw them, of slender stems without leaves, and covered with white blossoms arrayed in a spiral, and reminding one of a cork-screw. Its popular name is Lady's Tresses, (*Spiranthes Gracilis*).

In our ride, we crossed both branches of the Brandywine, a short distance above the place where they unite; and passed near the patch of serpentine barrens, in which a vein of corundum has been worked for some years. The Old Friends' Meeting-house at Marlborough was situated a little south of the road we travelled. Indeed, much of this, as well as other parts of Chester County, were originally settled by Friends, but the church was sadly devastated by the irroad upon her doctrines attending the preaching and influence of Elias Hicks, so that many of her meetings could no longer be kept up, and those that were, were much diminished in membership.

Western Quarterly Meeting has been much affected by the death and sickness of valuable members, but it still contains a body of well-concerned Friends, some of whom there is reason to believe, are feeling in an increased degree the responsibilities which rest upon them, and are thereby being deepened in religious experience, and becoming increasingly prepared to fill with propriety the vacant places in the church.

The meeting for worship was a solid and favored one, in which there was a good degree of harmonious exercise for the growth of the members in the life of religion. Supplication was offered for the pouring out in more plentiful measure of the Holy Spirit upon the people; and lively exhortations were given, and instruction conveyed from the experience of Saul, both in the manner in which he was originally led to the prophet to be anointed King over Israel,

and qualified to defend the Lord's people when threatened with danger; and also in his subsequent rejection, because of his disobedience to the Lord's commands. Under a belief that a fresh extension of Heavenly visitation was that day vouchsafed to some then gathered, earnest desires were felt by some, (we hope by many,) that their future lives might be marked by greater dedication, and a closer walk with the indwelling spirit of God.

The principal points of interest in the meeting for business was a conclusion that hereafter the Monthly Meeting of London Grove should always be held at that place, instead of alternately there and at Fallowfield; and a conclusion to authorize a committee to erect a Meeting-house at Kennett Square, if the funds necessary could be secured.

We dined at the house of our aged Friend, Morris Cope, now in his 92d year, and feeling much the infirmities attendant upon his advanced age. He was sitting in an easy chair in his chamber, and his conversation was pleasant and instructive. He said he often had quiet times to himself, and we did not doubt that he was favored at times with a sense of that heavenly peace which our Saviour promised to his disciples. "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." The Master whom he had so long endeavored to serve, did not desert his disciple in the time of old age, when his strength failed.

We reached West Chester in time for me to take an evening train, and to be at my own home by our usual bedtime, after a day which had furnished much, both of interest and instruction. J. W.

Natural History, Science, etc.

Economic Plants.—The Baobab tree (*Adansonia digitata*), is a native of Africa, and is supposed to furnish some of the oldest living organic objects on the earth. The bark furnishes a fibre which is manufactured into ropes and cloth. The pulp of the fruit is slightly acid, and the juice expressed from it is valued in fevers.

The Cow-tree of South America (*Brosimum galeotendron*), forms large forests in Venezuela. It yields a milk, obtained by making incisions in its trunk, which so closely resembles that of the cow, both in appearance and quality, that it is commonly used as an article of food. It is wholesome and nourishing, and its only unpleasant quality is a slight stickiness.

Rural Population of Mexico.—Except on the immediate line of the railways, one may travel thirty or forty miles in almost any part of Mexico without seeing a dwelling-house. The people live mostly in towns and cities, and are very little dispersed over the country—that is, compared with our own land. Occasional haciendas or large farm-houses, built of adobe or stone are seen; but isolated dwellings are not common. On these estates there is usually less farming or raising of cereals carried on than there is of stock-raising, which seems to pay better. Large droves of cattle are seen grazing sheep, burros, and mules roam at large, and all seem to be getting food from most unpromising land, such as produces in its normal condition cactus only. It is the true climate and soil for this species of vegetation, of which there are hundreds of varieties—flat, ribbed, and cylindrical. No matter how dry and arid the region the cacti thrive, and are themselves full of moisture. Even these haciendas, rectangular

structures forming the headquarters of large landed estates, are semi-fortifications, capable of a stout defence against roving banditti, who have long been the dread and curse of the country, and are not yet obliterated. These structures are sometimes surrounded by a moat, the angles being protected by turrets pierced for musketry.

As in Continental Spain, the population live mostly in villages, for mutual protection, being compelled to walk long distances to work in the fields at seed-time and harvest. The owners of the large haciendas, we were told, seldom live upon them. Like the landlords of Ireland, they are a body of absentees, mostly wealthy men who make their homes with their families in the City of Mexico—some even living in Europe—entrusting the management of their large estates to well paid superintendents.—There are not a few Americans thus employed by Mexican owners, who are prompt to recognize good executive ability in such a position, and value their estates only for the amount of income they can realize from them. A hacienda ten or fifteen miles square, is not considered extraordinary as to size, and there are many twice as large. The proprietorship of these haciendas dates back to the old Spanish times when Mexico was under the viceroys. Little can be hoped for as to improvement in the condition of the poor peons of the country, until these immense estates are broken up and divided into small available farms, which may be owned and operated by them for their sole benefit. *Astee Land.*

Items.

Lottery Playing.—A citizen of Baltimore who held several positions of trust, committed suicide a few days ago. He took his life to escape disgrace, as so many others have recently done. Having excellent credit, he had borrowed money extensively. As secretary of certain building associations he was permitted to have sole charge of their financial affairs, on account of his reputation for integrity. Recent investigation shows that his accounts are short to the amount of \$100,000. The money stolen belonged largely to poor people. He was a member of some church and interested in religious organizations. A note addressed to his wife has been found, which contains the following: "Dear Wife and Children: I have made you all unhappy through this horrible lottery playing. I am all God to witness, that I alone am the guilty one, always thought that I would win a few thousand dollars, and thereby be able to pay my liabilities, but be merciful to you—I warn every one against doing this. This is my last word. You and the creditors take everything that is mine and divide it up among yourselves."

Fighting Christians.—A *Stumbling-block to the eyes* Convincement.—Exception has been taken in our quarters to an article in *The Independent*, by a good friend of the Indians, Elaine Goodale, before to engagement in war. As many others strive for have done, some of them great fighting men, she characterizes it as "wholesale murder," and she says that the Sea Indians are "the cause of the disparity between the doctrine and action upon this subject of many people who name among them bearing the Christian name. To Jews also this strange disagreement is probably a great stumbling-block. A guest in my house a few days ago, referring to this subject, said that she had heard a widely travelled Christian woman in Georgia had recently told some Jews in a city of the idea of the Jews of Jesus Christ, the Messiah, the Prince of Peace. They lied that since his advent there had been more wars than before; and they felt sure that were He dead the Prince of Peace, his followers would overturn their swords, guns, cannon and other murderous weapons into instruments of husbandry and

tools of useful purpose—and war would cease from off the earth. Shall we keep on sighing for that promised age when "war shall be no more," or shall we take up the cross in this regard, and help it on to its righteous fruition? While good men continued to keep their brothers in bondage, and to declare that temperate drinking is safe," drunkards multiplied and slavery remained securely entrenched. Will wars and fighting be banished while Christians continue to vote the supplies of war, and to hotly aver that they will fight to the death against insult and for their asserted rights? "My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight."—*Joshua W. Leeds, in The Christian Statesman.*

The Kaiser's Peace Speech.—Very gratifying to the friends of peace, everywhere, was the speech delivered by the Emperor of Germany at the Guildhall of London, when he said, amid enthusiastic cheers: "My aim is, above all, the maintenance of peace. For peace alone can give the confidence which is necessary to the healthy development of science, of art, and of trade. Only so long as peace reigns are we at liberty to bestow our earnest thoughts upon the great problems, the solution of which, in fairness and equity, I consider the most prominent duty of our time." You may, therefore, rest assured that I shall continue to do my best to maintain and constantly increase the good relations between Germany and the other nations, and that I shall always be found ready to unite with you and them in a common labor for peaceful progress, friendly intercourse, and the advancement of civilization."—*Herald of Peace.*

THE FRIEND.

EIGHTH MONTH 29, 1891.

The editor has had occasion recently to examine the correspondence between the Yearly Meetings of Philadelphia and Maryland (now Baltimore) during the early and middle portions of last century; and it has been both interesting and instructive. The Friends in Maryland appear to have been sensible of their weak condition, growing out of the decease of some of their prominent members, and the failure of many others to come up in a faithful support of our principles and testimonies. In this situation, those who felt the weight of the burthens of the Church, were glad to avail themselves of the sympathy and moral support of a neighboring Yearly Meeting, much larger in number of members and of individuals baptized into a living concern for the prosperity of Truth. These, on their part, were honestly concerned to strengthen their weaker brethren, and to encourage them to labor for the removal of whatever might hinder the prosperity of the Church.

For many years the laws of the Province of Maryland required the taxpayers to contribute annually forty lbs. of tobacco for every taxable person, for the support of ministers belonging to the Church of England. In the weakened state of our Church, many of its members complied with this regulation, influenced, probably by the desire to avoid trouble, or the penalties which might result from the non-observance of the law.

Frequent references to this subject are contained in these epistles, and Friends of Philadelphia were not wanting in their efforts to stir up their brethren to increased zeal in maintaining their testimony against the antichristian yoke of tithes—a testimony "founded on the precepts of Christ, the doctrine of the apostles, and the nature and tenor of the Gospel dispensation." Yet this was done, not in a fault-finding spirit, but with charity and brotherly love.

The difficulties on the frontiers of the Provinces, growing out of the French and Indian wars, soon after the middle of the century, appears to have awakened a renewed examination as to whether Friends had avoided settling on any lands for which the Indians had not been justly and fully paid; and this subject was one which claimed some space in this correspondence.

The rise of a testimony against slavery among their own members, led the writers of the epistles from the Philadelphia Yearly Meeting to call the attention of these Southern brethren to the essential iniquity of holding their fellow-men in life-long bondage; and for several years, there are many edifying paragraphs on this important subject in the epistles from both of the Yearly Meetings.

The growing disputes with the mother country, which led to the war of the Revolution, called forth cautions against becoming entangled in associations which endangered the faithful support of our peaceful principles.

Thus this series of letters furnishes a bird's-eye view of the principal concerns which pressed on the minds of the burthen-bearers in our Society during that period; and show in a pleasing manner the watchful care that was felt to help each other in the support of our testimonies, and to extend caution as to those points where danger might be approaching. That the correspondence was helpful and useful, we have no doubt; and its perusal awakened the desire that the time might soon arrive when the obstructions which have latterly interfered with the maintenance of such intercourse between our own Yearly Meeting and other bodies holding the same principles, might be so far removed that we might again be helpful to each other in this way.

SUMMARY OF EVENTS.

UNITED STATES.—The Census Bureau has issued a bulletin giving the assessed value of real and personal property in the United States. This showed the total assessed value in 1880 was \$24,249,589,804, an increase since 1850 of \$7,346,996,291, or amount equivalent to the true value of all the property as returned by the census of 1850. The absolute wealth of the nation is estimated at \$62,610,000,000, or \$1000 per capita, as against \$570 per capita in 1850.

The Secretary of the Interior has instructed the Commissioner of Indian Affairs to direct Agent Dermott, of the Union Indian Agency, of the Indian Territory, to seize all packages of beer that may be shipped into the Indian country and turn them over to the United States Marshal to be labelled, as provided in the Revised Statutes. This action was taken upon information that a carload of beer was about to be shipped by McAlester, Choctaw Nation, under a recent decision by Judge Braut, in Texas, that malt liquors may be lawfully introduced and sold in the Indian country.

A despatch from Dr. W. H. Burk, of the *Public Ledger*, who accompanied the Peary polar expedition, announces the arrival of the *Kite* at St. John's, Newfoundland, on her return voyage. Lieutenant Peary, whose leg had been broken, was left with his wife and the company in winter quarters at McCormick's Bay, Murchison's Sound. All on board the *Kite* were well, and the scientists brought home with them large collections of the flora and fauna of Greenland.

A despatch from Midland, Texas, says that the first experiment with General Davenport's rain-making balloon was a complete success. Heavy rain immediately followed the explosion of dynamite in the air.

The New York *Voice* of the 20th instant, says:—"Week before last, there were over 20 brutal and blood-curdling murders and homicides committed by drunken men in this country. Nine murders a week is the average number due directly to whiskey for the year 1890, as admitted by a leading liquor paper, the Chicago 'Champion.' And yet the Prohibitionists are blamed for 'agitating' the liquor question. It

looks as though it didn't require much agitating to keep it before the public." The bill has been formulated at Columbia, South Carolina, and endorsed by the Alliance, for the organization of trusts throughout the cotton belt to hold for one year a third of the crop, and to keep the supply for this year down to about 6,500,000 bales, and consequently bring the price up to 10 cents a pound, instead of 7 cents at present.

"After the most exciting and vituperative campaign ever known" there, Stanton, Virginia, voted last week for license by 92 majority. Four years ago license had a majority of 97.

H. W. Patton has returned to San Diego, California. He has been laboring to determine the source of the overflow, in the desert lake, at Salton. He says the water comes from the Colorado River, through a break in the banks, 17 miles south of Yuma, in Mexican territory, and that the lake will be permanent, bringing under cultivation an immense amount of territory hitherto unproductive.

Heavy falls of rain on the 23d and 24th instants caused disastrous floods in the Schuylkill Valley. Great damage was done to millroad and other property in the vicinity of Reading, and in that city many houses were inundated. The Great Northern and Columbia Railroads. The total loss in Berks County is estimated at \$250,000. Much damage was also done by rainstorms in Cumberland, Montgomery, Bucks, Lehigh and Chester Counties.

A most disastrous and terrible accident occurred in Park Hill, near Greenwich Street, New York City, on the afternoon of the 22nd inst. At that time the street was filled with hurrying people and heavily-laden wagons and trucks. Suddenly the walls of a large building collapsed, and the whole structure was soon in ruins, burying a large number of people in a debris which took fire. Up to one o'clock on the morning of the 23d, forty-nine bodies had been removed, thirty-seven of which were identified. The cause of the occurrence is not known, but faulty construction of the building is suspected to have predisposed, and the jar of heavy machinery to have excited.

Deaths reported in this city last week were 429, which is 103 less than last week, and 14 more than the corresponding week last year. Of the foregoing, 217 were males and 212 females; 141 were under one year of age; 51 died of cholera; 45 of consumption; 45 of heart disease; 29 of marasmus; 19 of typhoid fever; 16 of old age; 16 of convulsions; 15 of inanition; 14 of pneumonia; 13 of Bright's disease; 12 of inflammation of the bowels; and 11 of inflammation of the stomach and bowels.

Markets, &c.—W. 41's, res, 100; coupon, 101; 41's, 117; currency 66, 100 1/2.

COTTON was quiet and rather weak, at 41 cts. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17.00 a \$17.50; spring bran, in bulk, \$16.00 a \$16.50.

WHEAT.—Western and Pennsylvania super, \$4.00 a \$4.12; do., do., \$3.82 a \$4.22; No. 2 winter, \$4.00 a \$4.10; Pennsylvania, roller, straight, \$4.75 a \$5.15; Western winter, clear, \$4.75 a \$5.00; do., do., straight, \$5.00 a \$5.25; winter patent, no. 55, 25 a \$5.05 Minnesota, clear, \$4.62 a \$5.10; do., straight, \$5.10 a \$5.35; do., patent, \$5.40 a \$6.00. Rye was moderate and firm, at \$0.90 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.11 a \$1.111. No. 2 mixed corn, 74 a 78 cts.

No. 2 white oats, 42 a 42 1/2 cts.

BEEF CATTLE.—Prime, none here; good, 51 a 53 1/2 cts; medium, 41 a 51 cts; fair, 41 a 41 cts; common, 4 a 41 cts; cull, 31 a 41 cts; Texas, 31 a 41 cts; fat cows, 21 a 31 cts.

SHEEP AND LAMBS.—Extra, 5 a 51 cts; good, 41 a 41 cts; medium, 4 a 41 cts; common, 31 a 31 cts; 11 cts a 3 cts; lambs, 41 a 61 cts.

HOGS.—Choice Western, 34 a 34 cts; other grades, 71 a 8 cts.

FOREIGN.—Queen Victoria, shortly after reviewing the French fleet at Spithead, on the 21st inst., caused a congratulatory message to be sent to President Carnot in France, and the latter returned a courteous and grateful acknowledgment.

Intelligence was received in Paris on the 20th inst. of a terrible hurricane, which devastated the island of Martinique. Later advices say that 340 persons perished, without counting the shipwreck liabilities. The United States ship "Albatross," on her last voyage, has permitted foreign vessels to engage in coast trade in order to supply the needs of the inhabitants.

Despatches received in Calcutta from Rangoon, the capital of British Burmah, state that the harvest prospects almost throughout Burmah are of the gloomiest description.

The Correspondent, a semi-official German newspaper announced on the 18th inst. that the invention of the Great Northern wheat in making bread for the army is an important advance in a deliberate policy, the object of which is to make Germany more independent than hitherto of foreign countries in regard to economic interests.

The Correspondent adds, significantly: "Although the Russian prohibition was, perhaps, rarely prompted by a bad harvest, it is not impossible that at a future date political reasons might dictate similar measures."

An ancient garment, claimed by Catholics to be the coat of our Saviour, is now on exhibition at Freves, the Great number of invigilators who are visiting the city, expecting to derive benefit, spiritual or physical, from proximity to the supposed sacred garment. A despatch from Freves of the 22d inst. says: "One hundred thousand persons have already arrived to see the Holy Coat. Processions of pilgrims on the 22d inst. continued, and continued through the streets, from four o'clock in the morning until midnight. The varied types of national dress contribute to the striking scene. The authorities have converted every available building into a temporary food and shelter depot, where the lowest possible prices are catering to visitors. The regular hotels complain that they are deprived of business."

At midnight on the 18th inst., a cloudburst occurred near Botzen, Austria. The water loosened an avalanche. The railway was destroyed for many miles. The cloudburst drove the mountains flooded the Jews, and converted a mountain stream into a torrent, which swept through the village of Kollman, carrying away people and cattle, and destroying half the houses in the place. The floods extended over both sides of the mountains. Six hundred cubic metres of stone have been hurled down the mountains a distance of 700 metres.

Three hundred men are employed in diverting the water. Sixty bodies have been recovered, all horribly disfigured, and have been buried in rugs, sacks, &c., owing to a lack of coffins.

A despatch from Samaracand, capital of the province of Zerafshan, Asiatic Russia, says that Captain S. B. Smith, commanding the expedition there from an expedition into Eastern Bokaria. The captain reports that he there discovered large deposits of gold and iron, and says that petroleum springs in abundance are to be met with in the same region.

A Panama despatch says the Venezuelan Congress has passed a reciprocity treaty proposed by the United States.

RECEIPTS.

Received from H. E. Leeds, Agent, N. J., \$6, being \$2 each for L. Powell Leedes, and Isaac L. Powell, both of Philadelphia, Pa., for \$2 each; \$3 for George Haines, Jr., N. J., \$2, vol. 65; from Christy Davis, Cal., \$2, vol. 65; from James S. Newbold, Pa., \$2, vol. 65; from James F. Reid, Pa., \$2, vol. 65; from Sarah Hines, Agent, O., \$2, being \$2 each for Harmon Rhodes, Elizabeth Bowman, Edna Dean, and E. L. Bell, all of Ohio; \$2, vol. 65; from Mary Ann Smith and David Smith, vol. 65; from H. J. Foster, R. I., \$2, vol. 65; from Caroline Bell, Ind., \$2, vol. 65; from Mark H. Buzby, N. J., \$2, vol. 65; from Ellis Haines, Pa., \$2, vol. 65; from Benjamin Sharpless, Pa., \$2, vol. 65; from Sallie Morlan, Benjamin Hays, and Abraham Covvill, Cal., \$2, vol. 65; \$2 each for himself, Caroline Cope, Zeno C. Tabor and Allen T. Lee, vol. 65; from David Wallace, O., \$2, vol. 65; from Davis H. Forsythe, for Lewis Forsythe, Pa., \$2, vol. 65; from Seth Shaw, Agent, O., \$2, being \$2 each for himself, Theophilus Morlan, Benjamin Harrison, Phoebe Ellyson, Lathan Kirk, Anne A. Mann, Sinah Hall, Jesse Edgerton, Nathan M. Blackburn, Hannah Blackburn, Charles Blackburn, Job Hines, Jonathan Blackburn and Daniel Blackburn, vol. 65; from Jonathan Eldridge, Pa., \$2, vol. 65, and \$2 each for George S. Hays, for \$2 each; \$2, vol. 65; from Ray, O., \$2, vol. 65; from Elizabeth B. Taylor, W. Phila., \$2, vol. 65; from Josiah W. Cloud, N. J., \$2, vol. 65; from Susan T. Clement, N. J., \$2, vol. 65; from James C. Chappell, N. C., \$2, vol. 65; from Ann Gibbons, Ind., \$2, vol. 65; from Sarah T. House, Pa., \$2, vol. 65; from H. H. Sheffeld, \$2, vol. 65; from Elizabeth G. Sheffeld, Cal., \$2, vol. 65; from Nathaniel Green, R. I., \$2, vol. 65; from Oliver

Miller, O., \$2, vol. 65; from Mary Downing, Del., \$2, vol. 65; from William J. Jenks, W. Phila., \$2, vol. 65; from Joseph Eastburn, Pa., \$2, vol. 65; from Sarah C. Roberts, Pa., \$2, vol. 65; from George L. Taber, N. J., \$2, vol. 65; and for Edward H. Jones, \$2, vol. 65; from Joseph Pennell, Pa., \$2, vol. 65, and for Elizabeth C. Yarnall, \$2, vol. 65; from Anna P. Chambers, Pa., \$2, vol. 65; from Iver Oleson, Iowa, \$2, vol. 65; from Parker Hall, Agent, O., \$40, being \$2 each for himself, Mary T. Hall, Hannah Mary Smith, Robert Smith, Joseph P. Binns, J. Hervey Binns, Thomas H. Binns, Joseph P. Lupton, Ellwood D. Whitney, Gilbert McGrew, Richard Ashton, William Atkinson, Josia Hall, Lewis Hall, Asaph Hall, and Nathan L. Hall, vol. 65, and \$2 for Ellwood Thomas, N. J., \$2, vol. 65; from George W. Pease, \$2, vol. 65; from Deacon, Pa., \$2, vol. 65; from Dr. James E. Rhoads, Pa., \$2, vol. 65; from Edward Michener, Pa., \$2, vol. 65; from Luna Otis Stanton, Agent, Ind., \$10, being \$2 each for Joel W. Hodson, Cyrus Osborn, Mary M. Frazier, William C. Stanley and Ruth Hadley, vol. 65; from Sarah Loyal, Phila., \$2, vol. 65; from Florence M. Collins, Pk'd \$2, vol. 65; from James E. Meloney, Pa., \$2, vol. 65; from William Matak, N. J., \$2, vol. 65; from Joseph Kirk, O., \$2, vol. 65; from John Tatum, Phila., \$2, vol. 65; from Jesse W. Taylor, Phila., \$2, vol. 65; from Henry H. Elyson, Iowa, \$2, vol. 65; from Sarah A. DeCoo, N. J., \$2, vol. 65; from Peter B. Deacon, \$2, vol. 65; from Caleb Hoopes, Pa., \$2, vol. 65, and for Benjamin P. Hoopes, \$2, vol. 65; from Jeremiah Miles, Ore., \$2, vol. 65; from Henry Newton, England, 10 shillings, vol. 65; from Daniel Pickard, England, £3, being 10 shillings each for himself, Lucy W. Walker, Ann Moorhouse, John Wood, William Knowles and Stephen Cumberland, vol. 65; from Samuel L. Smedley, Jr., Pa., \$2, vol. 65, and for William P. Smedley, \$2, vol. 65; from Abraham Gibbons, Pa., \$8.50, being \$2 each for himself, Peorose Maule and Britton P. Cooper, Penna., and \$2.50 for Marian G. Beeman, England, vol. 65; from Parilla Taylor, England, \$2, vol. 65; from John M. Agent, \$2, vol. 65; from Merce Cope, O., \$2, vol. 65; from Joshua Brantingham, Agent, O., \$18, being \$2 each for Josiah Copeck, Jos. Masters, Jonathan Dean, Joseph Stratton, Barclay Stratton, Griffith Dewese, Cyrus Brantingham, Geo. G. Megrail, and Louisa Harris, vol. 65; from Samuel W. White, N. J., \$2, vol. 65; from Susan M. Agent, \$2, vol. 65; from George L. Taber for herself, Julianna Powell and Samuel Haines, vol. 65; from Rebecca K. Masters, W. Phila., \$2, vol. 65; from Joseph J. Hopkins, Pa., \$2, vol. 65; from Robert P. Gifford, E. I., \$2, vol. 65; from Edwin A. Hoopes, Pa., \$2, vol. 65; from Thomas Woolman, Phila., \$2, vol. 65; from John M. Sheppard, \$2, vol. 65; from Elizabeth B. Cooper, Pa., per Clarkson Moore, Agent, \$2, vol. 65.

Remittances received after 4 o'clock on Thursday will not appear in the Receipts until the following week.

NOTICES.

WESTWORN BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin Ninth Month 1, 1891. Parents and others who intend to send children to the School, will please make immediate application to ZEBEDEE HAINES, Sup't, Westtown, Penna.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months, the Library will be open on Fifth day afternoons, from 3 to 6 o'clock.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—Th Winter Term will begin Ninth Month 14th, 1891. Applications for the admission of pupils should be made to J. HENRY BARTLET, Sup't, 140 N. SIXTH ST.

MOORESTOWN ACADEMY, under the care of Chester Monthly Meeting, N. J., will re-open on the 7th Ninth Month. WALTER L. MOORE, Principal.

DIED, at Wilmington, Del., on the 25th of Fourth Month 1891, WILLIAM S. DOWNING, son of Mary and the late Samuel S. Downing, in the 33rd year of his age; a member of Wilmington Monthly Meeting Friends.

—, on the 7th of Seventh Month, 1891, CLARKSBURGESS, aged 74 years, 4 months, 11 days. He was member of Chesterfield Monthly and Particular Meeting of Friends, Ohio, and was diligent in attendance thereto as long as health would permit.

MARRIED, at Friends' Meeting at College Park, near San Jose, California, Fifth Month 7th, 1891, ISAAC J. COX, son of Benjamin and Mary Cox (the latter a member of Friends' Meeting at San Jose, Cal.), and JOSEPHINE E. BRAN, daughter of Joel and Hannah E. Bran.

THE FRIEND.

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For "THE FRIEND,"

elections from the Journal of William Evans.

(Continued from page 24.)

[1835.—Having obtained a minute to make religious visit to some meetings in parts of the states of New York and New England, he thus orders his services at Creek Meeting, in Dutchess County, of the former State.]

"On First-day we attended their meeting; where we had also the company of a number of belonging with Friends. Here it appeared proper to hold forth the doctrine, that true religion is an inward, silent, progressive work; its beginning is small, being compared to a grain of mustard-seed, the least of all seeds; but as it suffered to take root in the heart, will eradicate all other plants that produce fruit contrary to the Divine nature, and eventually overspread all. The incorruptible seed and Word of God; called by many names: as the Seed; the Light; the manifestation of the Spirit; the race of God that brings salvation, and hath appeared unto all men; and as man is passive, under its operation, it will bring him from under the dominion of his evil passions and propensities, in which Satan holds his rule; and set up and establish the kingdom of heaven in his heart. The subject opened gradually, and the meeting was clothed with much solemnity; furnishing renewed cause for grateful, humble acknowledgment to the Master of assemblies, for his Divine presence and assistance. In the evening, we took tea with Isaac and Ruth Halsck. He is nearly eighty-two years of age; is wife a few years younger, and in the station of a minister." "Dropping into silence, just before we left, the language of sympathy and comfort was extended to these ancient Friends; who have passed through much domestic affliction; and yet to old age, have been favored to old in their way, and grow stronger in faith and confidence in Him, who was with the three children in the furnace, and delivered them, so that the smell of fire was not found upon their garments; and continues to be with his children on in their deepest afflictions."

[On the way to Nine Partners Quarterly Meeting, he notes:]

"We stopped to see Anne Thorne, who was about to embark for Europe, on a religious visit. She seemed quite cheerful. While sitting with them I adverted to the necessity of keeping

to the inward guidance of the Holy Spirit in all our movements; it was that which could alone preserve us, whatever might be our stations in the church; whether fathers or mothers, young men or children; and if we were permitted at any time to ride, as upon the king's horse, we must return to the gate; in a lowly dependence upon the Lord. We were not to look on the countenance, or the height of the stature of any, but our eye and expectation must be to the Lord alone, for his guidance and direction. This was the ground on which our early Friends came forth, and a doctrine the Society has ever held; and it is only as we keep in humble reliance on the inward guidance of Christ's spirit, that we can experience preservation."

[At Oblong Meeting he writes:]

"Through the help of the Shepherd of Israel, we had a tendering opportunity. The danger of forgetting his mercy, who delivered us in the dark and cloudy day, as out of the paw of the lion, and the paw of the bear, was impressed; and Friends were called on to show forth in life and conversation, and in the weightiness of their spirits, the excellency of those principles which they professed; but if those among whom they dwelt, saw that they were engrossed with the things of the world; its comforts and pleasures; it must tend to the sentiment, that it made but little difference what our profession is. Several very goodly young men and women were present; who appeared to have, in measure, yielded to the convictions of Truth in their minds; and the language of affectionate invitation was extended, to treasure up in their own hearts, the sayings of their Lord to them; to retire frequently, and enter into communion with Him; to take up his cross and follow Him; and they would witness a growth in grace, and come to be preachers of righteousness; by which others would be drawn to unite with them, in walking in the same blessed path. The necessity of a lively travail of spirit, when they assembled for Divine worship, every one for himself, was brought into view; this was the experience of Friends in the beginning; who sat down together in silence, waiting upon the Lord, and not on one another. As they gathered here, He who declared himself to be in the midst of the two or three who meet in his name, broke in upon them, and melted and contrited their spirits, and enabled them to offer praise and thanksgiving to his ever worthy name."

[At Beekman Meeting:]—"The advice of the wise man, not to say that the former days were better than the present, was revived. Notwithstanding it is our duty to commemorate the virtues of holy men, and women, yet it is also needed to remember that the power which made them so, is unchangeable, and as it is yielded to, will produce similar effects in our day. It was by giving heed to the little requisitions of Truth, that they grew in grace from stature to stature; and in the same way must we, if we come to an establishment on the same foundation. They that are faithful in a little, shall be made rulers over more."

[At Nine Partners Particular Meeting, the children of the school being present:]

"The service to-day seemed to be for the purpose of encouraging those who were favored with a knowledge of their Master's will, to stand faithfully to it, notwithstanding the opposition they may have to meet. 'All that will live godly in Christ Jesus, shall suffer persecution.' Even the adverse opinions of our most intimate friends are sometimes to be borne, though they inflict great trial upon us; yet it is our duty to keep firm to what is right, and in due time, our opponents may be convinced and brought to unite with us. The Apostle declared that, 'If I yet pleased men I should not be the servant of Christ;' our business is to please Him that hath visited and called us by his grace. A qualification was graciously furnished to show the dignified standing of a true, self-denying follower of Christ, let what may come upon him; and that as he keeps faithful, he will be built up and established on that Rock, which is Christ; against which the powers of darkness cannot prevail. Some advice was also communicated to parents, on the necessity of restraining their children, as well as counselling them. The complaint against Eli was that he had not restrained his sons; and they both died in one day, and the ark fell into the hands of their enemies. Similar danger awaited us. The duty of obedience to all the lawful commands of parents, was also enforced upon the children."

"I was much disappointed in finding very nearly all the children in the school, [under the care of the Yearly Meeting] dressed in a fashionable manner, and that more than one-half of them were not members of the Society of Friends. If the Yearly Meeting admits into its school such a departure from plainness, the children who are placed there receive the impression that the Society regards dress as of little consequence. Being naturally fond of finery, they will expect to be indulged in it; and if a proper restraint is not maintained, the example may spread a disadvantageous influence to other children in the Society. As it is their practice to read in the afternoon, we sat with them, and after several chapters of the Bible had been read, the way opened to hold up the excellency of these inestimable writings, and the advantage of daily reading them. Every one has the gift of Grace, or the manifestation of the Spirit; a reprover and teacher which accompanies us wherever we go, and knows the most secret thought and intention of the heart. They were tenderly invited to mind and obey its convictions, and it would bring them to love their Creator in the days of their youth; and give them that peace which the world could not; nor could it deprive them of it."

[At South Adams Meeting:] "Desires were raised that we might all duly prize our privileges, and be found putting shoulder to shoulder in the work of the Lord. I believe, if the younger members of our Society do heartily devote themselves to his cause, that a noble band will be raised up, from generation to generation, to

exalt the testimonies and discipline given us to bear; and that the Lord will still make the place of his feet glorious amongst us. He will glorify the house of his glory, and dignify them that truly and steadfastly honor Him."

[At Danby] "We put up at the house of a Friend. We passed the evening in agreeable conversation. It afforded an opportunity of entering upon some of those points which clash with the doctrines of Friends; particularly in relation to the continuance of immediate revelation in the church of Christ. The Friend recited several instances of those who professed to have it on all occasions, but who afterwards made shipwreck of faith. I told him that I believed those who were most favored with it, would say the least of having it themselves; but endeavoring to keep to its guidance, left it to their friends to feel and decide whether their services originated in that source; that professors carrying any one point to an extreme, or making shipwreck of faith and a good profession, was no argument against the truth; which lay out of all extremes; and we should be on our guard against suffering one error, or extreme, to drive us from the Truth, into another. I disapproved of all unauthorized and unassented pretensions; but, at the same time, the immediate influence and guidance of the Holy Spirit, were the root and foundation of true faith, and the work of religion in the soul. It was to this the primitive believers were gathered; the manifestation of the Spirit which is given to every man to profit withal; and by which alone we can savingly understand the Holy Scriptures. Christ opened the understandings of his immediate disciples to comprehend the Scriptures; and He does the same thing now, by his Spirit in the hearts of his believing children, as He sees fit for them; and if any man hath not the Spirit of Christ, he is none of his. It was so in the Apostolic church, and it remains to be the case still, and ever will so remain."

(To be continued.)

FOR "THE FRIEND."

Does not the disordered state of affairs in the church originate in a lack of confidence in the still small voice? That which has ever proved to be the sure word of prophecy, which was to increase? The Apostle Peter describes it as a Light shining in a dark place. Concerning this Light, the sacred Scriptures abundantly testify, not in allegory so much as in characters plain, that he that runs the Heavenly race may read its true meaning. The wise men of the East followed the little star, till they were led to the place where rested the greatest Luminary the World ever knew—in its infancy and simplicity—there at Bethlehem lay the holy child Jesus. Oh, that those who make a profession of believing in the Light, would so walk in it as to prove that they are in very deed "Children of the Light and of the day." Having no confidence in an arm of flesh, not leaning on false dependencies, which at last will prove deceptive.

"Let us early learn to love
Simplicity and truth,
For not the eagle, but the dove
Brought peace unto this Earth."

P. R. GIFFORD.

PROVIDENCE, Eighth Mo. 16.

"I will do human nature the justice to say, we are all prone to make other people do their duty."—*Sidney Smith.*

A Visit to Arizona by a Travelling Ornithologist.

(Continued from page 38.)

I was given a room in a little adobe near the boarding house, which also sheltered under a common roof, a Chinaman, a Mexican, an English cow-boy, and a consumptive divinity student from Kansas. There were several other inhabitants of this humble dwelling, terrifying, but harmless enough, and between their constant company and frequent visits from wrens, jays, road-runners and woodpeckers by day, and skunks, bats, and owls at nights, there was no lack of excitement. For the next ten days it became my business to thoroughly explore the country within a five mile circle of this place, as I had done at Tucson, for birds. I found live oaks everywhere, not in groves, but profusely scattered, and of varying size, some of them in the enormous attaining splendid size, and spread of foliage, which, owing to their isolation, could be seen to the very best advantage. Cat-claw and mesquite bushes and several kinds of cacti, sparsely cover the soil, while in many places the intervening space is completely filled in with a coarse flag-like grass, with fine saw-tooth edge growing in dense bunches one to three feet across, and four feet high. The bare spaces of ground on close examination will be found thickly studded with grass, or rather stubble, as it appears at this season, on which the immense herds of cattle subsist and grow fat during the late fall and winter months, but which barely keep them alive in summer, with the help of trimmings from almost every species of bush and tree and in the adjacent flora, including the thorny chaparral bushes, the prickly pear leaves and fruit, and the fruit of one or two species of dwarf cacti, and the buds, blossoms, and crown leaves of the yucca, agave, and Spanish bayonet! This country is nowhere level, often covered with boulders massed in picturesque groups on the hill-tops, and cut in every direction by little cañons and dry gulches, where lie exposed the ore-bearing veins of rock, which more than anything else have made Arizona what it is to-day.

One of the first questions a traveller asks himself in going through a mining country is, what are those little conical heaps of stones perched around on ledges and hilltops and out of the way places? I at first thought it the work of children, but noticing some of them in an almost inaccessible ledge as I was climbing the mountain near Tucson, and observing that some one had been using a hammer on the rocks, it dawned upon me that this is what prospectors call "monumenting a claim," thereby securing an option on the locality so designated.

It is amazing how thoroughly adventurers have scoured the country searching for gold and silver indications; sinking shafts here and there, and abandoning them, working for a few months on paying veins that did not hold out, expending fortunes to establish settlements, make roads, erect a smelter, etc., before they discovered the mistake. On my way up the Catalina Mountains from Oracle the guide showed me three abandoned mines, representing losses aggregating nearly a million dollars. In the saw-mill camp, where I stayed a week among men of whom the majority were broken-down prospectors, I saw and heard enough to convince me that on the average every dollar of gold and silver mined in Arizona costs more than it is intrinsically worth in the mere hunting for it.

Having collected most of the birds indigenous to this elevation, and found them, almost without exception distinct from those at Tucson, I now made arrangements with the English cow-boy afore mentioned to guide me up over the intervening peaks to the saw-mill camp located in the pine-belt at 8,000 feet elevation and 2,000 feet below the top of Mount Lemon, the highest peak of the Catalina Range. Having packed only the most absolute necessities for a week's stay in the mountains in two suitably shaped bundles the night before, about five o'clock on the morning of Seventh Mo. 2, found Jack and myself packed and mounted on two broncos striking northward up a little cañon, and after a mile of easy-going wagon trail among the cottonwoods, oaks and junipers, a sudden rise brought us into the new burro trail made last year to pack ore across the mountains by, from one of the abandoned gold mines I spoke of previously. Jack rode a very handsome black high-bred three-year old, that had never been over a steep mountain trail before, but he said: "She'll never learn quicker nor younger than now," and touching her with the spur, in a cow-boy fashion, he dashed recklessly through the bushes and started up the steep incline at a half-gallop, followed closely by me on a trusty bay that had long been used to the business before this trail had even been more than a cow-path. Beside about forty pounds of baggage, I carried my gun, knapsack and cartridge belt, slung in readiness on my person. Jack weighed about 200 pounds, and his saddle and baggage about 100 more, so our horses were well ballasted, to say the least. Having passed over two miles of easy ascent along the mountain side, among considerable undergrowth and trees, we struck a part of the mountain bare of all vegetation save the mescal, and a nearly allied species of agave (?) both of which were found in full towering bloom, the former sending up its candelabra of orange colored tapers sometimes nearly fifteen feet high; here the precipitous trail was scarce visible among the great stretches of loose stones covering the mountain side, and the descent into the depths below so steep that every misstep of my comrade's horse would send some of these fearfully suggestive missiles leaping away farther than I cared to watch or even think, as the faint echo rose out of the cañon below us.

We had now got to a splendid view of the great Cañon de Oro, with its numberless tributaries furrowing the mountain sides to north and east, and west, the whole picture lying outspread like the numberless folds and tentacles of a giant octopus enshained among the mountains. Many a daring prospector and adventurer has seen this golden monster swallow up his capital, and was only too glad to escape with his life among these tortuous cañons.

Long before American eyes had greedily scanned it, the Mexicans had known it as the Golden Cañon, and because of its name more than anything else, is due the fame of which it has never yet proved worthy. Nevertheless, it is a grand piece of nature's making, seen from the dizzy steep where Jack and I stood and rested our horses, and tightened the stock saddle girths preparatory to still severer efforts. Just beyond the crest of the mountain we were climbing nearly overhanging the trail, and as I was gazing at a pair of eagles on the cliffs right above me, Jack suddenly said, "there's the place Mr. Dodge slid down on his back," and looking ahead I saw a steep slide of stones some twenty rods wide, that from its frequent move-

ments had swept away every trace of vegetation in its path; across this lay the trail. Before any trail had been made here this was a dangerous crossing, and on one occasion the fore-said Mr. Dodge, a jolly 200 pound man, thought it safer to dismount and cross on foot, but he had no sooner released his trusty pony than down he came on a ticklish rock, and for nearly a hundred feet accompanied the resulting avalanche before his frantic efforts put a stop to it, and he crawled across in a most dilapidated condition, with scarce enough rags on his back to make a pair of suspenders.

Having safely crossed this and several similar places, and got into a rougher part of the mountain, where huge rocks and trees and bushes continually confronted our course, the trail assumed a zig-zag character and our ascent was very abrupt, which fact, coupled with the elevation, made it very hard work for our horses. The patient, sure-footed intelligence of these mountain bred animals is wonderful, and the dexterity with which they rounded these acute angled turns, where the trail leads to the very edge of a deep chasm, and they slowly right-about as on a pivot, bringing all four feet together, and balancing you a moment over the depths and then with a snort springing forward, you meanwhile closely clinging to everything that can be grasped in the wild endeavor to keep going. This kind of climbing quickly brought us to the top of the ridge along which by many an undulation, as yet unseen, we must travel four or five miles ere we plunged into the pine fastness of Mount Lemon, where the saw-mill was. The tuiy path grew narrower, and often disappeared among the bare rocky stretches; we were 7,000 feet above the sea, on a ridge so bare and narrow that oftentimes a misstep either way would send man and beast on a very unwelcome scramble, to say the least, but one couldn't help forgetting this in view of the impressive scenery that abounded on every side. There right in front were the lofty pine-clad slopes of Mount Lemon stretching away to the east and west; southward lay the bare red and yellow mesa, which gradually sloped for thirty miles to the San Pedro River, whose green banks and silver stream fringed the basis of another long chain of mountains, and so on endlessly and everywhere stretched the mighty ridges, chain beyond chain, till lost in the blue haze. Now the horses descend; the bare rocks are left behind, and reaching a soft soil-covered slope, we enter the scattering pines that mark the lower edge of the coniferous belt.

Here, in a little cañon, is a miner's hat, where, after drinking the purest water I had found since leaving home, we followed the remainder of the trail to the abandoned mine, and struck out by a cow-path in the direction of the mill. It was four miles distant but, owing to Jack's ignorance of any trail leading there, and the labyrinth of impassable cañons, precipices, and rocky hillsides, we had to travel nearly twice that distance. Our horses could not go even under the spur more than five minutes up such slopes without losing wind, so we dismounted, dragging the unwilling animals down hill, through bushes across fallen trees, jumping from rock to rock, now urging, now restraining, until they followed us like dogs, evidently seeing that the only hope of getting out of such a tangle was to trust in us. Even this served to increase our danger, for so closely did they follow, that a misstep on the part of either would be sure collision, but the fates favored, and about three o'clock we struck an old

trail and got into camp without a scratch or bruise. Having made arrangements with the cook, who said "he was willing to board me, only they had nothing to eat," Jack, after an hour's stay, took leave, going down the mountain another way, leading my horse behind him, and promising to return for me in a week.

The announcement of the cook was partially verified at supper time. There was bread, raw onions, corned beef and coffee; no salt, sugar, butter, and save the raw onions, no vegetables. But in certain conditions, what we had was all that seemed necessary, until I found the scarcity of salt had played havoc with the beef, and it had come to be bread, onions and coffee, without sugar, milk or cream. To shorten a lengthy tale, let me say, we lived through it. I made a goodly collection of the unique bird fauna and flora of this beautiful spot, ascended to the top of mighty Mount Lemon, saw deer, heard of bears, talked with a lonely dyspeptic ranchman, who came up here to live on air and water, (as indeed I was doing), and discussed, over a pan of milk, the possible whereabouts of a mountain lion which had made him a passing visit in broad daylight a few days before. My return to Oracle was on a mule of great age (in fact my senior), but a wonderfully supple and enduring little beast. Saving her ears, tail and legs, myself and traps nearly obliterated the identity of that mule, but ears, tail and legs are everything in such a case as the sequel proved.

Downhill climbing under a heavy pack required greater skill and sure-footing than the reverse, yet my ancient beast swung corners and paced along the level stretches as blithely as the gay young steed that led the way. Next day the stage took me to Tucson, where I shipped my specimens to Philadelphia, and departed the following morning for Southern California. It was a long and dusty ride through the hottest region, of such extent, in the States. A few days before, the temperature at Tucson was 108°, and at Zuma 115°. It had moderated since then, being about 100° at Zuma, where we dined, but soon after we had crossed the Colorado and plunged into "The Desert," a thermometer on the train indicated 110° for nearly three hours. Reserving my experiences in California for a later date, allow me now to bid adieu to my friends in the far, far East, hoping this sketch can in some measure make them forget that it is not so very far to Arizona after all.

SAM'L N. RHOADS.

SAN FRANCISCO, Cal., Eighth Mo. 6, 91.

To discriminate between our own spirits, and a right zeal, when contending for the faith, requires great singleness of heart and openness to self-conviction, which I have sorrowfully observed too few arrive at or dwell in, and hence we are deprived of an increase in the increase of God, the fruit-bearing branches not being so effectually purged as to enable them to bring forth more good fruit. Oh, the beauty of the living branches when they abide in the vine, draw their sap from the root, and retain only an holy emulation with each other; a preserving canopy will such form in meetings for discipline as well as worship. No boasting; no self-seeking; no spirit that would rend or tear the tender feelings of any feeble traveller could here have any place, because being branches which bring not forth good fruit they are cut off and cast into the fire.—Sarah Grubb.

FOR "THE FRIEND."

What are the Needs of the Society of Friends.

(Continued from page 35.)

The highpriest's office and position under the law, had their fulfilment in Christ, as the head, whilst every living member must fill up the measure of suffering left behind for the body's sake. Shall the Lord of heaven and earth not be weary of suffering left behind for the body's sake? How then dare any finite creature reason, that the abundant daily sacrifice was of no account? Is God so unreasonable as to emblemize that which is without a reality, or to give a type without its fulfilment.

"Without the shedding of Blood there is no remission of sin," this has its twofold application before we actually realize its saving effect, first on the cross of Calvary, second in actual remission. As abundant as is the actual commission of sin, so abundant is the outpouring of Light and grace to counteract its effect, so that where sin abounded, grace did much more abound. It remains now as much as in any age or generation, even with the first Adam in his state of innocence, to choose by the use of our free will to submit ourselves, for it is God that works in you, both to will and to do of his own good pleasure, so that ye cannot do the things that ye would; but if we cannot do the things that we would, it is ours to choose to be either the slaves of lusts and passions, or servants of righteousness, by crucifying the first nature. There is no such thing as to live without daily dying, for the flesh striveth against the spirit and the spirit against the flesh, the two superior powers to which we are created subjects by choice, are unceasingly at work during this short period of our transition as mortals. All types and emblems become realities as the object itself is seen and attained to; could we but see what we should be, our souls would loose in wonder the hopes of earthly peace and joy, and grasp the unseen yonder.

There is a spirit which under high colors has long worked in the Society of Friends; it calls itself a spirit of freedom and progression from traditional forms, but as it is not subject itself to the living inward daily-felt cross, "abiding in me," it leads into a bondage of the most intricate delusion; believing in all the Scriptural doctrines in the letter, but refraining from striving to enter into the precious life which once adorned the so-called "traditional forms." Let the living Seed, now concealed as it may seem, enter into travail; then there will again be an arising, for God has not left himself without a witness: Has He spoken by our fathers, shall He not bring it to pass? But it ever was individual work, apart in solitary places, the Master's footsteps I trace.

May there arise of the descendants of a once highly favored Society, men and women, willing freely to choose to wrestle in hope and not cease; for the true Quaker must ever, like Anna of old, remain in the temple both day and night, looking for an increased measure of the spirit of Christ, who has yet many things to tell which we cannot bear now, but the wrestling seed of Jacob always realizes God to be true. Remember "that if any man draweth back, my soul shall have no pleasure in him."

As far as the Gospel dispensation is to excel the dispensation of the law, so far must the ministry and sacrifices, even the "daily offerings," in nature and character excel those of the law. As long as we live in the commission of actual sin we are under the condemnation of the "letter which killeth" in that God has said

thou shalt not commit, &c. The quickened soul, that has come into Christ's Gospel dispensation, abides in the light. The life is in Christ, the light in man, and in his own light we see Him and are drawn to Him. In his light we see the temptations in their first arising, and die to sin before it becomes sin: "ye have not yet withstood unto Blood striving against sin." Blood under the spiritual dispensation signifies life, so the life of the animal nature is the Blood, so the unseen life is spoken of by Christ as the Blood: "except ye drink my blood." Where there is a temptation, *there is life*, life of its kind, that temptation withstood includes the shedding of blood of its kind. If in the light our whole mind and being are thus guarded, how many would be the "daily sacrifices" which the minister of the "royal priesthood" would offer up daily, and how many the "hours of daily prayer," for we ought always to pray and not to faint. The high profession we as Friends have made, demands that continual inward felt energy of the active Christ Life and spirit co-operating in our "passive clay" form. To be under Christ's dispensation is the daily dying to that for which the daily sacrifices were offered. Then where there is no transgression there is no law. The second and highest rank of the priesthood were the sons of Aaron; the highpriest who was to offer one offering in the year for the sins of the whole nation, signifying the incompleteness of the first, pointing to Christ's death in the flesh when he, a highpriest after the order of Melchisedec went into the holy of holies without Blood, for as all the patterns under the law were sanctified with Blood, and Christ with his own Blood entereth in, once for all, and is sat down at the right hand of God a highpriest, forever and such a highpriest behooves us that is holy, blameless, undefiled and separate from sinners, separate in that He never committed sin, but as a lamb without spot or wrinkle, for the sacrifice for sin. Christ the Son of God doing what the law could not do, forever perfects them that come to God, through his second coming unto salvation without sin; fulfilling all the demands of the law by the sacrifice of his own body upon the tree. From within proceed evil thoughts; defiling the spirit, and therefore our spirit must come into actual contact with the spirit of Christ ere a washing of regeneration is known, and that is ever the cross of Christ which the natural man shivers because it includes the "daily sacrifices."

The apostle Paul to the Hebrew converts in a remarkably clear manner illustrates the use of the whole law, and his implicit reverence and respect, alluding to Christ's superseding it by, "I come to do thy will," taking away the outward sacrifices that He may establish the second, by which we are sanctified, &c. Now as Moses was faithful in his house in all his specified services, so Christ in his house, whose temple we are, if we in loving obedience have entered the threshold of the new dispensation; for Christ's law is not written upon tables of stone, but "I will give you a heart of flesh," and his laws are to be written in the heart, and "in the mind will I write them," and if we are to read them we must ever mind to have the single eye to Him when he writes, lest if we are with us as with some formerly "because I have with us and ye would not hear, I have stretched out my hand and no man regarded, I also will laugh at your calamity, I will mock when your fear cometh,"—Prov. 1, 24-26.

If we are happily brought to an experimental taste of the life itself of the new covenant, we must

know Christ to be our daily priest ministering on his own altar, and as the priests were to take the life of all the clean beasts that were offered, so Christ alone cannot only subdue but crucify, that is take the life of the lusts and passions that would crucify Christ and make Him an open shame. After we have had some experimental knowledge of the saving grace of God, we must know his voice and follow Him in an inward felt certainty, for He calls his own sheep by name, we must above all know Him as our high priest; none but He was permitted to enter the holiest, none but He could make an atonement, none can supersede Christ here, for He bare *all* "our sins in his own body upon the tree," let the graphic language of the prophet Isaiah (53d chap.), reverberate through all ages: "He was wounded for our transgression, he was bruised for our iniquities," &c.

A firm adherence to the literal doctrine of the atonement was exemplified by the first generation of our Society. Were they not of the most pious and respectable, deeply grounded in the principles of all the different denominations to which they formerly belonged? If so, they were in unity with all orthodox Christians on that literal basis of faith and doctrine; except we can find any authority in their writings to show that they renounced their allegiance to this essential part of the Christian's fundamental principles. I find no such renunciation in any of their writings. Atonement for sin is in definite harmony with the righteous justice and judgment of a merciful God: "When faith came, we were no longer under a schoolmaster; faith is the substance of things hoped for, &c.; the essence itself of inward fellowship; the victory that overcomes the world by which the world is crucified to me and I to it." Friends therefore saw that their literal adherence did not give them this victory; consequently holding fast to that form of sound doctrine, as far as it went, wherein they had believed, they pressed forward into the life itself of the new covenant. The law comes from without appealing to reason—the Gospel from within, striking at the root of the corrupt tree. The law regulates moral action, the Gospel brings into subjection every high imagination and everything that raises itself up instead of God, and calls itself God; the law puffs up, the Gospel humbles. The more there is made manifest of our natural depraved state, the clearer we see how far short we have fallen of attaining; so that in deep humility the Gospel believer always says, not that I have already attained nor yet that I am already perfected."

(To be continued.)

"GOD WAS MANIFEST."
SELECTED.
AN ACTUAL OCCURRENCE.

A hard stern man upon a sick-bed lay,
More and more feeble with each passing day;
No halloving dream of heavenly peace was there,
No way of love divine—no breath of prayer.

Kind christian friends on holiest mission bent,
Came bright and hopeful—sad and earnest went;
Harder and sterner the Atheist grew,
The flinty heart no answering softness knew.

Angry at last with each persistent call,
With firm refusal he denied them all;
The Saviour's sacred name he would not hear,
His loving words could find no listening ear.

"Wife fetch the black-board and a bit of chalk,
One way remains to stop this senseless talk,
I will write something which is truth indeed,
And have it placed where every one can read."

The thin weak hand that scarce the chalk could hold
Wrote "God is nowhere," large and bold;
The fearful sentence met his wakening sight,
In wretched mockery; by day and night.

Time crept along—hour after hour passed o'er,
While the death-angel still his touch forbore;
Lower and lower burned the flickering flame,
And slower yet the awful puffs came.

Then happier change repaid the anxious woe—
And hope so long denied sprang forth anew;
Through every vein a fuller current flowed,
And Heaven once more the gift of life bestowed.

Soon the fond father sought his banished child,
Who would with prattle sweet his heart beguile.
Charmed to come back she told her little news,
And showed her "nice new gown and pretty shoes."

"And that's not all"—the tones grew louder now,
"For I can read—my aunts taught me how"
"Nonsense, my dear," the father quick replied,
"You cannot read I'm satisfied."

"Yes father dear! oh yes! I truly can,
For aunts taught me"—and the child began
To look around, perchance to find some way
Of proving what her words had failed to say.

The father smiled and pointing to the wall
Said: "Well read that, if you can read at all!"
She hesitated—and the father spoke—
"I told you so—I knew it was a joke."

But still she kept her deep and earnest eyes
Fixed on the board and soon in glad surprise,
Exclaimed "I know it now! Oh yes, I see!
"God-is-now—here—the last word puzzled me."

The conscience-stricken man in mute amazement;
Covered his face to hide his startled gaze,
While from the rocky fount untouched by years
Burst forth a flood of pure and holy tears.

My God! my child, and has my darling learned,
What I with death so near, denied and spurned?
Father, forgive, and fill with love divine,
That life thy mercy spare, now wholly Thine.

THE FIRST SNOW-FALL.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.
Every pine and fir and hemlock
Wore ermine too dear for an earl;
And the poorest twig on the elm-tree
Was ridged inch-deep with pearl.

From shed new-roofed with Carrara
Came chanticleer's muffled crow,
The stiff rails were softened to swan's-down,
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden flurries of snow-birds,
Like brown leaves whirling by.

And I thought of a mound in sweet Auburn,
Where a little bird had come stood,
How the flakes were flogging it gently,
As did robins the Babes in the Wood.

Up spoke our own little Mabel,
Saying, "Father who makes it snow?"
And I told her the good All-Father
Who cares for us all below.

Again I looked at the snow-fall,
And thought of the leaden sky,
That arched o'er our first great sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar of our deep-plunged woe.

And again to the child I whispered:
"The snow that has buried me dead,
Darling, the merciful Father
Alone can make it fall!"

Then, with eyes that saw not, I kissed her;
And she, kissiog back, could not know
That my kiss was given to her sister,
Folded close under deepening snow.

—J. Russell Lowell.

Up the Yangtse.

BY BISHOP GOODSELL.

The Yangtse, in some respects, is like the Missouri. Flowing chiefly between alluvial banks, there is a wall of earth on either side from twenty feet in height to nothing when the river rises. Capricious in its behavior, it destroys and builds in about equal proportion. It carries Western and Central China down to enrich the coast.

Below Shanghai a large and immensely fertile and populous island has risen from the river within the memory of the living. One hundred miles and more up the river it has made a promontory of Silver Island. Fine gardens are cultivated where the British men-of-war anchored in 1842. Now on one side, now on the other, this mighty stream builds and destroys. It has no respect for homes, temples, or graves. I saw all falling in. The ship channel often runs within fifty feet of the clay wall, which at low water bends in the river; then crosses diagonally, and is as close to the other side. But unlike the Missouri, the Yangtse has a deep channel for six hundred miles from the sea. The Czarowitz's ships passed up while we were at Kiukiang, which is five hundred miles from Shanghai. It is the avenue of a nightier commerce than the Mississippi ever knew. Far above steamer navigation the junks laboriously work their way through the grand gorges to Chungking and beyond, almost to the borders of Thibet. When the wind favors all sail is set; when ahead the crew climbs the river bank and drags by a mast-head line the heavy craft against the current. Nothing but Chinese patience would ever be equal to that.

After leaving Nanking the mountains occasionally draw near the river, and the scenery becomes more picturesque. Our mission hospital and houses at Wuhu have a noble site, far better for a sanitarium than for work in the city, two miles distant. Here I clambered down the rocks and talked by gesture with a patient fisherman whose little spread-net hung from a bamboo derrick, was raised many weary times without even a two-inch monie to reward him. There, too, I tried to make acquaintance with a water-buffalo, on whose back a child was riding. But having a calf she sniffed, snorted, and half-plunged at me, and I retreated in good order. The next day, however, when her owner was leading her by the ring in her nose, my Kodak caught the group, one of the most characteristic sights on the banks of the Yangtse. Good work is done here, both in our hospital and chapel, but larger results at Taiping-fu, near at hand, have rewarded our missionaries.

On the wharf-bulk at Wuhu, my wife, and I had our most oppressive experiences of Chinese curiosity, which is equal to anything ever dreamed of, and then needs multiplying by four to approximate the truth. We had to wait an hour for the steamer. A crowd of coolies formed around us, examining our clothes, commenting on my avoirdupois and stature with a freedom inconceivable to those who know only home ways. I opened my pocket book, three men walked up and looked in. I took off my overcoat, too tired to investigate the pockets. Two immense Chinese coffins made a barricade, behind which I placed my wife. As many as could sit or stood on the coffins to see what new thing the outside barbarians would do. I think I never have had the fact that I am full-grown so impressed upon me as here. One man asked me: "What is your honorable age?" When I

answered, fifty, he said: "You must be a hundred years old." In his thought I had had all that time to grow. There is a curious notion prevalent here that some foreigners are a hundred years old when they are born. I tried to console myself that this is what he meant, but the facts were against me. He only meant that no man ought to be as ponderous as I am at my age, and I quite agree with him. As we had later on a cabin which opened on the Chinese corridor, friends lent us a screen to keep the Paul Prys away. But many holes were punched through that screen. They must see! That is everybody's right in China! The wharf-master invited my wife to his room on the bulk. Instantly every window was darkened by the faces of men and women! Nor did they leave until we did. When the boat came in the din was frightful. One would think a pitched battle was in progress. Universal distrust leads every Chinaman to carry his whole outfit with him. And, as if their lives depended on it, the hundred pushed, screamed, and fought to get on and off the boat at the same time and on the same plank. It is this which makes Chinese mobs a terror, and life in China without a high wall impossible. No moment, no room, is sacred from intrusions. Privacy is a thing unknown, and an outrage on public rights, except in the women's inner apartments. And with all this it is evident that the thought of impertinence does not enter their heads. "What is he doing that he should hide himself?" is the feeling of the Chinaman who is not allowed to see you bathe, dress, and eat.

On the steamer a high mandarin, with two wives, a grown son and daughter, two infant children, and six servants, were our only fellow passengers in the saloon. They were manchus, and not so exclusive as the Chinese whom they rule. My wife did not care to enter the saloon where men and women were alike smoking and drinking tea. But the wives sent out the female servants to ask her to come in, and being in they examined her clothing from head to foot, tried on her hat, her coat, her gloves, and the women would have deuced her if, with mild perceptiveness and the cabin-boy as interpreter, she had not convinced them that there was a limit to curiosity. But it was all well-meant. They offered to permit her the same liberty with them. After awhile they ceased to fear being devoured by me or having the evil eye cast on them, and so far as the old mandarin would let them, they investigated my hat, gloves, and coat, and were evidently meditating my watch and pockets, when a growl from his excellency sent them scurrying to their cabins. I have my revenge in a photograph of the young lady daughter whose finger-nails on the left hand, protected by silver nail-protectors, were four and one-half inches long, and whose back hair, arranged in some incomprehensible manner over a wire frame, projected six inches behind her head, and six inches each side—a fine development of hirsute horns indeed.

Our stay at Kiukiang was enlivened by the arrival of the Czarowitz and Prince George, of Greece, who called there with three ships to purchase some of the famous Kiukiang imperial porcelain, of which the czar's son bought over \$1,000 worth. The heir to the Russian throne stepped out from the boat clad in simple grey civilian's dress, in English russet shoes, carrying a ten-wound cane, carved by our boys in the Kiukiang Institute. His suite tried to buy a carved cabinet done by these same boys, which is a marvel of Chinese skill, but I had bought

it the day before, and I am unable to see why my children are not as worthy possessors of it as this moderate young man, who has no business to be born to a wealth and power neither he nor his father ever earned.

Our Mission met at Kiukiang, and we had a very interesting session. Good progress had been made in numbers, and our educational facilities largely extended. The brethren have, as is the case everywhere in China, the largest successes in the country work. The vices of the open ports and missionary work are mutually destructive. And this leads me to explain why so many travellers underrate missionary work. They never see it. Entertained at the great establishments of the mercantile houses, conversing with young men whose lives are stained by gross sin which in one direction is regarded as venial by many here, they gather impressions which are as meager as they are false. I have heard of one case of a writer who condemned Missions, who was asked if he personally inspected their work. "No," he answered; "but I have heard enough about them." Some of the steamer captains are notoriously unfriendly to Mission work, and seem to take pleasure in unfriendly comment. Any one who understands the irreligious foreign life of China comprehends the strained relations between some of the members of the foreign communities and missionaries in general.—*Christian Advocate*.

AN easy and habitual yielding to the passion of anger, is fatal to that coolness of judgment and calmness of temper which are indispensable qualities of strong characters, and truly successful lives. Selected out of any community, the hot-headed men who are frequently heard raving at events and berating their fellow-men and you select the essentially weak men, who neither win great respect nor carry great weight in the community; strong men are men who know how to keep cool, or to restrain themselves when excited. Their coolness or their calmness, is a part of their strength. The man whose temper controls him, incapacitates himself by blind passion for the exercise of that shrewdness and judgment with which a man who keeps a calm and steady mind and manner will surmount difficulties, conquer opposition and defeat injustice.

A child's question that is hard to answer can always be made to lead up to a new train of thought and a new direction of study. "Why do a dog's ears hang over?" said a little boy as he awoke one morning. "Because," replied his father, "they are too long and soft to stand up stiffly, like the ears of a horse." But the child had been co-ordinating many truths before he asked the question. The Creator is wise, he was told; or our ears are made to catch the waves of sound; if we put our hand behind the ear, we catch more sound and hear better. Then why do a dog's ears hang over, and so obstruct the very sound which the ear was made for? This is a deeper "why" than the one the father answered, but it is the one the child had in his own intention.

"A dog," said the father, "depends more upon his nose than upon his ears." Then followed an exposition on the power of canine scent which was a revelation to the child, who asked, "Is that why dogs run along with their noses down on the ground?" Thus, while it could not be said why a dog's ears should be made to obstruct sounds, a new use could be made of the unexplained problem. It is a large part of the teacher's art to make use of whatever material the scholar consciously or unconsciously, furnishes.—*Selected*.

For "THE FRIEND."

"If Ye Love Me Keep My Commandments."

"God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Hebrews: 1.

Where and how does He, the high and holy One that inhabiteth Eternity speak unto us? How does He condescend to our low estate? He hath showed thee, Oh! man, what is good and what He requireth of thee. "Thine eye shall see thy Teacher, and thine ear hear a voice saying, This is the way, walk thou in it." This is the voice or Word that it is of unpeakable importance for us to heed. "Hear and obey, and thy soul shall live." It is sounded in the ear of the understanding by that prophet, Moses foretold the Lord our God should raise up like unto him, who was to be heard in all things.

It is of vastly more consequence to each child of man to know that Voice in his own heart, obey its dictates, follow its guidance and unflinchingly yield his will to its circumcising knife and crucifying power, than to have the law of Moses by rote. That in its time was for the direction of the children of Israel, but it could not make the comers thereunto perfect. This that is written within is that of the Lord, which is perfect converting the soul, the testimony, that is sure, making wise the simple. The Author of it says: "A new commandment I write unto you that ye love one another." Now, love in other words. What a millennium it would be in our, or any generation, if the best was universally obeyed.

"If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" It is vain for any one to profess to love Him and call Him "Father," if he has hatred or unkindness ranking in his heart against any one.

Provocation may be great, ingratitude flagrant, the arrows of malice from wounded self, that harm the archer more than the target, may fall thick and fast, yet is there a sure place of safety for those who put their trust and confidence in the arm of everlasting strength—"his place of defence is the munitions of Rocks," where bread shall be given and their waters are sure. Our Heavenly parent never gave any command He would not enable us to perform. An old one tells us "thou shalt love the Lord thy God with all thy heart and with all thy soul and thy neighbor as thyself." If we love Him as directed, we will love the workmanship of his holy hand. Love them but not their evil ways, love the sinner, pity and pray for him while abhorring his wicked doings. We are not to love sin in ourselves, but to turn from it and fight against it till it is overcome. We are not apt to speak ill of ourselves, so must we guard against doing it of others; endeavoring to live in that gracious charity that thinketh none, leaving them to the Omnipotent Judge who doeth all things well, and remembering the Saviour's prayer for those who so despectfully used Him: "Father, forgive them, they know not what they do."

Let each one of us strive to maintain the watch, mind our own steps, heeding the voice that says: "This is the way, walk thou in it." E. S. L.

WISCONS.

"The more thou continues in littleness of self, the more shalt thou continue to witness an enlargement in the service of thy Great Master."

Natural History, Science, etc.

Quicksand.—An instructive article on quicksand, in the *Mechanical News*, contains an interesting explanation of this matter, which is little understood. The difference between building-sand and true quicksand is most easily explained by comparing building-sand to road-metal, while the quicksand must be represented by fragments no larger than large buckshot, but shaped like very smooth potatoes. In a word, the quicksand is small and thoroughly waterworn, so that every fragment has been deprived of all its angles and fairly well polished. Its particles are very small as compared with those of the building-sand. The smaller the size and the more complete the rounding, the more nearly will the sand approach a liquid condition when it is moistened. The first glance at a fairly mounted sample of quicksand under a microscope is sufficient to show that the quickness of the sand is amply accounted for by the innumerable friction wheels which the particles themselves furnish. Sharp sand, or building-sand, on the other hand, will show few round corners, many angles, corners, and a general condition that of broken stone. Sea-sand is often unfit for building, even though perfectly deprived of its salt; the reason being that the particles have been worn and polished till they have no more binding powers than so many cobble stones. . . . It is well to remember that quicksand, when dry, if very fine, shows the same properties as a liquid. In holding up the centres of large bridges it is sometimes put into cylinders with a plunger on top of it. It will, when thus confined, hold up the load like a column of water. When it is desired to strike the centres, a plug is drawn out of the side of the cylinders and the sand flows out like so much water. The advantage, of course, is that the sand does not need a packed piston, and does not leak out, though the work is prolonged for years. Quicksand, when dry and confined, forms an admirable foundation, and when wet, can be loaded over its whole surface and give a support if side openings can be avoided. While the word quicksand is usually applied to sand which is very fine, coarse sand is occasionally found which almost deserves the same name. It is rounded and polished, and the particles move with great ease in consequence. This whole class of sands is avoided by the builder, because of their lack of "sharpness." This latter term is strictly accurate, though it commonly means the friction, or grittiness, which is felt when the sand is rubbed in the palm of the hand, or between the thumb and finger. Sharp sand has a sharp, gritty feeling, owing to the angularity of the particles. This is absent in a marked degree in sands of the other class, even when the particles are large.

Stalking the Ostrich.—The manner in which Bushmen Hunt the Big Birds.—This description of an ostrich hunt by bushmen is given by a writer in the *Week's Sport*.

The birds were sighted about three o'clock one hot December afternoon, and the party of which I was a member was instructed to remain concealed behind a ledge of rocks while the two hunters worked around below the ostriches in order to be able to approach them against the wind. I selected a high point of land where a good view of the feeding birds could be had, and with a powerful field-glass awaited developments.

The two hunters were prepared for the stalk

by their companions by having their legs rubbed with a white, chalky kind of clay, then each placed a sort of saddle over his shoulders. This arrangement was for the purpose of spreading an ostrich skin, which was thrown over the head of the hunter.

The neck of the skin was arranged so that a long stick thrust into it up to the head and held in the hunter's left hand made the man look like a full fledged ostrich, with head erect, wings naturally extended, and with the aid of an occasional and quite natural shake and rocking, stately tread, assumed for the occasion, I am free to confess that, at one hundred yards distance, I would have taken a shot at the disguised native, fully expecting to bag a fine bird.

The hunters went down the kloof about eight hundred yards, and then came out on the plain in full view of the feeding birds. Then commenced a series of the most natural manoeuvres I ever had the good fortune to witness.

The Bushman would trot forward a few yards, and then, by clever manipulating the stick supporting the head, cause the beak to dive into the grass as though feeding in a most lifelike manner, then turn and apparently arrange the wing and tail feathers. They would then run together, exchange caresses, feed again, raise the head as though looking around, all the time working carefully up against the wind and very rapidly reducing the distance between themselves and the feeding birds.

The ostriches would occasionally raise their heads, and huddle close together, regarding the strange birds with evident distrust; but as the hunters drew near they would stop more frequently and resume their imitations of the natural actions of the birds, apparently paying no attention whatever to their game. This would evidently reassure the ostriches, as they would separate and begin feeding again.

These movements were continued until the Bushmen were in the midst of the flock, when they suddenly threw off their disguises and commenced to fire poisoned arrows from the short bows they had concealed under the ostrich skins with a rapidity that was truly astonishing. The birds attempted to escape in all directions, but when the raid was ended there were three dead ostriches on the ground, while a fourth was too badly crippled to escape.

Caution of the Mule.—Remounting, after the guide has tightened the girths for safety, we begin to climb a trail that seems impossible up that steep mountain to the top. But we go on, following our guide, ascending steep on steep, by scores and scores of zigzags, picked and dug and blasted out of a region which a chamois goat could hardly attempt to climb, turning sharp angles formed on butting crags and looking down abrupt precipices thousands of feet into the canyon below, where a misstep of the mule or a mistake of the rider would hurl one or both into the shuddering abyss—a shapeless, lifeless mass!

On we go, with no sign of the top, nor of our way out of this mountain prison. And yet the guide knows there is a way, and knows how to conduct us safely to it. "There is no danger," he says, and that is true, barring the improbable. The mule by the instinct of self-preservation will make no misstep. He is as afraid to go over that precipice as the rider. He shrinks from death as much as the most timid on his back. If he does not show as much fear as the rider, it is because the mule knows more than the man. He knows just how to pick

his way, balances his load as he swings the corners, and steps so slowly and carefully that he cannot fall. He went go off. You cannot bribe or drive him over. So carefully does he pick his way, heedless of whip or spur plied by foolish or angry rider, that the caution of the mule is the safety of the man. With religious fidelity he treads that trail every day. His experience is better than your theory. Hence throw fear to the winds, throw your reins on his neck, have faith in the mule, and let him have his way. Then there is no danger. With fear gone, the mule will do the rest.—*Bishop Peck in Christian Advocate.*

Danger of Over-Exertion.—At an athletic contest between representatives of different select schools in this city, a short time ago, several participants fainted from over-exertion. One was so seriously affected as to make necessary a call for a physician. Within a few months the writer visited two celebrated preparatory schools about seventy miles from New York. At one a young man was unconscious and had been for several days as the result of a blow upon the head received in a ball game. He was under the care of two trained nurses and a physician of high rank brought from this city. At the other school, while taking breakfast in the morning, he noticed that the students broke out into applause when a young man came in on crutches. Inquiring the reason, he was told that the young man had broken a limb in one of these match games, and this was his first appearance. Several deaths have occurred among our acquaintances and friends, traced directly to such exertion. A dispatch was published July 1 in the daily papers announcing that JAMES H. CULLY, aged fifteen, died June 30 from the effects of over-exertion in the athletic test at Wappinger's Falls. A broken bone, which can be set and may heal and leave the limb practically as serviceable as before, is much less to be dreaded than a permanent weakness of the heart, or a prostration of nervous energy. Doubtless it is useless to attempt to moderate in any considerable degree the present rage, which is so much in harmony with the impulses of vigorous youth, and so closely related to personal and collegiate vanity. Yet if our caution may deter but one youth not accustomed to violent exercise, and not of a robust constitution, and yet endowed with his clear mind and ability to be of service to his country and an honor and comfort to his kindred, from attempting more than he can stand, it will not be in vain.—*Christian Advocate.*

Birds Steering.—An interesting account of the flight of oceanic birds appears in *Nature*. J. R. Speers noticed that the tern very frequently makes use of its feet in steering its course through the air. It was a common thing, he says, for a tern to poise itself on a windy day directly above the taff rail, and to hold that position, regardless of the speed of the vessel, for eight to ten minutes. When about to fly way it would, with a quick motion, lower one of its black-webbed feet down with the web across the line of flight. "The effect of this was exactly like that of a ship's rudder. When the aft foot was dropped, the bird turned to port; when the right, to starboard." If the foot were lowered but a trifle, as sometimes was done, the bird turned but slightly; when lowered straight down and spread wide out, the bird turned as if on a pivot." The wings and tail were, of course, very often used in conjunction with the foot, but he never saw the foot used when the bird was flying by flapping its wings continually.

Items.

Lock of Recruits.—The *Swansea Liberal* remarks:—"We consider the recent debate on the lack of recruits for the army one of the most satisfactory signs of the times—a real herald of Peace. It is pretty safe to reckon that military enthusiasts will find insuperable difficulties in the way of Conscription. Meanwhile, it is an encouraging fact that men fight shy of the army. This is not an age of wars; it is nearly forty years since Britain has engaged in a contest dignified enough to be called war—for we do not count much of the inglorious campaigns either in North or South Africa. And the halo of glory which used to surround the red-coat has less, and will have less, attraction for men who have had the least education enough to read, and can tell you about the historical folly of war.

It is true that the Nation has not yet awoken to the folly of its enormous expenditure for ironclads and hundred ton guns. He is still the luckiest man who invents an engine of destruction, dynamite, torpedo, or Gatling gun. But, happily, the human element for working these machines is getting scarce. Men are learning to value their lives too highly to offer themselves as targets for other men's bullets. In a word, recruits are lacking.

To the military and quasi-military mind this is as distressing as it is to us delightful. Hence the debate which recently arose in the House of Commons on a motion made by Mr. Hanbury, "That the conditions of military service urgently require to be modified so as to provide a more regular and adequate supply of suitable recruits." As a consequence of the compulsory celibacy of the majority of soldiers, barrack towns are hot-beds of vice, and the private soldier who has finished his term of service is thrown upon the world without a trade, and often without a livelihood.

Let the reduction of our armaments proceed apace, so that the income of the country may be reduced, or devoted to more worthy objects than careful preparation for the slaughter of our fellow-men.

The Army Burden in Uruguay.—The *Monte Video (Uruguay) Times* remarks as follows upon the army of that nation:—"The army has always been, and under the present system is likely always to remain a disturbing factor in politics, whether used by a tyrant to crush the justifiable revolt of the people, or whether used by its officers, as it also has been more than once, to upset constitutional authority obnoxious to their power. The army has been at the bottom of nearly every revolution that has occurred, and the smaller its power the more chance there is of peaceful government by constitutional means. The country has grown beyond the stage when military tyranny could usurp the place of constitutional authority. As a defence against the immense probability of foreign invasion the army is absurd; and a means of preserving internal peace it is unnecessary, because the people are patient and long-suffering, and not likely to revolt so long as the Government is moderately honest and constitutional. Morally, the army has made itself most objectionable on account of the aggressiveness of its officers, the shameful cruelties practised under the name of discipline, and the frequent conflicts with the civil power. Financially, politically, and morally there is every reason for the reduction of the army; none whatever for its maintenance in its present form. Public opinion is daily more disgusted at the sacrifice imposed on the country for the sustenance of this tremendous burden of useless officers, soldiers, and pensioners."

THE FRIEND.

NINTH MONTH 5, 1891.

Among the sights which Bunyan represents the Interpreter as showing to his Pilgrim, one was, "a stately palace, beautiful to behold, at the sight of which, Christian was greatly delighted: he saw also upon the top thereof certain persons walking, who were clothed all

in gold. At the door of the palace stood a great company of men as desirous to go in, but durst not. In the door-way stood many men in armor to keep it, being resolved to do to the man that would enter what hurt and mischief they could. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to a man that sat there to write, saying, "Set down my name, sir," which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, saying:

'Come in, come in;

Eternal glory thou shalt win.'

So he went in, and was clothed with such garments as they."

This allegory gives a lively illustration of the important truth that there is a spiritual fight to be endured, and a warfare waged with sin and temptation, by every one who seeks eternal life. It is not the design of our Father in Heaven that our time and thoughts should be fully occupied with the concerns of this life, and that business, pleasure and amusement should absorb all the faculties of our minds. We must be enlisted as soldiers in his army, and be engaged in deadly conflict with the world, the flesh and the devil. This life is a scene of serious combat, and many have felt, that it was an awful thing to live—to have placed upon them the responsibility of so passing through this life as either to be made a partaker of the joys of heaven, or else to be forever cast away from life and hope.

A sense of this responsibility is calculated to sober the thoughtless, and to keep within proper limits the exuberant buoyancy of the young, whose attention is apt to be too much engrossed with their schemes of recreation and pleasure. Yet it is not inconsistent with a proper degree of cheerfulness, especially in those who have given up their hearts to the service of their Divine Master, and have experienced his guidance and protection, and partaken of the sweet peace which He comforts his obedient disciples.

SUMMARY OF EVENTS.

UNITED STATES.—It is stated from Washington that the reported rejection by the Government of Venezuela of the reciprocity treaty was incorrect. The treaty was not rejected, but the Government of Venezuela sent it back and asked that certain modifications be made, for the reasons that the concessions contemplated would decrease the national revenues at least 33 per cent. This is more than the Government can afford. The Venezuelan Government is willing to concede about one-half the reduction asked, and the negotiations will be shown.

A census bulletin has been issued on Sixth Month 1st, 1891, there were in the United States, on farms of three or more acres, 14,976,017 horses, 2,246,936 mules, and 49,109 asses.

The census agent sent to Alaska has returned to San Francisco and reports the population of the Territory to be 21,000, of whom 900 are Aleuts, 5000 Indians, 10,000 Esquimaux, and 10,000 whites. These figures indicate a decrease in the native population of 8000, the agent saying that they "have learned the use of liquor from the whalers, and it is killing them off rapidly."

The Census Bureau has issued a bulletin relative to irrigation in the State of Wisconsin, showing that out of 1,000 Esquimaux, 1917 are irrigated, involving a total area of 1,506,550 acres.

Officials of the Interior Department have gone to Arizona Indian Territory, and closed up the 13 beer saloons there. It is claimed that the United States Attorney General concedes the right of the saloon keepers to sell beer, while the Secretary of the Interior takes the opposite view. This difference of opinion is in consequence of the old law which forbids the possession of spirituous liquors, instead of "intoxicating beverages," as it should do.

A despatch from Indianapolis, speaking of the failure of the natural gas supply in Indiana, says that in the beginning the supply for that city was obtained at a point 20 miles distant, but that, owing to the necessity for the opening of new wells, the gas is now brought a distance of nearly 40 miles.

A tornado struck Newark, New Jersey, on the afternoon of the 28th ult., leveling walls, unroofing buildings, and doing other damage in a track one and a quarter miles long by an eighth of a mile wide. Several persons were injured by flying debris, but no fatal casualties are reported.

A "cloud burst" deluged the eastern part of Benselear County, New York, on the night of the 27th ult., causing great destruction of property and interrupting railroad travel. Three lives were lost. A passenger on the Western Railroad near North Carolina Railroad ran off a high stone bridge near Statesville, at 2 o'clock on the morning of the 27th ult., owing to the spreading of the rails. Twenty persons are reported killed and a list of eighteen injured is given. A World special placed the number killed at 28.

Several persons were killed near Troy, Ind., on the morning of Eighth Month, 31st, caused by a broken flange. Four persons were killed and thirty injured, several of the latter will probably die. Sixty-three bodies have been recovered from the Park Place ruins in New York, and it is believed that the remainder will be found there. Twenty-one bodies remain unidentified.

Deaths reported in this city last week were 377, which is 53 less than the previous week, and 13 less than the corresponding week last year. Of the foregoing, 147 were under one year of age; 180 were males and 137 females. The chief causes of death were: cholera, 25; of consumption; 32; of heart disease; 23; of convulsions; 13; of pneumonia; 10; of inanition and 9 of cancer.

Markets, &c.—U. S. 4½'s, reg., 99; coupon, 100; 4's, 117 ½; currency, 68, firm, a 119.

Silver was quiet, but firm at 8½ cts per pound for middle uplands.

FEED.—Winter bran, in bulk, \$17.00 a \$17.50; spring bran, in bulk, \$16.00 a \$16.50.

LOUR.—Western and Pennsylvania super, \$3.75 a \$4.00; do, do, extras, \$4 a \$4.20; No. 2 winter flour, \$4.20 a \$4.40; Pennsylvania roller, straight, \$4.75 a \$5.00; Western winter, clear, \$4.75 a \$5.00; do, do, straight, \$5.00 a \$5.15; winter patent, new, \$5.15 a \$5.40 Minnesota, clear, \$4.75 a \$5.10; do, straight, \$5.10 a \$5.35; do, patent, \$5.45 a \$6.00. Eye flour was in limited request, but ruled steady at \$5.00 per bushel, choice.

GRAIN.—No. 2 red wheat, \$1.05 ½ a 1.05 ¼; No. 2 mixed corn, 72 ½ a 73 ½ cts.

WHEAT.—No. 2 winter—reg., 97 ½ a 98 ½ cts; do, good, 51 a 51 ½ cts; 4½'s, 41 a 41 ½ cts; 4's, 41 cts; common, 41 a 41 ½ cts; culls, 34 a 34 ½ cts; Texas, 34 a 41 cts; do, do, 24 a 24 ½ cts.

SHEEP AND LAMBS.—Extras, 5 a 5 ½ cts; good, 4 a 4 ½ cts; medium, 4 a 4 ½ cts; common, 34 a 34 ½ cts; culls, 21 a 23 cts; yearlings, 61 a 61 cts.

HOGS.—Choice Western, 84 a 84 cts; other grades, 74 a 84 cts.

FOREIGN.—A cablegram from London, dated Eighth Month, 27th, says: Rain continued in torrents to-day in the midland and southern counties, but ceased at nightfall. Farmers have now lost all hope of a harvest.

Telegrams from all parts of the country contain the same tale of damaged crops. The havoc on fruit plantations is dreadful. The trees are being stripped of both fruit and leaves. The Lancashire and Yorkshire Railway is blocked by landslides, and there is incessant rain. In the mining districts work has been stopped in many mines owing to fears lest the pits might be flooded. The storm raged with great violence in the North of Wales. Two tourists were drowned while in the crests of their car.

William E. Gladstone has written a letter denouncing gambling as a formidable and growing national evil. Gladstone adds that he is ready to give his aid to any efforts aiming at the extinction or mitigation of gambling.

The Journal of the French Chambers of Commerce state that the Belgian Government proposes to declare Antwerp and other Belgian ports free ports, aiming to make Belgium the warehouse of Europe. Many French and other European firms would not hesitate to transfer their business to Belgium in order to escape the duties on articles to be re-exported.

The Berlin *Beichsweiger* prints the text of the projected bill to suppress drunkenness. The measure proposes to place habitual drunkards under the restraint of special guardians. The Radicals will oppose the bill as too drastic, declaring that the existing legislation is sufficient to protect the public.

The *Freisinnige Zeitung* has decided to oppose the main clauses of the Government's bill for the repression of drunkenness. The ultimate fate of the measure may be predicted, as it is modelled after a bill of similar import which was introduced in the Reichstag in 1881, and which was dropped in committee. The leading Ministerialists are the only supporters of the present bill, and their support is due simply to the fact that the Emperor, who is the father of the bill, is in earnest in his efforts to suppress the growing evils of intemperance.

On the 20th of the Eighth Month, a village of Vila, Russia, having been trained by the servants of its wealthy owner to drink whisky, entered a tavern and staved in a keg of whisky. The owner tried to prevent the bear from getting at the whisky, and the bear upset upon him and killed him and three children.

London, 27th ult. The following is the correspondent's say: "The Sultan has yielded to all Russia's demands respecting the Dardanelles, which henceforth will be opened to Russian vessels when closed to others. The Sultan has abjectly apologized for the recent detention of a Russian vessel, has dismissed the officers responsible therefor, and has promised an indemnity for the vessel."

On the 20th of the Eighth Month, the Chilean infantry effect a landing twenty miles above Valparaiso. An engagement followed, and the troops marched toward the city, near which, on the heights of Placida, a battle was fought on the 28th, resulting in a complete and rout of the Chilean army. Valparaiso surrendered to the victors, and Balnaceda made his escape. Later despatches announce the surrender of Santiago to the Congressional party, now no longer the insurgents. The country will probably be governed temporarily by a Junta.

The census returns for the fourth Month last, Balnaceda sent \$1,000,000 in silver to Montevideo, from which place it was taken to Europe by a Government British ship. The intention was to pay for arms, ammunition and ships supplied to the Balnaceda government.

A despatch from Bermuda says that a severe storm struck the island on the 27th ult. The wind was from the Trees, walls, and telegraph and telephone wires were prostrated and the sea was very rough. It was said to be the worst storm experienced since 1880.

The census returns for Canada, presented to the Dominion Council, show an increase of 482,344, an increase of 498,534 in ten years.

RECEIPTS.

Received from Thomas J. Borke, Agent, Canada, \$6, being \$2 each for himself, George Korke and Thomas Moore, vol. 65; from Susan Moore, vol. 65; from Sarah D. Hoopes, Pa., \$6, being \$2 each for Thomas D. Hoopes and Charles Forsythe, Pa., and Henry Forsythe, Roxborough, vol. 65; from Joseph G. Eldridge, Iowa, \$2, vol. 65; from Oliver Horner, Iowa, \$2, vol. 65; from C. Dudley, N. J., \$2, vol. 65; from John C. Allen, Phila., \$1, being \$2 each for himself, John C. Allen, Jr., and Samuel L. Allen, N. J., Elizabeth W. Leeds, Mich., and Sarah L. Smedley, Pa., vol. 65; from Joseph C. Allen, N. J., \$2, vol. 65; from Clayton Haines, N. J., \$2, vol. 65; for S. H. Hines, M. D., \$2, vol. 65; from J. Elwood Comfort, Mich., \$2, vol. 65; from P. J. Smedley, Pa., \$2, vol. 65; from Wm. L. Roberts, N. J., \$2, vol. 65; from Israel Cope, O., vol. 65; from Amos Thorp, N. J., \$2, vol. 65; from Benjamin Ellsley, Iowa, \$2, vol. 65; from Arnold Haight, Canada, \$2, vol. 65; for Joshua Davis, \$2, vol. 65; from John M. Roberts, N. J., \$2, vol. 65; from Hannah P. Smedley, Pa., \$2, vol. 65; from John Hall, England, £2, being 10 shillings each for Jane Hall, William Hall, Josiah Hall and John H. Walker, vol. 65; from Henry Horn, Agent, Ind., \$6, being \$2 each for H. W. Horn, Nathan Overman, Pa., \$2, vol. 65; from Wm. W. Balderston, Pa., \$2, vol. 65; from Addison W. G. G., vol. 65; from Emma Jones, Tioga, \$2, vol. 65; from Jesse D. Hockett, N. C., per William E. Hockett, Agent, \$2,

vol. 65; from Charles P. Hall, O., \$2, vol. 65; from Benjamin C. Reeve, N. J., \$2, vol. 65; from William H. Pennell, Pa., \$2, vol. 65; from Ole T. Sawyer, Iowa, \$12, being \$4 for himself, to No. 13, vol. 66, and \$8 each for Sigbjord T. Rosdale, John Knutson, Malind Thomas, Anna T. Peterson, vol. 65; from Geo. L. Smedley, W. Phila., \$2, vol. 65; from Ellis Smedley Pa., \$2, vol. 65; from William Stanton, Agent, O., \$65 being \$2 each for Robert Plummer, Hannah Tatum Mary Davis, James Steer, Mary P. Dawson, Sara M. Bailey, Jonathan T. Scofield, Pearley Pickett, Samue Jesse Smith, J. H. Baker, William Stanton, and Aaron Joseph P. Doudna, John Bundy, William Pickett Samuel Walton, Elizabeth Bailey, James Edgerton John G. Hall, Joseph Cowgill, Jesse K. Livezey Joseph Gibbons, Eunice Thomason, Sara D. Sears Barclay Smith, Jehu Bailey, Beulah Roberts, Esthe Sears, Ann Edgerton, William Stanton, and Aaron Joseph P. Doudna, vol. 65, and for William Bundy, \$3, to No. 52, vol. 65; from Mahlon M. Child, Del., \$2, vol. 65; from John Carey, Agent, O., \$16, being \$2 each for Elijah Haworth, Lewis Johnson, Jacob Barrett, William Haworth, Isaiah Hawthorn, Ruth Mather and Joseph Stanton, O., and John F. Tatum, Tenn., vol. 65; from Jesse Smith, J. H. Baker, \$12, vol. 65; from William Ann Atkinson, Joseph Armstrong, Wm. H. Oilphant Erick Knudson, Mary M. Edmonson, Clarkson T. Penrose and Elizabeth Coffee, vol. 65; from Ellen M. Whipple, Iowa, \$2, vol. 65; from Rachel Hughes, Iowa, per Ageline Hughes, \$2, vol. 65; from Wilcox Thomas, Iowa, \$2, vol. 65; from Gilbert Jones, Agent, per Adam Henry Garratt, Agent, \$2, vol. 65; from A. F. Huston, Pa., \$2, vol. 65, and for M. H. Calley, \$2, vol. 65; from Thomas B. Taylor, Pa., \$6, being \$1 each for himself, Geo. B. Mellor, and Edward Savery vol. 65; from Sarah V. Willis, Iowa, \$2, vol. 65; from Josiah Fessock, Cal., \$2, vol. 65; from Edward Maris M. M., Phila., \$8, being \$2 each for himself and Robert W. Maris, Phila., and for William Maris and Georg S. Garrett, Pa., vol. 65; from Jane R. Haines, Gtn. \$2, vol. 65; from Anna Moore, Pa., \$2, vol. 65; from Anne J. Stokes, N. J., \$2, vol. 65, and for Elizabeth Stokes Morris Gtn., \$2, vol. 65; from John Thomas, Iowa, \$2, vol. 65; from Anna M. Edgerton, O., per Parker Hall, Agent, \$2, vol. 65; from Jacob L. Evens N. J., \$2, vol. 65; from Dr. Edwin Sprague, Pa., \$2, vol. 65; from James Masters, \$2, vol. 65, and for Sarah Anna Patton, \$2, vol. 65; from Uriah Barton, Iowa, \$2, vol. 65; from Gilbert Jones, Agent, \$2, vol. 65; from Clarkson Moore, Agent, Pa., \$4, being \$2 each for Sophia R. Pusey and Alice E. Reid, vol. 65; from Isaac Craft, Field, \$2, vol. 65, and for Maria Anna Eastburn, N. J., \$2, vol. 65.

Remittances received after 4 o'clock P. M. on Third day will not appear in the Receipts until the following week.

NOTICES.

WESTWATER BOARDING SCHOOL.—The Fall and Winter Term of 1891-92 will begin Ninth Month 1, 1891. Parents and others who have children to send to the School, will please make immediate application.

ZEBERDE HAINES, Secy, Westwater, Penna.

FRIENDS' LIBRARY.—During the Seventh and Eighth Months, the Library will be open on Fifth day afternoons, from 3 to 6 o'clock.

MOORESTOWN ACADEMY, under the care of Chester Monthly Meeting, N. J., will re-open on the 7th of Ninth Month. WALTER L. MOORE, Principal.

A YOUNG woman desires a position as caretaker of an old woman in a Friend's family. Address Box 25 West Grove.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—The Winter Term will begin Ninth Month 14th, 1891. Application for the admission of pupils may be made to the Superintendent, who will be in attendance daily between 9 and 12 o'clock during the week preceding the opening. J. HENRY BARTLETT, Sup't., 140 N. SIXTH ST.

DIED, near Barnesville, Ohio, Seventh Month 28th, 1891, MIRANDA G., wife of Aaron Dewees, and daughter of James and Elizabeth W. Gibbons, (the latter deceased) in the 40th year of her age, a member of Friends' Monthly Meeting of Friends. Her sickness lasted about eight months' duration, but with Christian fortitude; and she left her friends the comforting expectation that her end was peace.

WILLIAM H. FILE'S SONS, PRINTERS, No. 422 Walnut Street.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 42.)

[1835.—At the Monthly Meeting, held at Monkton, our journalst writes:]

" Endeavoring to retire in my mind, the language of sympathy and encouragement arrested me; and after a Friend had spoken, I rose with the declaration, 'I will bring the blind by a way which they know not, and lead them in paths they have not known; I will make darkness light before them, and crooked things straight; this will I do unto them, and not forsake them, saith the Lord.' The stream of consolation flowed gently towards some present, and we had cause of thankfulness to the Leader of Israel, for favoring with a little opening of his kind, for our own comfort and strength, as well as that of others. Finding that a Preparative Meeting of Ministers and Elders was to be held next day at Starksborough, and their Monthly Meeting on Sixth-day, we went there.

" Attended the select meeting; in which after the business was nearly finished, way opened to show that every gift was derived from Him, who ascended up on high, led captivity captive, and gave gifts unto men; that no man could make himself a minister; nor could he exercise the gift after receiving it, but under the direction of Him who gave it; and for this he must be exercised in patient waiting; and when anything is given him of the Lord, he is not to be hasty in offering it; as George Fox remarked, when a man receiveth anything from the Lord, he keepeth it and waiteth to feel the Lord's power go forth over the assembly. As a minister whose waits, he will be furnished, if the great Master calls upon him to minister to the people, with sufficient clearness to rise, and a word will be put into his mouth; and when he does speak, he should keep calm and deliberate, out of all excitement; communicating that which is opened to his mind by Him, who alone knoweth what's necessary for the states of the people.

" The house of our kind and intelligent friend, where we were entertained, was an agreeable lodging-place to us; the influence of education and suitable reading, in expanding the mind, living it of many illiberal, contracted notions, was visible here. But in too many cases, we find Friends of sufficient means, who have neglected the education of their children very much, or

after having given them small portions, do not provide them with suitable books, to employ their leisure hours, in storing their minds with useful and instructive ideas. Labor for our subsistence is unquestionably necessary; but we may slide into the habit of pursuing our worldly concerns with such avidity, as to lose all relish for mental improvement; and for those things which are invisible and eternal. When old age overtakes this description of persons, they have few objects of thought and conversation, but the little round of worldly concerns, which have engrossed their time and attention for many years; but little interest in anything beyond their own affairs; and for want of having been engaged to lay up treasure in heaven, are often destitute of any ability to promote the welfare of religious society, and the advancement of the testimonies of Truth. Their example tends to lead those around them into the same worldly pursuits; and thus, instead of being the salt of the earth, and lights in the world, they prove stumbling-blocks to sincere enquirers after Truth and blind guides to the youth in the Society. Such persons are objects of commiseration and regret."

[On being drawn into coalition with others in their measures to effect reformations, W. E. records:]

" If we enter into alliances with others, we may find before we expect it, that some measures will be proposed, which will violate principles that we hold dear; or in their operation land us in circumstances which will not admit of our union with them, if we retain the character of consistent Friends. I believe we had better pursue our own course, under the direction of Divine wisdom, in promoting the spread of the Redeemer's kingdom; and by lives of strict conformity to his benign precepts, we should be lights to others; and offer the most effectual stimulus to them, to go and do likewise. Each denomination would be likely to act according to the light it possesses, and they would mutually stimulate one another to zeal and diligence."

[At the Quarterly Meeting held at Lincoln, he says:]

" The testimony of the Apostle, that 'The weapons of our warfare are not carnal, but mighty through God, to the pulling down strongholds,' &c. had presented; and recurring with some weight, I rose with it, and endeavored to show that the weapons of the Christian's warfare remained the same at this day; and any that man could invent or use, in his own wisdom and strength, would not prove mighty through God, to the pulling down of the strongholds of sin, either in himself or in others; that Christ alone could clothe us with the 'armor of God,' by which we were to make war in righteousness against the man of sin and son of perdition. These weapons were to cast down all imaginations of self-importance, and every high thing, however specious, that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ. In the first place, experiencing this, in measure, effected

in ourselves, we should be prepared to be used in his hand to promote it in others; and whatever might have been our attainments, it is necessary to be frequently stripped and searched, that we may be found in a situation to be renewedly clothed with this armor. Satan could transform himself into the appearance of an angel of light; and unless every thought of our own importance and ability was brought into obedience to Christ, we might be deceived and led into things which would not advance the Redeemer's kingdom. Even those who had known the sword of the Spirit unsheathed against the transgressing nature, and in good degree gained the victory over it, may be deceived if they do not abide in lowly watchfulness before the Lord; for the beast had seven heads and ten crowns; and after being wounded, its deadly wound was healed. I was also led to show that the Church of Christ was compared to a body having many members; each of which has its function to perform. As we kept our places in the body, every one eyeing the Head, and receiving direction from Him, we should be preserved from interfering with each other's duties; Ephraim would not envy Judah, nor would Judah vex Ephraim. When any felt the Spirit of the Lord stirring in them, as in the camp of Dan; or as fire shut up in their bowes: after waiting patiently his time, they were to deliver in his fear, what He gave them to communicate; and that which was brought forth under right authority, would raise the life in others, who were keeping their places. There were those whose voices were not frequently heard, but who maintained a steadfast travail of spirit, that all might be preserved in the right exercise of their gifts, and a harmonious action together. These were like ballast in a vessel. Several views were taken of the subject; and the young people encouraged to keep under exercise, and to be faithful to the Lord's requireing. A solemn covering-spread over the meeting. In the second meeting I made a few remarks, in which a Friend united, on the disadvantage of retaining persons in membership, merely because they requested; after they had transgressed the discipline. We often found that such were of very little use to the Society."

[At Montpelier Meeting he writes:]

" It appeared to be my place to hold up the doctrine of the immediate influence of the Holy Spirit; and that those who, through its converting power, became the adopted children of our Heavenly Father, are drawn to pray for his assistance and preservation, day by day; that according to the language of our Saviour, 'If ye being evil, know how to give good gifts to your children, how much more shall your Heavenly Father, give the Holy Spirit to them that ask Him.' The subject opened in various ways; both in relation to the universality of the gift of Grace; its various operations in baptizing the soul, as fire to purge away its defilements, and render it fit to offer acceptable worship to God; and also as to the mediation of the Lord Jesus, by whom it is communicated."

[In concluding his visit to the meetings of Ferrisburg quarter, W. E. notes:]

"There are many goodly, well-concerned Friends in this part of the Society, who are desirous of maintaining our religious principles and discipline; but it appears to me, that there is too much fondness for words; and some, without authority, undertake to exercise the office of the ministry. Wherever there is a fondness for speaking and hearing, there will be danger that a sound judgment will not be exercised, in suppressing forward, active persons, who would intrude themselves into this sacred office. Hence a spurious ministry grows up, and the people love to have it so, rather than endure silence in our religious meetings. By this means, instead of being seasons of solemnity, imparting spiritual strength, the mind is vacant, uneasy and listless. Many seem to be very ignorant of the nature of religious exercise; and the practice of this assembling, is in danger of becoming a mere form. If the habit of public speaking without life is promoted, a multitude of such preachers may be spread over the Society, ministering death; and leading the members away from the place of true waiting and feeding, into a restless desire after words, which will never build any on the most holy faith, nor strengthen them against one sin. Such find that speaking smooth things pleases their hearers, who will cress them for their fair speeches, and extol them as fine preachers; while the true minister, who cannot flinch from speaking the truth, will feel that his testimony is not relished, and a secret prejudice is indulged against him. But there are in almost every meeting, some painful travellers who understand the language of the Spirit, and rejoice to find others speaking the same thing, and walking in the same tribulated path. These will salute each other as brethren and sisters, and rejoice in the fellowship of the Gospel; and a secret satisfaction is felt in having been instrumental in visiting the seed.

"Before leaving our lodgings I had a little opportunity with the family; in which I affectionately pressed the necessity of living loose to the world and its gratifications, and following the Lord Jesus, under the subjecting power of the cross. The general simplicity of their children was a pleasant sight; and they were encouraged to join with their parents in faithfully giving up to the requisitions of Truth, so that they might become lights in the world, and living members of the body of Christ; prepared for usefulness in his Church."

[At Easton and Saratoga Quarterly Meetings:]

"On the subject of education, and the perusal of the Holy Scriptures, I made a few remarks tending to enforce the duty of parents to watch over and rightly educate their offspring; *examplifying* them in bearing the daily cross, and *instructing* them to yield to the influences of the Spirit of Christ in their own hearts; which would lead them into self-denial, and to love to read the records of the experiences of holy men of old, and the doctrines of Christ and his Apostles."

"Strong desires prevailed in my mind, that all present might, through submission to the washings of regeneration, and by the precious blood of Christ, be found amongst the multitude that surround the throne of the Lord God, and the Lamb; who shall ascribe blessing and honor, thanksgiving and high renown to Him that hath redeemed them."

(To be continued.)

A Discourse for the Times.

"He transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied."—Habakkuk II. 5.

I have seen it related that an English captain in India, sleeping in his tent, waked to find that a favorite young tiger which had hitherto displayed no signs of ferocity had come to him in his sleep and begun to show his wonted affection by licking his hand with his tongue. As he did so that rough member gradually wore through the skin and drew blood to the surface. When at length the sleeper was roused by the growing sharpness of the pain, he beheld his recent pet already transformed—his savage nature inflamed by the first scent and taste of blood. He lapped no longer with the cool and gentle warmth of affection, but with ferocious energy; his eyeballs glared, and the aroused sleeper knew at a glance that in those few moments of sleep the dormant ferocity of the animal had awakened, that a new passion had inflamed him, and spreading through his veins had prepared the gentle pet of an hour ago to kill and devour like all his kind.

Examples like this are found not only in the brute creation. Deep and dangerous passions are imbedded in our nature and link us with the beast. This one advantage we possess, that God has given us the power to control ourselves; to hold desire and impulse under the restraint of reason and of conscience, and thus by harnessing these turbulent agents to the yoke of truth, reason, and law, to transform them into safe and useful servants. This power over ourselves God has bestowed on every man. This glorious power to rise above the brute and be above him, to live superior to the passions that rage in our hearts, to the impulses that seethe in our nature, is the common possession of us all, and the spot of shame that burns on so many foreheads and disturbs so many of our consciences is that we have abused those mighty gifts of self-control, that we have loved better the enjoyment of passion than the rule of conscience and of reason.—*Kinsley Twining.*

A Universal Teacher.—The principle of the Light of Christ in the heart is a fundamental doctrine of Quakerism; by it they mean that spiritual saving Light, spoken of by the Apostle John: "The Light which lighteth every man that cometh into the world."—1 John 1: 9. It is the grace or Spirit of God, or Light of Christ in us, which, as a Divine principle, is acknowledged by all Christians, that the Quakers lay a much greater stress upon, with the varied operations of it as a heavenly guide in the heart. They believe, as before observed, that a measure of this Spirit as a universal teacher is given to every man, and is an efficient and unerring guide for his spiritual concerns; he who resists it quenches it; he who attends to it is in the way of obtaining the redemption purchased by the sacrifice of Christ, our Saviour; by it their ministers are alone qualified for the spiritual office; it is the *talent* intrusted to each servant, with which he is to "occupy" till his Lord comes; and in proportion to his improvement of this talent, so will be his reward. They consider it, therefore, as "the primary and infallible rule of faith and manners," and the Scriptures, or inspired writings, only as a secondary means of instruction. The Scriptures are only a declaration of the fountain and not the fountain itself, but whatever doctrine is contrary to their testimony must be regarded as false.—*One not a member.*

For "THE FRIEND."

Letters from a Travelling Ornithologist.

[The letter from Arizona, published in the last two numbers of THE FRIEND, commences with the departure from El Paso, Texas. Since publication was commenced we have received a letter written from El Paso, which gives some interesting particulars not mentioned in the other letter.]

EL PASO, TEXAS.

On the evening of Sixth Mo. 9th, I wound a twenty-four hours journey from San Antonio preceded by an eight hours ride from Corpus Christi, at El Paso. Before going on to Arizona I wished to take this opportunity of going into Mexico, and if the birds and country justified it, to do a couple of days collecting. My first wish was gratified this morning by taking a long drive about the City and suburbs of Paso del Norte; and from what I saw of it, together with an early walk up the near est Peak of the Argosa Mountains, have decided to take the 4.45 train for Tucson this afternoon. Birds are very scarce excepting in the populous irrigated districts, where shooting is out of the question. To give you some idea of El Paso and its surroundings let me take you up the mountain which I ascended this a. m. Striking northward about a quarter of a mile across the sandy level upon which the town is built we pass a few one-story brick and adobe houses and an imposing Public-School building all of quite recent erection; and eluding the number less Mexican dogs, start a slow ascent up the barren foot hills along an old quarry trail that seems to wind in the right direction.

The sand soon merges into stony ridges and a conglomeration of pebbles, limestone, trap and all the debris of the rocky ridge that rises above—grind, and ring, and rattle under one's feet. The dwarf sage, prickly pear, and Chapparral bushes of the sandy tracts, in like manner give place to cacti of many and beautiful forms, and to a small species of agave, which disputes possession with blooming euphorbias, from four to eight feet high. While all these plants are very noticeable to one passing among them, their size and color and comparative scarcity have no effect whatever to relieve the brownish gray monotony of the landscape in this rainless region. As one ascends farther, and gains the southern end of the mountain's ridge proper, and begins to climb with greater care and agility over the rough surfaces of huge rocks with edges tilted against the sky at an angle of sixty degrees terminating in many places in a long ridge so sharp one cannot set foot on it, but must crawl along the side, then one ceases to despise the mountains of Texas, and finds it no child's play to mount one. However we push and scramble on following instinctively the many tiny goat-trails, which here seem to converge into a common course upward, and finding the peaks still receding above and beyond as we rise, seek a convenient stone, and sit down.

Naturally we look back over the course we have taken for a birds-eye view of the valley of the Rio Grande. The river, two years ago shrunken to a few isolated pools of water at this season, now rushes almost madly along its tortuous course about the valley, as if bent on revenge for being pent so close in its run through the mountains. At the head of this fertile plain lies on one side El Paso, on the other Paso del Norte, at the opposing feet of the divided mountain-chain. Northwestward a streak of vivid green again contrasts with the gray mo-

notony of surrounding mountain and plain beyond the pass, and we are looking, not at Texas, nor at Mexico, but at Nuevo Mexicano! Lost in the shade of its gardens, groves and cottonwoods, Paso del Norte appears insignificant enough in comparison with her American rival. But my drive through the town and its surroundings showed plainly that in point of numbers, whether of houses or people, the Mexican town exceeds ours. Had I mounted one of the many peaks which top the grand pile of mountains overshadowing Paso del Norte, the view would have been a father one in both senses, but while numerically and agriculturally the odds favor the Mexican, the seven or eight hundred buildings of El Paso represent an amount of wealth and intelligent industry and growth which laughs at all competition.

As you may have guessed, both these towns owe their existence to the Rio Grande River. If the drouth of three years ago had continued until now, I doubt if I could have induced the conductor to let me off the train. Through Crockett, Presidio, Pecos and El Paso counties or rather west of Spoffard Junction on the S. P. R. R., you rise to an elevation of above 5,000 feet; at Paisano in Presidio County, is the maximum, with ridges overtopping of two or three thousand feet more. In most of this vast area, equal to all New England outside of Maine, the drouth is something terrible; even in the valleys where grass grows for a short season, and they have cattle by tens of thousands and hundreds of windmills. The cattle and the grass yearly die of thirst in quantities which only a Mexican could speak of without trembling. Had one told me this of Kansas, Arizona, Colorado or New Mexico, I might have believed it, but when we are asked to stretch the vast territory of uncertain rainfall into Texas and Mexico, the question of the agricultural impossibilities becomes, with the increasing population of our country, no light matter. Generally the irrigation of this small spot and those above it in the Rio Grande Valley, completely drains the river, so small is the summer supply of water from the mountains of New Mexico and Colorado. The floods of the past two years reached their culmination about five weeks ago in this valley, and thousands of acres of growing crops of wheat, barley, oats, and vegetables in the bottoms were flooded as in the Mississippi Valley when I passed through it at that time. On crossing to Paso del Norte, we find a body of raging red water in two channels, one of which was formerly the main irrigating canal, but by the impetuosity of the flood has been excavated to a varying depth of fifteen to twenty feet, and the other, the main channel, is two hundred yards wide and of the same depth.

The still half-submerged flats, where stood the adobe huts of the Mexicans, who cultivated them, wear a doleful and tragic air; all vestige of vegetable and animal life is wanting under the sea of red mud and stagnant water, and those huts which by their more careful construction or greater elevation had not wholly melted, thrust up here and there a bit of wall, or rafter, or eucalyptus fencing, as if to show the place, and move the compassion of the passer-by. Once thoroughly across, the farms and haciendas wear a most prosperous look. My driver first took me into the four hundred year old? (2) Catholic Church with its carved rafters, images, and the little dusky maid who motioned that I remove my hat, and offered paper nosebags for a penny; then along tortuous adobe-walled streets of windowless one-storied

houses and stores to the barracks, a fine Americanized brick building, alive and bustling with armed and mounted Mexicans in gorgeous array. Then across the Plaza where the annual bull-fights come off, but now cleared of everything that betokened that brutality, save the trampled ring that marked the site of the line-posts of the enclosure. After that we wound through a maze of small farms and plantations enclosed in adobe-fences, and euphorbias and cactus hedges, each with its ditch of muddy water spanning or bordering the roadside, and bordered in turn with osage-pear, willows, and cottonwoods, or lines of pear, fig, apple, peach and apricot trees. The crops of melons, beets, turnips, yams and potatoes were alternated by vineyards and fields of ripening barley, wheat, and oats, and we passed loaded teams of alfalfa and burros going city-wards with laden panniers of fruit, and greens, and firewood.

(To be concluded.)

To the Editor of "THE FRIEND."

As our Yearly Meeting has furnished its members with copies of its valuable "Rules of Discipline," that all may read, and be familiar therewith, I feel it right at this time to call attention to two portions thereof: "Civil Government," and "Oaths."

My reason for thus alluding to these subjects, which appear to be intimately connected is, that having given my vote for one of our members as candidate for a County Office, I was surprised, when necessitated to transact some business with that office, to find that the administering of the oath is one of the duties thereof.

As I know that other of our members also gave their political support in this case, I feel it my duty thus to refer to this subject. How can Friends maintain the Discipline when they aid such delinquents to procure positions, the performance of any of the duties whereof makes them liable to disowment?

It seems to me an incumbent duty for us to know to what duties such candidates (when members of our Society) will be subject, before we thus aid in placing them therein.

DANIEL G. GARWOOD.

Lumberton, N. J., Eighth Mo. 23, 1891.

Why He Gave Up the Trade.—A young man, a spirit merchant, built a large house in the country and was retiring from business. When he first told me of his intention, I remarked to him: "Surely the spirit traffic is a paying business when you are able to retire from it soon." "No," he answered, it is not that, I have retired from it through fear; and then he went on to tell me that he was a wholesale merchant and sold to many retail dealers. He kept a diary in which he entered all the names and ages of his customers, and when and how they died; and he said "I watched with deep regret many of those who came in this business gradually slipping downward. When I called on some before eleven in the morning, they were so stupefied by drink that they were scarcely able to conduct business. One morning, on looking through my diary, I was struck with the number of names I had entered there as having died suddenly through the effect of strong drink. From that moment I shut the book and resolved that I would be done with the demon that was bringing so many promising young men suddenly and early to fill drunkards' graves."—*The British Friend.*

FOR "THE FRIENDS."

What are the Needs of the Society of Friends.

(Concluded from page 44.)

True love's chiefest joy is life dying unto that which mars and hinders us from "attaining." Our "righteous self" shrinks from death and suffering." For as much then as the children are partakers of flesh and blood, He also himself (seriously reflect) likewise took part of the same (flesh and blood) that through death He might destroy him that has the power of death, that is the devil. "God cannot be tempted with evil," but "the same flesh and blood" must necessarily partake in the first Adam's susceptibility to sin and consequently also to temptations. It was in the flesh he became the second Adam; through death He destroyed," or overcame the first Adam's susceptibility to sin, the first Adam partook of the fruit and died; the second Adam, when He was tempted in the wilderness and hungered did not partake, yet where sin abounds grace did much more abound; so that we are without excuse. If God is for us, who can be against us? God is for the Seed's life, as the promise is to the Seed, not seeds, as of many, but to one," even Christ who must be our all and in all.

He exemplified all his precepts—all parables vanished away, for the reality, as the mind of the chosen twelve were developed to comprehend some of the deeper spirituality, shall I say of the laws? for not one jot or tittle shall pass away till it be all fulfilled. Yet the time came when they said, "now speakest thou plainly and speakest no proverb, now we know that thou knowest all things."—John xvi: 29-30. But while Christ tells them, Luke viii: 10, "unto you it is given to know the mysteries of the kingdom of God, but the rest in parables;" yet how often after that does He upbraid them, even for "hardness of heart," "slow to learn," and finally "I have yet many things to tell you but ye cannot bear them now." &c., "whatsoever a man soweth that shall he also reap." There never can be any true progress in the rebuilding of the walls of our Zion, until we, the fathers and mothers, become ourselves diligent scholars in the school of Christ. How shall we learn of Christ if our mind is not with Him? How shall we know his voice from the voice of the stranger? But by a continuation of having the mind settled upon God and closely observing what the end will be. In all God's works life precedes form—but no life can exist without a form, and it is the life that makes the form honorable. When the life is gone, earth in all its forms sinks and returns to dust. Therefore it is an indispensable necessity truly to learn to *wait in the life*, and as we are "able to bear," we will little by little be taught the "mysteries."

As we progress in our passive participation in the work of atonement, the Gospel meaning of death and resurrection is unfolded, "for if we died with Him, we shall also be raised with Him unto newness of life." I have said where there is temptation, there is susceptibility *alike* to meet the temptation, in the will of the natural man. If Adam had died to that temptation, and continued to die to them he would have witnessed an arising up into a state of manhood in God, therefore the second Adam keeping the susceptibility of that nature in subjection and obedience grew in wisdom and knowledge and favor with God and man. Now from his conception, He was born not of blood nor of the will of the flesh, nor of the will of man but of God.—John i: 12-13. We must here observe

the distinct difference between Christ, the *only begotten Son*, and his brethren: the Godhead dwelt in Him bodily from his birth, therefore his body, the sacrifice for the sins of the whole world, was kept pure and undefiled. If he had sinned, He would in the similitude of the high priest under the law, have had to offer up a sacrifice for his own sins; but by dying to the temptation He giveth an example to those truly begotten of the word of God that liveth and abideth forever, to follow his steps in resisting temptation. Sin lies in yielding, for the Apostle called them "Blessed" that endure temptation, so children of the new dispensation are such as "by reason of use" have their senses practised to discern between good and evil; but ere this practice is attained we "have all sinned and fallen short of the glory of God;" therefore all men differ from Christ in that, in Him no sinful nature was developed, there was consequently no body of death brought forth in his natural man, but of us it is said, "As death came into the world because of sin, so death passed upon all because all have sinned;" therefore Christ is the only sacrifice for the sins of the whole world, and here stands "separate from sinners," the wonderful Emmanuel, God with us, at the same time tempted in all points like us; born of a virgin under the law, there could be no possibility of doubt of his actual manhood, according to nature of the seed of Abraham, the Son of David, yet in spirit his Lord; it is in that unchangeable spirit from which the marvellous revelations have always harmoniously proceeded, always testifying the same thing, therefore the Apostle Paul in his letter to the Hebrew Church who had the law and the covenant, gives his exposition and explanation on the atonement and Christ's high-priesthood in a way to meet them upon the grounds of their own ideas. As Paul addressed them upon the ground of actual knowledge, *so let us fear* therefore, lest haply a promise being left of entering into rest, any one of you should seem to come short of it, for indeed we have had good tidings preached unto us even as they, &c. Now as the word of hearing did not profit them, not being mixed with faith in them that heard it (the pharisees and doctors of the law), it is my fervent desire in examining the sacred pages to receive a true understanding of it from God himself. We may easily deceive ourselves and others; God we cannot deceive; therefore in an open teachable frame of mind, after over twenty years of deep research and investigations of the views of all claiming the name of Friends, I write the following thesis as my own conscientious conviction, believing them to be in harmony with the truth held by primitive Friends:

1st. "That by Jesus Christ were all things created, and by Him do all things exist, therefore He is the true light, the light that enlighteneth every man coming into the world." "Existing" and enlightened definitely includes a conscious knowledge of right and wrong, therefore all being enlightened, &c., all are responsible to God for "the Gift received," therefore the true light is the fundamental, the first principle of life and salvation to all, because all are partakers."

2d. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work," and they are able to make wise unto salvation," and "testify of Christ." As the inspired writings are known but to a limited extent in all

ages, they are the secondary rule of faith and practice, ever harmonious in correspondence with the true revelation of the spirit of God in all ages, and as the natural man comprehended not the things of the spirit of God, &c., so, without a measure of the same inspiration, we can have no more true knowledge and judgment of things pertaining to true godliness and the promises given, than the Jews who searched the Scriptures, thinking in them to have eternal life, &c., and yet came not unto Christ.

3d. "That the creation was subjected to vanity not of its own will, but by reason of Him who subjected it in hope, &c., Rom. viii: 20. It is one thing to be a subject, it is another to be subjected; but the consciousness of right and wrong, grace and strength, would have been given, and will now, if we *freely choose* to do right. Created to be "subjected," the temptation always was and is to aspire to attain to a freedom not designed by the Creator. Therefore the nearer the true worshipper under the gospel dispensation approaches his Maker in the true spirit of humility, the clearer and deeper our sense of our entire subjective attitude, "that without me ye can do nothing."

4th. As God is unchangeable, "I am the Lord, I change not," so his first dispensation to his own created and purchased children is unchangeable; the first covenant stands in the conscious knowledge of what is good and what is evil, that covenant we break "if we say we have not sinned," &c. Therefore, as God is unchangeable, he created man subject to change according to our own choice, therefore responsible for our own present and future state, and unavoidably passing through a daily dying either to that which is good or evil.

5th. Our fervency in spirit to cleave to that which is good, leads up into the second covenant, which stands in living, active obedience to the fullest measure of God's manifested will written on tables of flesh: "I come to do thy will." That can only be accomplished as the mind abides in the vine. In this covenant, the new song is learned, "Worthy art thou to take the Book and to open the seals thereof, for thou wast slain and didst purchase unto God with thy blood, men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests, and they reign upon the earth." To reign upon the earth is unavoidably connected with living obedience to the denying of self, not to be conformed to the world, but to be transformed in *our minds*, that we may with increasing clearness know what is that good and acceptable will of God, "To him that overcometh, will I give to eat of the tree of life, and make him a pillar to go out no more."

PETER N. DYER.

WEST BRANCH, Eighth Month 3, 1891.

FOR "THE FRIEND,"

A Drive in North Carolina.

Walking in the country, more than driving, seems especially suited to the study of nature. But nevertheless, even in a swiftly going buggy, one who observes may learn much of nature's face around him or her.

Thus in the middle of Eighth Month, when opportunity offered for a drive of a few miles, I was quite ready to avail myself of another chance to traverse a well-known road, though the primary object in going was not the study of nature.

The first part of our way led through forests of pine and oak and sweet gum, otherwise known by the high-sounding name of *liquidam-*

bar styraciflua. Numberless bushes fill up the spaces between the trees—gallberry, huckleberry and *andromeda nitida*, with its smooth ever-green leaves, and red veins and branches. By the wayside I noticed the pretty and suitably named mist flower, *conoclinium celestinum* though as yet there were only a few clusters of its delicate pale blue blossoms showing. It is one of the large order Compositae, which furnishes so many of our autumn flowers. Ever now the golden rod and some of the pretty light blue asters are appearing, and the *marshmallows* of a southern species, nearly allied to these, was blooming freely in the once cleared ground beyond.

Here some twenty years or more ago, stood a saw-mill, now no trace remains, even the heap of saw-dust which marked the spot is entirely covered, and all around there is springing up a young forest of pine trees.

The handsome deer grass (*Rhexia Virginica*) blooms abundantly hereabouts, and here too grows the exquisite white-fringed Orchis (*Habenaria blephariglottis*) and its sister the yellow fringed Orchis of the species *Ciliaris*. The former is found in great profusion in some partly cleared fields. Another orchis which I noticed for the first time I afterwards discovered to be *Habenaria Integra*. A graceful vine with a large handsome lavender-colored flower of the Pulse family, attracted my attention, and at the first opportunity I intend to discover its identity.

We soon swept around a curve in the road and passed the house of an old colored man. He is quite a doctor in these parts and claims to have Indian blood in his veins. The house he built almost entirely himself, hewing the trees from the forest to make sills and rafters.

Soon his little farm was left behind and we were again in the woods, and in a few moments we emerged into the cleared country beyond. On either hand were green fields of cotton and corn, and occasionally we passed a sweet-potato patch. The houses were wroden structures, for the most part, and in front of some of these were creditable attempts at flower-garden.

The day was very warm, and in the roadway lounged pigs, almost too lazy to move away from the wheels. In a ditch near by grew some plants of the *Jussiaea Decurrens*, its yellow flowers and three-sided pods being in great measure obscured by the numerous green leaves. It is named after the botanist Jussieu, and as I looked at it I remembered a story I lately read of him, showing his attachment for rare plants. He was travelling through a desert country, the supply of water was falling so that each one in the company was allowed only half a gill a day. But the botanist having with him a plant whose life he wished to preserve, used part of his own meagre portion to water the roots of his treasure, and in this way he saved it.

Some one had picked a cardinal flower, *Loelia cardinalis*, and had left it behind on the road. I looked in vain for any other of its kind, as it is scarce here.

In front of several of the farm-houses grows the Mimosa, a Southern tree, with fern-like leaves. Its downy-looking blossoms, which grow in clusters, are now nearly gone. The only conspicuous part of them is the long, pink-tipped stamens, but nevertheless they are very pretty and sweet. It is one of the order *Leguminosae*, and allied, I believe, to the sensitive plant, from which, I suppose, it takes its name.

Soon we arrived at our destination, and later on in the day we drove homewards. S. G. F.

NORTH CAROLINA.

THE REFORMER.

BY JOHN G. WHITTIER.

All grim and soiled and brown with tan,
I saw a Strong One in his wrath,
Smiting the goddess shrines of man
Along his path.

The Church, beneath her trembling dome,
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in;
Sloth drew her pillow o'er her head
To drown the din.

"Spare" Art implored, "on holy pile,"
That grand, old time-worn turret-spare,"
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear!"

Gray-headed Use, who, deaf and blind,
Gorped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with paly locks of gold,—
"Why smite," he asked in sad surprise,
"The fair, the old?"

Yet louder rang the Strong One's stroke,
Yet nearer flashed his axe's gleam;
Shuddering and sick of heart I woke
As from a dream.

I looked; aside the dust-cloud rolled,—
The Water ceased the Builder top;
Up-springing from the ruined Old
I saw the New.

'Twas but the ruin of the bad,—
The wasting of the wrong and ill;
Whatever of good the old time had,
Was living still.

Calm grew the brows of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered,
Like breaking day.

The grain grew green on battle plains,
O'er swarded war-mounds grazed the cow.
The slave stood forging from his chains
The spade and plough.

Where frowned the fort, pavilions gay,
And cottage windows, flower-entwined,
Looked out upon the peaceful bay,
And hills behind.

Through vine-wreathed eups with wine once red,
The light on a rimming crystal fell,
Drawn, sparkling from the rivulet head
And mossy well.

Through prison walls, like Heaven-sent hope;
Fresh breezes blest, and sunbeams strayed,
And with the idle gallows-rose
The young child played.

Where the doomed victim in his cell
Had counted o'er the weary hours,
Glad school-girls, answering to the bell,
Came crowned with flowers.

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud, transparent grown,
The good held captive in the use
Of wrong alone.

These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

O, backward-looking son of time;
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through.

So wisely taught the Indian seer;
Destroying Seva, forming Brahm,
Who wake by turns Earth's love and fear,
Are one, the same.

Idly as thou, in that old day
Thou mournest, did thy sire repine:
So, in his time, thy child grown gray
Shall sigh for thine.

But life shall on and upward go;
The eternal step of Progress heats
To the great anthem, calm and slow,
Which God repeats.

Take heart!—The Water builds again;
A charmed life old Goodness hath.
The tares may perish,—but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is gray
With morning light.

THE WINNER OF THE RACE.

BY SUSAN MAER SPALDING.

I saw them start, an eager throng,
All young and strong and fleet;
Joy lighted up their beaming eyes,
Hope sped their flying feet.
And one among them so excelled
In courage, strength, and grace,
That all men gazed and smiled and cried:
"The winner of the race!"

The way was long, the way was hard;
The golden goal gleamed far
Above the steep and distant hills—
A shining pilot star.
On, on they sped, but while some fell,
Some faltered in their speed;
He, upon whom all eyes were fixed
Still proudly kept the lead.

But ah, what folly! See, he stops
To raise a fallen child,
To place it out of danger's way
With kiss and warning mild.
A fainting comrade claims his care,
Once more he turns aside;
Then stays his strong, young steps to be
A feeble woman's guide.

And so, wherever duty calls,
Or sorrow or distress,
He leaves his chosen path to aid,
To comfort, and to bless.
Though men may pity, blame or scorn,
No censure rang may swell
The soul who yields for love the place
It might have won so well.

The race is o'er. 'Mid shouts and cheers
I saw the victor crowned;
Some wore fame's laurels, some love's flowers,
Some brows with gold were bound.
But all unknown, unheeded, stood—
Heaven's light upon his face—
With empty lands and uncrowned head,
The winner of the race.

—Sunday School Times.

PEACE.

FOR "THE FRIEND."

Within the sky's deep, shoreless tide
Twilight has silently unfriended
Her dusky, noiseless sails to glide
Peace-laden round the weary world.
She lights her way by not a star;
We follow through the magic gloom;
Familiar places seem afar,
That all but touch us with their bloom.

The laugh and song together fall;
Birds call but faintly through the pines;
Slow dips the oar and softly trails
The troller's unrewarded lines.

And one is glad: she has not kept
Relationship to Saxon blood
Whose cruel, warring will has swept
Through generations like a flood;
And ever stirs for helpless prey,
Still loth to let the struggle cease;
Though all life loves its little day
And earth and sky are sighing, "Peace!"
—Fannie B. Dumon.

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

A recent visit to the peninsula lying between Delaware and Chesapeake Bays, which includes the State of Delaware and parts of Maryland and Virginia, has awakened considerable interest in a section of country with which the writer was before much unacquainted.

In going south by rail, soon after passing Wilmington, the traveller enters a low-lying, flat country, belonging to the Tertiary formation of geologists, and consisting of deposits of clay and sand, which are constantly varying in their characters. This formation covers the southern part of New Jersey, and the coast line of Maryland, Virginia and the Carolinas; and extends along the borders of the Gulf of Mexico. It everywhere bears the marks of having been subjected to the action of water, by which the sands and gravels were rolled and pulverized, and deposited in beds and the clays sometimes separated from them and placed in layers of their own, and at others more or less commingled.

Geology teaches us that there was a time when the entire crust of our globe consisted of hard and compact rocks of a crystalline texture. The formation of the soil which now covers these in great part, was by the breaking down of these crystalline masses. It commenced in the formation of small clefts and fissures which extend through the body of the rocks, under the effects of heat. Crystalline rocks are all an aggregation of different minerals, which expand and contract unequally by changes of heat. This unequal expansion and contraction produces the small cracks already spoken of.

These cracks become filled with water from the autumn rains. The first frost of winter freezes this, and the expansion (irresistible in force) still further disintegrates the rocks.

Besides these mechanical forces the chemical action of the carbonic acid and water of the air tends to break up the primitive rocks, and to produce from their decomposition the sand and clay which are everywhere present.

In addition to the mineral ingredients of the soil, there is always present in those which are at all productive a certain portion of organic matter derived from plants and animals, which have before existed. This is called "humus."

This broad belt of land along the Atlantic coast, has all been deposited there by the action of running water. The gravel and coarser sand would naturally fall to the bottom first, and the lighter particles would be carried further, especially the particles of clay suspended in the muddy water. These deposits would be still further affected by tides and eddies—so that we might reasonably expect to find what we really do see—a great diversity in the soil in different parts of the peninsula.

The State Geologist of Maryland enumerates several kinds, which decidedly differ from each other.

Part of the peninsula, he states, is covered with a white soil, of firm compact texture and level surface, which holds moisture with great retentiveness. It is soft and plastic when wet, and hard and unyielding when dry. In its original state it is nearly always covered with White Oak timber, and hence is called "White Oak soil." The sub-soil is a true white clay (silicate of alumina and protoxide of iron.) The sand diffused through it is in a finely divided state, so that it feels but slightly gritty when rubbed through the fingers. To this fineness of the sand is owing the almost infinite number of small spaces between the grains,

which give it great powers of absorbing moisture and gases from the air.

While it contains many of the elements of fertility, it is deficient in lime, so that it is greatly helped by dressings of that substance.

What are called "Black Gum Swamp soils" are those found in bottom lands and in what were formerly marshes, and consist largely of vegetable matter and sand, with small proportions of other materials. They are very productive of corn, but what does not flourish on them, owing to their porous texture.

The light sandy soils are characterized by their coarse, gritty texture and their porosity. They are deficient in clay and iron, and the sand is too coarse to absorb much from the atmosphere. The State Geologist recommends for their improvement that crops of grass should be allowed to grow on them, unmolested by cattle. When this decays it will dissolve much of the mineral matter in the soil that otherwise would not be taken up by the plants.

Some of the richest soils of the peninsula are those containing a considerable proportion of clay.

The Reports on the Geological Survey of Maryland, contain frequent references to the extensive accumulations of oyster shells, believed to have been made on the site of ancient Indian settlements. One of the most extensive of these is found at Long Point on the Wicomico. The deposit extends nearly a quarter of a mile along the shore, and several hundred yards inland, and in thickness varies from three to nine feet. Similar deposits of smaller size, are found in many parts of the peninsula, and are spoken of as one of the resources for enriching the land with lime.

I found a more productive country than I had expected. It was cheering to see the Apple and Pear orchards loaded with fruit. The Peach trees were not so uniformly full, for while some were weighed down with peaches, others had comparatively few. Yet the whole production of this delicious fruit it was thought would be large. We observed a number of orchards, recently planted, showing that the farmers were not discouraged with the future prospects of this crop.

Besides fruits, the principal crops raised are wheat and corn. It is the custom with farmers in that section to go over the land once in three years—following the wheat with grass, and that with corn. Much of the corn and of the wheat looked well. The latter was cut and shocked, and was waiting the advent of the steam thrasher. Wheat there is never hauled under shelter, but is threshed in the fields and hauled direct from thence to market.

Owing to the fitness of the land and the lowness of its elevation, the country along Chesapeake Bay is remarkably indented with rivers, creeks and arms of the bay, which penetrate deeply into the adjoining lands, and furnish convenient water transportation for much of the produce of the farmers. Indeed, these conveniences determined the locations of many of the early settlers, whose farms were selected along the rivers, and who made extensive use of boats as a means of communication.

George Fox mentions attending a general meeting at Tredhaven Creek (on the outskirts of the present town of Easton) where many people gathered, and says, "There were so many boats at that time passing upon the river, that it was almost like the Thames."

J. W.

(To be continued.)

Repentance.

"Except ye repent, ye shall all likewise perish."—
Luke xlii: 3.

Our salvation is all of grace through faith, which itself is the gift and work of God on the heart. It is "the goodness of God that leadeth thee to repentance," and grants thee "repentance unto life." Repentance is the first portion of the path of faith, and here and there through the wilderness, where stray lambs may be found, are by-paths of repentance, always leading into the one safe path. Repentance may be likened unto the seedling time, wherein the Heavenly husbandman, by ploughing and harrowing the fields, prepares for the crop of golden grain. By this means the land is prepared, and hearts that are contrited and humbled before God, hear and understand the word which the Son of Man soweth in their hearts, and which bears fruit, some one hundred, some sixty, some thirty fold.

God, who "not willing that any should perish, but that all should come to repentance"—(1 Pet. iii: 9);—is long-suffering to usward, and waiteth to be gracious. "Christ came into the world to save sinners"—(1 Tim. i: 15); and he now comes to all who are dead in trespasses and sins, and in this condition we all are or have been for if "Christ died for all, then we're all dead." (2 Cor. v: 14).

He who alone searcheth all hearts, knoweth the state of the uregenerate man, for how can man know it, since "the heart is deceitful above all things and desperately wicked," it is prone to evil as the sparks fly upward. Satan, who rules in the kingdom of darkness and death, will not disquiet men's minds from serving him, neither will he enlighten their eyes to behold their miserable estate; were it not then for the begettings of a new life from above, man would for ever sleep the sleep of death. It must then be the inshinings of "the light of the glorious gospel of Christ, who is the image of God, that doth shine unto them." (2 Cor. iv. 4.) Being then in some measure quickened by the Spirit, for "it is the spirit that quickeneth," (John vi: 63), and this life and power comes with the light, evidences of this spiritual life are found. The heart is subdued, and made tender; spiritual faculties of feeling, seeing, and hearing are bestowed, whereby sinners have a sense of the burden and bitter bondage of sin, and the renewed soul perceiving its sad state is filled with a godly sorrow.

Yet is this sorrow not without a secret joy, upholding the soul in this conflict. It is a small measure, and like in kind of his, who being himself without sin, yet as a sympathizing Saviour to his children, became "a man of sorrows and acquainted with grief."

Then do they become willing, to forsake the flesh-pots of Egypt, and to hear and obey the voice of the deliverer. And God who has thus begun a good work in them, will perfect it "to the praise of the glory of his grace." Now doth the Good Shepherd who gave his life for his sheep, know how gently to lead his flock, not asking of them more than they can bear. Having had their secret sins set in the light of his countenance, they must acknowledge their unfitness for the enjoyment of his presence, and having a sense of their own utter helplessness, they are brought to mourn over their sins, and to see the need of a Saviour. God who hath given "his good spirit to instruct them," and who delighteth to hear and to answer the prayer of the needy, putteth unto them breathings of his own spirit. As they thus mourn over their

sins, a true confession and godly sorrow for sin is experienced, and the soul draws nigh to the footstool of Divine mercy, awaiting the extension of the sceptre of his favor.

"Behold! sorrow may endure for a night, but joy cometh in the morning." How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace." (Is. lii: 7.) This joy and peace in believing is "the blossoming of that everlasting sign, that shall not be cut off." (Is. liii: 13.)

In the full exercise of faith, we are often led into service with our fellow men, but the work of repentance is more peculiarly confined to the individual soul and its maker; and unwise is that man who, with un sanctified hands, intermeddles here.

When as yet the visited ones have not beheld the King in his beauty, yet have they believed his messenger, and have submitted their hearts to the preparation for the King's reception. Should the Lord unduly delay his appearing, surely all souls would fall before Him; but He knoweth our needs, and how much we are able to bear, and will not do so. "A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth." (Isaiah xlii: 3.) Wait patiently for the Lord, always ready to step forward at the putting forth of his strength. But, O trust in the Lord, for "Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Psalm ciii: 13.) And his end and purpose is not that we may be weak in the faith, but "strong in the faith, giving glory to God." (Rom. iv: 20.)

Repentance and faith are of such a nature, that there can be no true repentance, without the exercise of a measure of faith, neither can there be any true saving faith, without an accompanying repentance, for he that hath no burden nor sense of sin, needeth not a Saviour; so doth Christ say: "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." (Luke xv: 7.) But the Lord Jesus Christ comes as a Saviour, "not to call the righteous, but sinners, to repentance." (Luke v: 32.)

As we have need of faith, until the conflict with sin is over, and victory crowns the banner of the cross, so whilst temptation endures and men may stumble, may God grant unto us penitence. And may it not be that when the Lord needeth any for a yet weightier service in his house, though they have received remission of sins, and been partakers of the joys of reconciliation, that it may at times seem good to Him to deepen the work of refinement, which they were not once able to bear, like Job who was "a perfect and upright man," was led to complain, "Thou writest bitter things against me, and makest me to possess the iniquities of my youth." (Job xlii: 26.) Oh! precious are God's dealings with his people! and we are more and more constrained to acknowledge, "Lord, thou hast wrought all our works in us." (Isaiah xxvi: 12.) "All thy works shall praise thee." (Psalm cxlv: 10.)

The intention of this writing is not to "offend against the generation of thy children," but gently to encourage the younger disciples to patiently endure all the spiritual exercises and travails of spirit through which it may please the unslumbering Shepherd of Israel to lead them. As repentance is an individual work, and one of its great ends is to lead us to look away from man, and to the Lord alone, from

whom cometh salvation, if we look to others, as to the hills on either side of us, no refreshing rivulets may trickle down their sides, and it will not do to compare too closely the path the Lord leads thee in, with that of others, but rather look to the fruits of righteousness, and to the enjoyment of the presence of thy Lord, for "these shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." (Isaiah lv: 13.)

W. W. B.

Natural History, Science, etc.

Locusts in Algeria.—In his last report on Algerian agriculture, Sir Lambert Playfair remarks on the spread of locusts from the eastern part of the province, to which they had hitherto for the most part confined their ravages, to the central regions. There are two distinct species, belonging to separate genera, each of which has very marked peculiarities. Their habits are quite different, the former generally arriving suddenly in the spring, in immense lights, and devastating the green crops. The females penetrate deeply into the moist earth, and deposit their eggs, from eighty to ninety in number, inclosed in a cocoon. Two months afterwards the young locusts or crickets are hatched. They grow rapidly, get their wings in 45 days, and then continue their career of devastation far in advance.

The other species appear in a winged state in summer. They also ravage what green exists at that season, and the females deposit their eggs at a much less depth than the others, generally on rocky ground. The cocoons do not contain more than thirty or forty eggs, and they remain without being hatched till the spring of the following year. The first species inhabits Central Africa the most favorable circumstances for its development; the second, in more temperate countries, such as the Mediterranean region, and even the Caucasus, Crimea and Asia Minor. It is the latter that has ravaged Algeria during the last few years. Fortunately man is not the only enemy of the locust. Starlings and larks feed eagerly on the eggs. Wagon loads of these birds used constantly to be sent to the French market, but now the killing of them has been prohibited in the Province of Constantine. The larvae of the *Sombyx cantharis* and other insects also get into the cocoons, and often kill from 10 to 50 per cent. of the eggs, while minute cryptogamic organisms destroy many more.

The best method of contending against the locust has been very carefully studied. Much has been accomplished by ploughing the ground deeply as soon as possible after the eggs have been laid, so as to bring them to the surface, and thus allow them to become an easy prey to birds and insects. The collection and destruction of the cocoons by manual labor is less sure and more costly, but it has the advantage of affording employment to Arabs, who have been reduced to great misery by the destruction of their crops. The statistics of locusts thus destroyed is startling. It has been calculated that between Eighth and Twelfth Months, 1888, an enormous quantity of 8,000 cubic metres of cocoons were collected and destroyed, and that these contained 200,000,000,000 eggs. And after the insects were hatched, 1,200,000,000 crickets were killed, and it was the excess beyond these figures that invaded the land.

It is admitted that the most efficacious means of waging war on the locusts is to concentrate all available resources on the destruction of the

young. They remain quite stationary during five or six days after being hatched, and thus time is allowed for their destruction. The Arabs employ very primitive means: they jump among them, treading and crushing them under foot, beating about in every direction with branches of broom and oleander, and lighting immense fires all over the place with alfalfa grass or any dry brushwood that may be available. The most practical method is the use of screens, similar to those employed in Cyprus.

These are bands of cotton stuff, 20 to 25 metres in length, on which are sewn strips of American wax cloth. The young crickets climb up the former, but when they arrive at the latter they can find no foothold, and tumble back into ditches prepared for their reception, along which sheets of zinc are placed to prevent their egress. As soon as the ditches are filled, the insects are covered over with earth and the screens are advanced. During last season the material provided in Algeria, but which was altogether insufficient, was 6,000 screens, each 50 metres long, 100,000 oak pickets, 6,000 steel hammers, 450,000 metres of cord and 60,000 sheets of zinc.—*Science.*

A Dog Patient.—*The Pet of an Ambulance Applies to a Hospital for Treatment.*—Few people who have seen Koebler's ambulance going at full speed through the streets have failed to notice the huge Newfoundland dog, Nero, that accompanies it on every trip. The big dog runs by the side of the ambulance and never falls behind, no matter what the speed may be. If a pedestrian is tardy in getting out of the way of the vehicle he runs ahead and by barking and jumping does all in his power to clear the track. For several years he has been the pet of the ambulance men, and at times his intelligence seems almost human.

A striking example of his sagacity occurred yesterday. The ambulance was called out Broadway, and, as usual, Nero accompanied it. In some way the dog was thrown under the wheels and one of his paws was badly crushed. He was unable to follow the ambulance, and the men in it did not miss him for a time. After considering the matter of his injuries Nero turned and went by cross streets, not back to the ambulance barn, but to St. Alexis Hospital.

Upon reaching the hospital he went in, and exhibiting the bruised paw to one of the nurses, intimated to her, almost as plainly as though he could talk, that he wanted medical care. The nurse carefully bandaged the paw, and the big dog, feeling more comfortable, expressed his thanks in a few sharp barks. He then went into the doctor's room and prepared to sleep. A little later the ambulance arrived, and the men were told of his actions.

They tried to induce him to return to his home, but he absolutely refused, and it was plain to see that he intended to stay at the hospital until his paw had healed. Accordingly the men left him, and he was regularly installed in the hospital as a patient. He submits to the manipulations of the nurses cheerfully, and expresses his satisfaction in their care. As soon as he is able to go back to his duties he will be discharged from the hospital as cured.—*Cleveland Leader.*

French Canadian Families.—An act was passed at a recent session of the Quebec Provincial Legislature, granting 100 acres of land to parents having twelve or more living children. This became law on Fourth Month 6th, 1890,

and by Fifth Month 1st, 547 applications were made for this bounty, while within the year nearly 1,500 applications have been made, and the officials think the Province contains at least 2,000 families entitled to the bounty. Three applications came from French Canadians in the United States, though, being non-residents, they are not eligible. Families are developed in Lower Canada of 25 and even 30 or more children, and it is noteworthy that in the debate preceding the passage of the bounty act, it was stated that two prominent officials of the province were 26th children, both men being fine specimens of physical and mental development.

PEOPLE often appear to us more wrong than they really are, because we are not right ourselves in judging them.—*G. Dillwyn.*

THE FRIEND.

NINTH MONTH 12, 1891.

We have as yet received no detailed account of the late North Carolina Yearly Meeting, but have had the privilege of perusing a letter received by a Friend of Philadelphia from a valued member of that Yearly Meeting, which gives some insight into the character of some of the doctrines preached by visitors from other Yearly Meetings. Some of these utterly ignored the Light of Christ, which our early Friends looked upon as God's gift for man's salvation, and called it a damnable doctrine. Silent waiting, these same false teachers said, had no Scripture authority, but was a practice handed down to us by tradition, &c.

Such ministers it is a misnomer to call "Friends" in any other sense than that they may have a right of membership in some branch of our Society. It is a grievous burden to the living members of the Church that they should be permitted to breach such pernicious sentiments under shelter of the authority of meetings to which they belong. And the concerned members of North Carolina Yearly Meeting, it seems to us, would be fully justified in rejecting the services of such propagators of error and closing up the way for their further labor within their limits.

One of the feelings which in measure reconciled Friends of Philadelphia to the suspension of epistolary correspondence at the time we ceased thus to hold intercourse with brethren elsewhere, was the belief that its practical effect would be to shield our members from the visits of many whose teachings would tend to unsettle the young in their attachment to our doctrines and testimonies; and to introduce disunity among ourselves.

We may thankfully believe that such has been its effect; and that amid many shortcomings and defects there has been among us an increase of unity, and that a large part of our members remain firm in their adherence to the principles of Friends.

If sentiments such as have been alluded to are permitted to be proclaimed *without rebuke* in North Carolina or elsewhere, it must tend to divide the body. For those who have known the Spirit of Christ to be their teacher, pointing out to them the evil works of darkness, and leading them in the path of self-denial, and to practical holiness, cannot accept such sentiments, but must repudiate them.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the decrease of the bonded debt during the Eighth Month amounted to \$1,091,216. Total cash in the Treasury, \$766,602,347.

Up to the 7th inst, the total amount of 44 per cent. bonds received, is \$24,000,000. Details for continuation of a 2d per cent., was \$2,037,850. The amount received there for redemption, was \$8,836,700.

The President has appointed John S. Durham, colored, of Philadelphia, to be Minister to Hayti. J. S. Durham is now Consul at San Domingo.

On the 2d inst, the Georgia Senate passed the House bill disqualifying physicians addicted to drink from the practice of their profession. It is announced that the Governor will approve the bill.

Of Justice Patrick Divver, of New York City, the *Voice* says: He was promoted from the saloon to the judicial bench, and this is how he is now talking about the pit from whence he was digged:

"It's cruel to say that I am running a saloon when everybody who knows me at all knows that I have not been in the business for three years. Does anybody suppose that my conscience would allow me for one moment to be in the liquor business and at the same time be punishing men for being drunk and holding violators of the Excise law for trial? No, sir!"

What an admission—that a man can't be in the liquor business without violating the laws! Would it be just to be in the liquor business and at the same time be punishing men for being drunk and holding violators of the Excise law for trial? No, sir!

It is reported from Florence Alabama, that the cool weather is damaging the cotton crop, which will be 20 per cent. smaller than was supposed a week ago.

A new and damaging insect, attacked the sugar beet at Watsonville, California. It is of a species unknown to the entomologists of that part of the country.

The number of deaths in this city reported last week was 113 less than the previous week, and 16 less than the corresponding week of last year. Of the foregoing, 192 were males and 174 females; 44 died of cholera infantum; 36 of consumption; 23 of diseases of the heart; 22 of marasmus; 15 of inflammation of the brain; 15 of convulsions; 15 of inanition; 13 of pneumonia; 11 of apoplexy; 10 of old age and 10 of diphtheria.

Markets.—U. S. 2's, reg, 99½; 100's; 4's, reg, 117½; coupon, 118½; currency 6's, 109 a 118.

COTTON was firm and 4c. per pound higher. Sales on a basis of 9 cts. per cwt. for middling uplands.

WHEAT—Wing grain, in bulk, \$17.00 a \$18.00; spring bran in bulk, \$4.00 a \$4.25.

FLOUR.—Western and Pennsylvania super, \$8.75 a \$10.00; do. do., extras, \$4 a \$4.20; No. 2 winter family, \$4.40 a \$4.60; Pennsylvania roller, straight, \$4.65 a \$4.90; Western winter, clear, \$4.70 a \$4.90; do. do., \$4.90 a \$5.10; winter patent, new, \$5.10 a \$5.25 Minnesota, clear, \$4.75 a \$5.00; do. straight, \$5.00 a \$5.25; do. patent, \$5.25 a \$5.75. Eye flour sold in a small way at \$4.75 a \$5.00 per barrel, as to quality.

GRAIN.—No. 2 red wheat, \$1.04 1/2 a 1.05.

No. 2 mixed corn, 73 a 74 cents.

No. 2 red cut, 67 a 68 cents.

BEEF CATTLE.—Extra, 5½ cts.; good, 5¼ cts.; medium, 4¼ cts.; fair, 4¼ cts.; fat cows, 4 a 4½ cts.; culls, 3¼ cts.; Texans, 3¼ a 4 cts.; fat cows, 4¼ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5¼ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4 cts.; common, 3 a 4 cts.; culls, 2 a 2½ cts.; lambs, 3 a 7 cts.

HOGS.—Choice Western, 8¼ a 8½ cts.; other grades, 7¼ a 8 cts.

FOREIGN.—Speaking of the recent storm in Great Britain the London correspondent of the *New York Tribune* says: Ours is a country where the winds have come, and, beating on the fields white for the harvest, quench the last spark of hope. What makes the trial harder to bear is that disaster has followed fast on what promised to be an unusually fine harvest. The winds, not only blighted the crop, but, owing to the failure of the harvest, the price of grain, rice and the British farmer began to meditate revenge on the prospect of six shillings a bushel for sound

wheat. But that dream is over now, and the only question is whether it will be worth while, or even possible, to harvest the beaten-down product of the flooded fields. The grain already cut is sprouting. Nor has fruit culture escaped the scourge, apples, pears and plums being swept off the trees. It is bitterly felt by British farmers that England's adversity is America's opportunity, and the reports which reach this country of the magnificent harvests in the United States do not relieve the despair with which the British farmer looks on his own wasted land.

The New York Sun's correspondent bluntly points out that British farmers had season to talk of, was England, as well as the Continental nations, being worryingly worried over the supplies of food.

Each day's figuring, he says, now increases the shortage of food which Europe sees staring it in the face. Roughly speaking, the importing nations of the earth need 500,000,000 bushels of wheat, and the exporting nations have a surplus of only 410,000,000 to meet this demand. This is, indeed, a roscate statement of the case, because it is based on last year's consumption. This year both rye and potatoes are grave failures, which throw a big added burden on the wheat supply. To say nothing of Russia, there will be an additional wheat consumption in Germany of some 2,000,000 bushels, from the mere fact of the shifting of army rations from brown to white bread.

All these figures, which the European papers gleefully repeat, are the ones only to make glum, like snowfalls, grow bigger, much to the disgust of whole ship loads of cash to America. It is like wormwood to the taste, this thought, that, in addition to all the vast and varying herds of standing armies and navies to keep the peace here, a sum equal to the cost of a campaign must be paid over to America to buy wheat.

A dispatch from Berlin, dated the 3d inst., says: The *Reichspost* Blatt publishes an order to the effect that the prohibition of the importation of swine, pork and sausages of American origin shall no longer be enforced when such live pigs or hog products are furnished with a certificate certifying that they have been examined in accordance with American regulations and found free from qualities dangerous to health.

The Vienna correspondent of the *Figaro* telegraphs that Austria will reply to the Russo-Turkish Convention, by sending a mission to the Austrian dominions.

A dispatch dated Vienna, Ninth Month 1st, says: The extensive landslide in progress in the Valley of the Drave, as cabled yesterday, which is forming a dam across the Lienzer Gorge, promises to cause more damage than at first expected. In spite of the efforts made by the Austrian Government, to keep the river working day and night in their works, they have been unable to prevent the river from overflowing its passage for the imprisoned water, the landslide is forming an immense lake, and threatens to divert the course of the Drave. The masses of earth and stone which have already fallen from the mountains form a solid dyke of about 270,000 cubic yards in bulk. This shifting of earth has also been the cause of a few acres of forest ground, and further damage is apprehended.

It is officially announced that there are large reserves of rye stored in the granaries of the Baltic provinces of Livonia, and the Governor of that province, General von Meyers, has written to the Emperor, which find themselves deficient in their supply of rye owing to bad crops or other reasons. This loan of one million poods is to be repaid to Livonia when the next harvest is gathered.

The peasants of Courland, another of the Baltic provinces, have written to the Emperor, to express their willingness to lend a million poods of rye to less fortunate provinces, on the sole condition that the Imperial Government will see that the grain lent is restored in due course of time.

The House of Representatives of New Zealand has passed a bill granting residence and suffrage to women and qualifying women for election to Parliament.

John Dominis, Prince Consort of Hawaii, died Eighth Month 26th, from a sudden attack of pneumonia. He had been ill some time with gout, which took on an inflammatory character. Pneumonia subsided momentarily, but Queen Liliuokalani was much affected by the death of her husband.

Mail pouches from China and Japan, which left Yokohama Eighth Month 19th, in the steamer *Enos* of Japan, and which reached Victoria on the 26th, were brought across the continent by the *Canada* of British Columbia in three days, and were placed on board the steamer City of New York just

before she sailed. If the City of New York makes her usual time the mail will reach Liverpool Ninth Month 7th, 20 days from Yokohama.

A preliminary report issued by the Registrar General, of the census taken in Jamaica, returns the total population at 639,491. These figures show an increase of 38,987 in the population of the Island since 1881.

RECEIPTS.

Received from Joshua Haigh, Agent, N. Y., \$2 vol. 65; from John A. Vail, \$2 vol. 65; from Milton Carter, Agent, Kansas, \$5; being \$2 each of Jesse A. Carter and Benjamin Pickett, vol. 65, and for Emory Carter, to No. 27, vol. 65; from Charles Walton, Phila., \$2, vol. 65; from Joel Cadbury, Phila., \$2, vol. 65; from Samuel Betts, Pa., \$2, vol. 65, and from James Austin, Miss., \$2, vol. 65; from Susan E. Dickinson, Pa., \$2, vol. 65; from Thompson Frame, Cal., \$2, vol. 65; from Thomas S. Shearman, Canada \$1, to No. 27, vol. 65; from Edwin C. Forsythe, W. Phila., \$2, vol. 65; from Anne W. Leeds, N. J., pe. Ada M. Leeds, \$2, vol. 65; from Guilelma Neill, O., \$2, vol. 65; from John A. Cranford, Ill., \$2, vol. 65; from Ann W. Fry, Phila., \$2, vol. 65; from Susan M. Jackson, Elizabeth Woolman, William D. Hartz, Mary K. Selson, and Charles W. Leeds, Phila., Margaret E. Lee, and Dr. George Wright, Pa., and Susanna R. Leeds, N. J., vol. 65; from Abram Stratton, Pa., \$2, vol. 65; for Mary Ward, W. Town, \$2, vol. 65; for James Austin, Miss., \$2, vol. 65; from Emma Melick N. Y., \$5, being \$2 each for Elnathan Wixom and S. P. Hoag, N. Y., and John Hoag, Cal., vol. 65; from Sallie T. Hoopes, Pa., \$2, vol. 65; from Chas. Jones, Gtn. \$2, vol. 65; from J. Barclay Jones, N. J., \$2, vol. 65; from Elton B. Gilford, Ss., being \$2 each for Wm. L. Bates and Emma LaRose, R. I., vol. 65, and \$4 for Edward G. Dillingham, R. I., vol. 65, 2 copies; for Finley Hutton, O., \$2, vol. 65; from Milton Stanley Agent, Ind., \$6, being \$2 each for Joel Newlin, Adair son Hadley and Albert Maxwell, vol. 65; from John O. O'Neill, D. C., \$2, vol. 65; from John S. Fowler, O., \$2, vol. 65; from Amy B. Leeds, Agent, N. J., \$4 being \$2 each for Amos R. Bartlett and Ebenezer Roberts, vol. 65; from Giles Satterthwaite, Pa., \$4 being \$2 each for himself and Henry W. Satterthwaite, vol. 65; from Lloyd Balderston, Md., \$6, being \$2 each for himself, George Balderston, and Elwood Balderston, vol. 65; from J. Albin Thorp, Pa., \$2, vol. 65; from William H. Moore, Pa., \$2, vol. 65; for Dilla Haworth, Phebe George, Esther C. Bale, and Arthur B. Maxwell, Ind., Wilbur F. Crist, Cal., and Gayno Burgess, O., \$2 each, vol. 65; from Samuel F. Balderston, Phila., \$2, vol. 65; from Wm. Harvey, Agent, Ind., \$4, being \$2 each for Esther Mills, Ruth Ann Stanton, Nancy T. Hadley, Sally Allen, Wm. Airy Mashon Johnson and Ashley Johnson, vol. 65; from George B. Allen, Pa., \$2, vol. 65; from William Stanton, Agent, O., \$4, being \$2 each for Lindley P. Baily and Allen Eaily, vol. 65.

Remittances received after 4 o'clock P. M. on Third day will not appear in the Receipts until the following week.

NOTICES.

WESTWON BOARDING SCHOOL.—The Fall and Winter Terms of 1891-92 will begin Ninth Month 1, 1891. Parents and others who intend to send children to the School, will please make name list application to ZEBEDEE HAINES, Sup't, Westwon, Penna.

MOORESTOWN ACADEMY, under the care of Chester Monthly Meeting, N. J., will re-open on the 7th of Ninth Month. WALTER L. MOORE, Principal.

A YOUNG woman desires a position as caretaker or an old woman in a Friend's family. Address Box 255 West Grove.

FRIENDS' SELECT SCHOOL, PHILADELPHIA.—The Winter Term will begin Ninth Month 14th, 1891. Ap. plication for the admission of pupils may be made to the Superintendent, who will be in attendance daily between 9 and 12 o'clock on the 2nd of the month opening. J. HENRY BARTLET, Sup't., 140 N. SIXTH ST.

DIED, on the 12th of Fifth Month, 1891, JEREMIAH ALLEN, in the 76th year of his age; a member of Haddonfield Monthly Meeting of Friends, N. J.

WILLIAM H. FILE'S SONS, PRINTERS, No. 42 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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For "THE FRIEND."

lections from the Journal of William Evans.

(Continued from page 50.)

1836.—[At the Yearly Meeting of Ohio, he writes:]

"In the Meeting of Ministers and Elders, I diverted to the attempts to lay waste some of the testimonies of our Society, made in former times, by unsettled, discontented members, who were soaring above their places; but who eventually fell away and came to nothing. We had recent evidence of this, in those, who but a few years ago, assailed the peace and order of the Society. And I believed this would be the end of all who persisted in such work. Though they might soar as among the stars, and build their nests on high, the Lord, in his own time, would bring them down and lay them as in the dust. He would not permit those testimonies, which He entrusted our forefathers with, to be destroyed; nor this people, if they are faithful to Him, to be laid waste, whom He had raised up to hold forth the standard of pure righteousness to the world."

"The numerous subjects which engaged the me of the Yearly Meeting, extended the sittings until Seventh-day. Near the close, the language of encouragement was held out to guest Friends, to put their trust in the Lord Jesus Christ, the leader and commander of his people. Trials had ever attended them. The people admonished one of the churches, that to rest from amongst themselves, men would rise, speaking perverse things, to draw away sciples after them. Friends here would have their trials and difficulties; but those who dwelt under a sense of their inability to preserve themselves, and were endeavoring to maintain their confidence in Him, who has been the refuge of a people, will know his Name to be a strong tower, in the day of trouble; to which they may run and find safety. He who has been with them in many conflicts, will not forsake them in others; but will mercifully condescend to sustain them to the end, and crown them with glory unspeakable and full of glory. Friends were tried with feelings of near affection for each other; thankful for the gracious extension of Divine help, solemnizing them together, and enabling them to transact the concerns of the meeting with decision and harmony."

[At Westland, the meeting to which Mildred Ratcliff belonged.]

"The doctrine of regeneration, by obedience to the Grace of God in the heart, was preached to some who had long slighted his convictions; and the young people were tenderly invited to yield themselves to the visitations of their blessed Saviour; who, if they received Him in the way of his appearance to their souls, would tabernacle with them, and become their teacher and preserver from the snares of their unwearied enemy. Mildred Ratcliff added an invitation, to join in with what she believed to be a renewed offer of help from our Heavenly Father."

"Had appointed meetings at Providence and Sewickly; in which Divine kindness was manifested towards me, a poor creature; and for the comforting, strengthening and arousing of individuals, in the meetings. In both there appeared to be a remnant of concerned Friends; to whom the language of encouragement, to keep close to their Lord and Master was extended; also some, who were in danger of losing what they had once known, and being caught by the stratagems of the enemy, were warned of their danger; as well as those who were settling down at ease. 'Such as we sow, such shall we reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting.' The certainty of Divine judgment, according to the deeds done in the body, was enforced. We were afterwards told that a person who sat before me, at Sewickly, and who rarely attended Friends' Meeting, was a Universalist. He appeared to be wrought upon."

"Sewickly Meeting finished our visit in this journey; and under a tendering feeling of the condescension and goodness of our Divine Master, thanksgiving for mercies past, and prayer for their continuance, in the various conflicts and close provings, yet to be passed through, were offered to Him; and we parted from our friends with sentiments of near affection, and with fervent desire for our mutual preservation, in our various allotments in the world and in the Church."

1837.—"By appointment of the Yearly Meeting, in company with my friend, Benjamin Cooper, I went to Plainfield, New Jersey; and attended their Monthly Meeting, and the Quarterly Meeting of Shrewsbury and Rahway, held there. For the few who have been left to maintain our discipline and testimonies, we felt sincere desires that their hands may be strengthened; and I was enabled to labor among them, to dissuade from the influence of the spirit and fashions of the world, and to draw them into closer fellowship with our Holy Leader; that they might hold up a clearer light among the people, and experience a growth in the blessed Truth amongst themselves. We were brought near to one another, and parted with feelings of mutual love and desire for each other's welfare."

"In the course of my short pilgrimage, being now in the fiftieth year of my age, I have cu-

countered some difficulties, and passed through seasons of deep discouragement on various accounts. On commencing business for myself, I fully believed that my life, and my talents, should be devoted to the service of my Heavenly Father. Though it was necessary to make suitable provision for myself, and for those who might be dependent on me, yet in my view, this was secondary to the main object of serving Him; and through the aid of his blessed Spirit, taking part in the interests and concerns of his Church and people. Very early I had the promise, that if I devoted myself to his service, I should never want food or raiment. But though I fully believed the certainty of the promise, and have never since been permitted to doubt its fulfillment; yet when things in the outward have worn a gloomy aspect, and my business was very small, and an increasing family looking to me for their daily supplies, my faith at times has been closely proved. This has had a very humbling effect; and while I have been weaned from the desire after outward things, both riches and temporal enjoyments, it has tended to bring me many times, in a prostrated state of mind, to his footstool, and to lay all before Him, and ask for the continuance of his countenance and mercy towards me, a poor unworthy creature before Him. Herein I have experienced the renewed extendings of his unmerited regard; the load under which my mind had been laboring, was for the present, removed; and ability was received to feel with and for the afflicted, and to hold forth to them the language of consolation, in their secret and bitter conflicts. Under the discipline and cross of Christ, I have been convinced that much too great a part of the time, and of the energies of body and mind, are absorbed in the pursuit of worldly things. A great part of mankind miss of the true enjoyment of the provisions of a beneficent Providence, even after they gain them, for want of living to Him, and not to themselves. They are kept either in a constant hurried frame of mind, confused, or in doubt what to lay hold of to obtain happiness, or they settle down in the love of money; hoarding it, and husbanding it, out of a sordid attachment to it. They are in bonds; unable to enjoy, or to see in what true enjoyment consists. The work of religion is either overlooked, rarely attended to, or postponed to a future day, when they think it will suit their inclination and convenience. I am convinced that it is in our power, as we live in obedience to the Divine will, to find time for all our duties, social and religious. Even the poor, with common industry; as their desires and expenses are circumscribed by the Divine will, may, through his blessing, procure sufficient food and raiment; and when it is proper to leave their outward business, in order to perform their religious duties, they may confide in his superintending providence over their affairs, and their families, so that they shall not suffer from their faithfulness. How simple, and how few are the wants of such! They do not envy the rich, nor covet their possessions. 'Their delight is in the law

of the Lord, and therein they meditate day and night." They eat their bread with gladness and singleness of heart. Their labors and their rest are sweet; and as they seek first the kingdom of God and the righteousness thereof, all those things necessary to their accommodation, will be added. Here the devoted follower of Christ experiences the right use of his time and talents; and the true enjoyment of the various blessings which his Heavenly Father provides, and bestows upon him. As time and the energies of body and mind are wasting away, he is growing in grace, and in the knowledge of those things which pertain to life and salvation; he is laying up treasure in heaven, where his heart centres; and he becomes more and more established upon that Rock, against which death, hell and the grave, cannot prevail."

1837.—[In the Sixth Month of this year, William Evans, having obtained a minute for the service, set off, accompanied by his friend, Joseph Snowden, to attend the Yearly Meeting of Rhode Island, and a few meetings belonging to it. At the Meeting of Ministers and Elders, he says:—"I had some serious feelings, and made some remarks in relation to the importance of holding a Yearly Meeting; and the necessity of every one keeping their respective places, so as to act under Divine direction. It was no uncommon thing to feel barren, and destitute of Divine good, at the commencement of such meetings; and if we made a right use of such dispensations, their proper effect would be to drive us to the Master's feet; there to wait for his arising, to qualify for his work; and when He puts forth his sheep He will go before them. We must be emptied before we are prepared to be filled; and as we are engaged to keep our habitations in the Truth, we shall, in his time, find that there is bread enough in his house, and to spare."

(To be continued.)

A CONSECRATED FAMILY.—A consecrated household might be the nearest approach to heaven itself that this world ever witnesses.

We all are aware of some such. Would that they were more numerous. They are conspicuous for harmony and peace, for mutual confidence and helpfulness, for sweet charity and slowness to take offense, for patience in adversity and good sense in prosperity and humility and cheerfulness at all times, for that quickness of repentance for evil doing which is the outgrowth of the consciousness of the Holy Spirit's immediate and constant presence, and for that mood of prayerfulness and service which proves that the heart has indeed been renewed. The very atmosphere of such a home is full of blessing. Its silent influence is felt far around.

A most important duty is to throw our influence as strongly as possible against the control of worldliness which besets every family from outside, especially those forms of worldliness which, without being conspicuously, grossly objectionable, do nevertheless tend to lower our spiritual vitality, to assume an undue prominence in our minds, and to subtly prepare the way for future temptation to assail us successfully.

Is religion the chief interest in our home? This question is the test of the whole matter. Are we doing all in our power to make it this.

While we still remain in the world do we appreciate the fact that we no longer are of it in the same sense in which those are who do not profess to love Christ? While we enjoy it heartily, so far as we may legitimately, do we nevertheless find our highest pleasure in cultivating the spirit and working the works of Christ.

The Eastern Shore of Chesapeake Bay.

(Continued from page 52.)

I did not observe much that was peculiar in the vegetation of the peninsula. In places the common garden Larkspur had become naturalized, and its bright blue flowers attracted the eye as we rode past patches of them in the fields and on the railroad banks. The beautiful orange-colored blossoms of the Butterfly Weed (*Asclepias tuberosa*) were more abundant by the roadside than with us. We often met with patches of the Sweet Clover (*Melilotus alba*), a plant introduced from Europe, and, like many other immigrants, making itself at home. It is closely allied to the common clover, but is a taller and much branched plant, with smaller and more delicate foliage, and small white flowers in spikes.

I saw, on one occasion, on the marshy borders of a mill-pond, a mass of the curious Lizard's Tail (*Saururus cernuus*), a marsh plant, with large heart-shaped leaves, and a stem which terminates in a dense and nodding spike of white flowers. I had met with it many years before on the banks of the Schuylkill River, near the mouth of the Wissahickon, and once since on the Brandywine Creek, in Chester County, Pa.

The beautiful Trumpet-flower (*Tecoma radicans*), with bright red blossoms, and pretty pinnate leaves, was quite common, overrunning the fences as the poison vine does in our parts.

Another sign of our being in a more southern latitude was the presence in the lawns and yards, of a Mimosa tree, with leaves resembling those of the common locust, but much smaller, and an abundance of very curious flowers, which I scarcely know how to describe.

But that which most strongly impressed the mind, was the number of magnificent old white oak trees which were scattered about over the country, in the yards of meeting-houses, etc., and on the roadsides, where they had been allowed to remain undisturbed generation after generation. In the old Friends' meeting-house grounds at Tredhaven (near Easton), a very fine white oak still stands, the trunk of which is probably not less than five feet in diameter. Several of the monarchs in this grove have died, one of which had a hollow trunk which would contain eight grown persons. The finest grove we saw was one around a Methodist meeting-house, at a place called Wye Mills. But the most interesting individual tree was that in the school-house yard near the same place. It was a monster of probably six feet in diameter, and enormous spread of branches, and it had radiating on all sides great roots or buttresses of two or three feet in height and ten or twelve in length. I regretted not having brought a tape line with me, so that I might have taken accurate measurements.

One of the earliest explorations of Chesapeake Bay on record is that made in 1608, by the celebrated Captain John Smith, at that time living in Virginia. With fourteen companions in an open barge, he visited the bay and made friendship with numerous bands of the Indians. He speaks of the multitude of fish with which the water swarmed, and of the abundance of deer, bear and other wild animals on the land. In divers places the fish were so thick, lying with their heads at the surface of the water, that for want of nets, they attempted to catch them with a frying-pan, but found it a poor instrument to catch fish with. At the

mouth of one of the rivers, as the tide was ebbing, the boat grounded on a sandbar.

Smith says, "We spied many fishes lurking in the reeds; our captain sporting himself by mailing them to the ground with his sword, so as all a fishing in that manner; thus we took more in one hour than we could eat in a day. But it chanced, our captain taking a fish from his sword (not knowing her condition), being much of the fashion of a Thornback, but a long tail like a riding-rod, wherein the midist is: most poisoned sting, of two or three inches long; bearded like a saw on each side, which she struck into the wrist of his arm near an inch and a half; no blood nor wound was seen by a little blue spot, but the torment was instantly, so extreme, that in four hours had so swollen his hand, arm and shoulder, we all with much sorrow concluded his funeral, and prepared his grave in an island by, as himself directed; yet it pleased God, by a precious oil Doctor Russell at the first applied to it with a probe (on night) his tormenting pain was so well assuaged that he eat of the fish to his sopper; which gave no less joy and content to us than ease to himself, for which we called the island *Stinging Isle*, after the name of the fish."

The Chesapeake is still a noted place for fish but the increase of the population, and the destruction wrought by the guns of the hunters have greatly lessened the number of the larger animals that inhabit the woods.

Captain Smith describes the eastern shore as covered with trees. A large part of these forests have been removed and the land brought into cultivation, but we observed at many of the railroad stations logs of oak and pine trimmed of their branches—probably designed to be used as driving piles—which showed that the natural growth of the timber is still a source of income to the proprietors.

Beaver and other fur-bearing animals appear to have been numerous at that period, and rively trade for their skins arose between the Indians and adventurers who penetrated those waters. All the Indians dwelling on the shores of Chesapeake Bay and along the rivers which run into it, were in great dread of a powerful tribe that lived far to the north, near the great lakes, and whose canoes descended the Susquehanna. These people they called *Musawomeks* (perhaps the same name as *Mohawks*). They probably belonged to the celebrated Iroquois confederacy of New York Indians, who extended their conquests far to the south and the west. The Mohawks, who lived near the Hudson River, were the most eastern of the confederated tribes.

The settlement of Maryland was partly due to the intolerance on religious questions which prevailed in Great Britain; and which made many willing to forsake the comforts of an old settled country and seek a home in the wilderness of America, so that they might worship the Almighty according to their own convictions, without being molested therefor by the public authorities. The Puritans sought refuge in New England; William Penn founded Pennsylvania, and George Calvert obtained a grant from the crown of the territory around Chesapeake Bay, all with somewhat similar motives.

George Calvert, afterwards created the first Lord Baltimore, was an especial favorite of James I, of England, who appointed him one of his Secretaries of State.

His first adventure as a planter of colonies was in the southern part of Newfoundland, whither he sent a small colony in 1621. He

ected a handsome house for himself on the land, and spent much money in building barns and storehouses. In 1627 he removed with his family, but he was disappointed in the climate and soil; and determined to remove to Virginia. Previously to this time he had left the established Church of England, and became a Roman Catholic; and on his arrival in Virginia, the authorities there refused permission to settle among them, unless he could take the oath acknowledging the king's pre-eminence in ecclesiastical matters, which as a Catholic he could not do, so he returned to England, and applied for a patent for land to be north of Virginia. Charles I, who had succeeded his father James, retained an esteem for Lord Baltimore, made the desired grant, which he called Mary's Land, in honor of his queen Henrietta Maria.

(To be continued.)

FOR "THE FRIEND."

A Plea for Harmony.

A recent editorial in the *Public Ledger* of this city, commenting upon a proposition which was recently made in the Prussian Diet, that the provinces of Alsace and Lorraine, which were wrested by Germany from France, about twenty years ago, should be voluntarily restored to the latter country, remarks, that this proposition as worthy of an enlightened and far-seeing statesman, and says:

"That killing border of supporting the German army on a footing for instant war is the price Germany pays for the retention of those two provinces—Alsace and Lorraine—won by her in the Franco-German war of 1870-71. Those provinces have been held by Germany since then only by the strong hand of over-awing force. They are more intensely French to-day than they were when the Treaty of Versailles was signed twenty years ago.

Germany has already paid in additional war expenses since 1871—in the vain hope of converting these provinces from French to German—more than the thousand millions of dollars he got by the terms of that Treaty. At the rate this increase of expenditure is going on now, it cannot be long before this alone will cost Germany another thousand millions of dollars—and even then Alsace and Lorraine will still continue to be French."

"To get a release from such an exhausting burden and drain upon Germany alone, the re-conversion of Alsace and Lorraine would be almost like buying prosperity and freedom for nothing."

In the enormous expense which has been expended upon Germany by this action, an illustration is furnished of the retribution, which, sometimes in one form and sometimes in another, follows wrong-doing, whether in nations or in individuals.

May not a lesson be derived from these events, even by religious bodies? By acts of injustice, dissensions in religious societies have at times been increased, until a schism has occurred by which a wound has been inflicted upon the membership, and upon the cause which it professed to desire to promote, which has lasted for generations. In such cases how wise and consistent with Christian feeling would it be for the party thus acting to do what it could to make restitution, and thus, so far as lay in its power, restore the unity which should exist among those professing the same doctrines.

We have had in mind in penning the above remarks the sorrowful events which occurred

among Friends in New England in 1844-6, the effect of which has been widespread and harmful. Should the "Larger Body" now be willing to annul the proceedings referred to, we think a step would be taken at which the right-minded everywhere could rejoice, and tend to bring back into one fold those who have been scattered as in a cloudy and dark day.

In an examination of the causes which led to the separation in New England, prepared by the Representative body of Philadelphia Yearly Meeting in 1849, the following passage occurs, which we think must find a response in every heart which longs for the peace and prosperity of our beloved Society:—

"It is our sincere and fervent desire that all parties, under a deep sense of the greatness of the cause and the excellence of the church government, which our Society has been entrusted with, and called to support, may, in the sight of the Lord, examine the respective grounds they have taken; and that where any infraction of private rights or of the discipline has been committed, they may be willing, under the constraining power of Truth, to acknowledge and do it away. We all profess to act under the government of the same blessed Head of the Church, who laid down his life for our sakes, and taught us that we should lay down our lives for one another; and we believe that if all classes stand open to the softening influences of the love of God, through his mercy and goodness, everything that has divided and alienated from each other, may be entirely removed, and a re-establishment on the right foundation, witnessed in that faith and love and unity which in former years bound together the members, and the different Yearly Meetings of our Society." S.

THE Christian ideal demands humility, as a form of service. Our Lord bids us get down to the ground because He has worked to be done there that cannot be done without stooping. Our Lord exemplified the grace in his bearing toward his apostles on the ever-memorable eve of his arrest and condemnation. When they came together in the upper room, his thoughts were full of them and of their needs, not of his approaching passion and death. "Having loved his own, He loved them unto the end." His love was in the mood that seeks to show itself in some act of service, and He saw the opportunity for it. There was no host present to wash their feet, so He takes the service on himself, pouring out the water, girding himself with the towel, and stooping before each of them in the attitude of a servant. It was a symbol of the grand humility with which the Son of God stooped to cleanse us from deeper stain.

The duty of washing each other's feet is of perpetual obligation. Where a brother's feet have caught defilement in the world's ways, how are we to deal with him? One way is to lift ourselves into a more erect position and contrast our immaculate selves with his stains. That is the Pharisee's way. But Christ's way is to wash the needy one's feet,—to stoop in true humility and sympathy to help him to cleanse his walk and conversation from the defilement that clings to him. And this never can be done without stooping: it is feet washing. As the Apostle reproduces our Lord's saying in other words: "Brethren, if a man be overtaken in any trespass, ye which are spiritual restore such a one in a spirit of meekness."

BLUSHING.—A suffusion least seen in those who have the most occasion for it.—*Tin Trumpet.*

William Caton.

"I know that no visible created thing can satisfy that which longeth to be refreshed in the living streams which issue out from the fountain which watereth and refresheth the whole city of God. . . . A living fountain both the Lord set open for Jewish and Jerusalem; and all that are bathed and washed in it come to enter into the holy city."—W. CATON.

It was on a winter day, early in 1652, that George Fox unexpectedly, and for the first time, arrived at Swarthmoor Hall, near Ulverston, the beautifully situated residence of Judge Fell, who was then absent on his circuit. This visit proved a very eventful one to not a few of the members of that large household.

William Caton was then in his sixteenth year, and had for some time resided at the hall, sharing the educational advantages of the Judge's only son, who was taught by a clergyman, a relative of the Catons; he soon became a favorite of the whole family, so that difference in social position was lost sight of. He shared George Fell's chamber, and was his companion in field-sports and fishing as well as in study. From early childhood he had at times been the subject of serious impressions, and had been very carefully brought up by his parents. The sudden change in his style of living had by no means the unfavorable effect which might have been feared, for he says that his heart was softened whilst thus living in "much pleasure, ease, and fulness . . . forasmuch as Providence had cast me into such a noble family, where there were such sweet children, with whose company I was more than a little affected. In those days there remained an integrity in my heart towards God, and often did I call upon his name."

In order to be alone whilst engaged in prayer he would, of a morning, linger in the bedroom until his companion had gone down-stairs. He was much exposed to temptation during a few months spent by George Fell and himself at a country school, but, he writes, "The Lord was wonderfully gracious to me, and many times, when I have deserved nothing but stripes from Him, hath He broken and overcome my heart with his Divine love." At times his soul ardently longed for communion with God, and he found that he could not appease its cravings by taking notes of sermons or writing paraphrases of them, though such efforts were commended by the family at the Hall.

Much did he marvel at the unfashionable dress and simple manners of their guest from Penny Drayton, "Yet something in me," he writes, "did love him and own his testimony. And I began to find the truth of what he spoke in myself; for his doctrine tended very much to the bringing of us to the light, with which Christ Jesus had enlightened us withal, which shined in our hearts and convinced us of sin and evil; and into love with that and obedience to that he sought to bring us; that thereby, through the Son, we might be brought into unity and covenant with the Lord."

Deep, also, and lasting, was the effect of George Fox's ministry on the hearts of the mistress of Swarthmoor Hall (a descendant of the martyr, Anne Askew), her young daughters and their governess, as well as on the steward, Thomas Salthouse, the housekeeper, and most of the servants; and when Judge Fell was crossing the sands of Leven, on his homeward journey, he was told that his family were all bewitched. His son, too, we find, was "somewhat touched with the same power," which helped to smooth the path of William Caton, who was experiencing in his own soul the power of the truths which they had heard,

though he confesses that they often "extinguished the good" in themselves; "but," he adds, "such was the love of God to me in those days, that I was as surely pursued with judgment as I was overtaken by folly." At times he would retire to some solitary spot where he might seek for spiritual refreshment by drawing near to God.

After awhile his mental conflicts unfitted him for hard study, and Margaret Fell (the Judge's wife), with Christian sympathy and womanly penetration, divined the cause of his inability to write themes and make Latin verses; she, therefore, suggested that he should leave school and occupy himself in teaching her daughters and acting as her secretary. Her strengthening and soothing influence must have been very helpful to him, for he describes this period as a happy time: he found congenial employment in writing for her of "precious and wholesome things pertaining to the Truth: whereby [he continues] I came to have good opportunities to be conversant with Friends, in whom the life of righteousness began to bud and spring forth, and who grew in love and unity, with which my soul was exceedingly affected; and I desired very much to be one with them in it." Meanwhile the good work which his Saviour had begun in his soul was carried on more rapidly perhaps than he was himself aware of.

"When I was about seventeen years of age," he writes, "the power of the Lord God did work mightily and effectually in me to the cleansing, purging, and sanctifying of me. . . . And then I began to be broken, melted, and overcome with the love of God which sprang in my heart, and the Divine and precious promises that were confirmed to my soul. Oh! the preciousness and excellency of the day! Oh! the glory and the blessedness of that day! how or wherewith shall I demonstrate it, that they that are yet unborn might understand it, and give glory unto the Lord Jehovah?"

This most merciful visitation was shared by many others of the household, and very closely were their hearts drawn together; whilst such was their desire to unitedly worship Him who had done such great things for them that they frequently met for this purpose in the latter part of the evening, when other members of the family had retired to rest. Great was William Caton's disappointment when, in consequence of George Fell's wish to keep early hours—or, it may be, to avoid late meetings—he had sometimes to accompany him to his chamber, whilst his heart remained with the little company below, for, he says, the refreshment and benefit of these seasons was indescribable. "If," he adds, "we had suffered loss in the day-time when we had been abroad about our business or the like, then we came in a great measure thus to be restored again, through the love, power, and mercy of our God, which abounded very much unto us."

The young heir of Swarthmoor Hall had become indifferent to such matters, and William Caton was not sorry when, in consequence of his being sent to another school, they were separated. It was true that this might stand in the way of his worldly preferment, but we cannot wonder that this seemed of little moment to one who could say, "I was often overcome with the love of my Father, which did exceedingly break and ravish my heart, and so I knew it was with others of that family; and of the overflowings thereof did we communicate one to another to the comforting and refreshing one of another; and truly willing we were to sym-

pathize and bear one with another, and in true and tender love to watch one over another. And oh! the love, mercy, and power of God, which abounded to us, through us, and among us, who shall declare it?" Many Friends at a distance, hearing how remarkably the Lord's power was manifested in this family, visited Swarthmoor Hall, so that occasionally visitors from five or six counties would stay at the house at one time. This gave especial satisfaction to William Caton, who, in consequence of frequently writing for Margaret Fell, had much intercourse with them. George Fox he regarded as a tender-hearted father, who, not content with "having begotten him through the Gospel," endeavored to lead him onwards in the path of the just; whilst his "entirely beloved friend, Margaret Fell," cared for him as if he had been her child.

But these peaceful days at Swarthmoor were but the preparation for his life labors; freely had he received of the grace of God, and freely was he to share it with others. George Fox says, "He was one like unto Timothy, who was an example in innocence, simplicity, and purity in his life and conversation, after he was converted; for that did preach, as well as his doctrine, in the churches of Christ." William Caton himself thus describes his call to the ministry: "Seeing the darkness and ignorance so great in which people were involved, my spirit was stirred within me, and my earthen vessel came to be filled with love to their souls, and with zeal for God and his Truth. And about that time I began to know the motion of his power and the command of his Spirit; by which I came to be moved to go to the places of public worship." Although, at that period, it was not a rare event for laymen to address a congregation at the conclusion of the usual service, it can be no matter of surprise that a youth of seventeen should shrink from thus publicly testifying against the sins of preachers as well as hearers. But he had given his heart to his Redeemer, and henceforth there was but one way for him to walk in—narrow it might be, and yet an indescribably blessed one. "Wherefore when I saw it must be so," he says, "I put on courage in the name of the Lord; and having faith in Him which stood in his power I gave up to his will." Then he realized the fulfilment of Christ's promise that He would be with him; perplexing doubts and the fear of man were alike taken from him, and ability was given him—stripling though he was—to speak as "one having authority." Some were willing to hear him; others, "as brute beasts," fell upon him; but the Lord preserved him from evil, and filled his heart with peace.

Besides these services he often preached in market places, seldom knowing what he should say until he reached the spot, yet never lacking words wherewith to clothe his Master's message. "His word," he writes, "did often powerfully pass through me, and never did I go about any service for the Lord in which I was faithful but I always had my reward with me." Blows and beatings, stocks and stonings, he gave little heed to, for he found in the enjoyment of God's love that which made more than full amends for all; and whenever he was most deeply tried, the tenderness of the Lord's love was most clearly experienced. He alludes also to the great help afforded him from the consciousness of the warm attachment of his fellow-believers.

In the intervals of his ministerial service he industriously employed himself at Swarthmoor,

still finding true spiritual refreshment with his household there, as they "spake often one to another and the Lord hearkened and heard." But soon he found that notwithstanding "th glorious days there," the time was at hand when he must bid his friends farewell, and go forth at his Saviour's bidding, to work in more distant vineyards. Judge Fell was very unwilling for him to leave his house, but his wife, with true affection, overcame her first feelings of regret, and freely gave him up. And yet although they felt that they could still be near one another in spirit, it was amidst the freely flowing tears, as well as the fervent prayers of the family, that the parting took place, on a winter day, when he was about eighteen.

He travelled chiefly on foot and—bearing this in mind—his diligence in his holy calling was, it has been remarked, almost beyond belief. When twelve months had elapsed he had visited in addition to many English counties, some parts of Scotland, Calais, Rotterdam and other Dutch cities. In London he found several ministering brethren from the north, and, to gether, they labored night and day. "The word of the Lord grew mightily," he says, "and many were added to the faith." Here he met with John Stubbs, who soon became one of his dearest friends. The previous year he had left the army in consequence of the effect produced on his mind by the preaching of George Fox a holier warfare laid before him in many parts of Europe, in Egypt and America; he was well skilled in the classics, and a remarkable Oriental scholar. Like William Caton he greatly loved and esteemed Margaret Fell. In one of his letters to her he says, "How often in my distress hath the Lord raised one up to minister in season to me, both by word and by writing. . . . Truly He hath made thee, even thee, as his angel and messenger these two times to publish peace unto me."

(To be continued.)

PEOPLE call me a crank, but I don't mind it. I have been a miller for years and I have made plenty of money, so I can afford to be eccentric. In ten years I have personally distributed to young men all over this coast and along the railroad routes across the Continent 345,000 little books containing the Proverbs of Solomon and a few Gospel hymns. That's my way of trying to do good on this wicked earth. Maybe I'm a crank, and maybe I'm a saint in disguise. Besides, I give away penny Testaments by the thousand. I always carry half a dozen in my coat-tail pocket. Now, if you won't tell any thing about it, I'll show you another of my schemes for spreading the light in this darkened land. I send out thousands of sacks of wheat and feed. The man who stands at the chute sacking the stuff has a pile of assorted tracts—I buy 'em in London—before him, and as each sack is filled he puts in one of the little booklets right a top the feed of grain. If I am a crank I guess I'm harmless.—A miller in St. Louis Globe-Democrat.

MUSIC.—I believe that wine itself, though a man be guilty of habitual intoxication, does not more debauch and befoul the natural understanding than music;—always music, music in season and out of season—weakens and destroys the spiritual discernment. * * * When it is the only occupation, it degenerates into a sensual delight, and becomes a most powerful advocate for the admission of other pleasures, gross perhaps in degree, but in their kind the same.—William Cooper.

A SONG OF THE BURDEN-BEARER.

"I'll drop my burden at his feet,
And bear a song away."

Over the narrow footpath

That led from my lowly door
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden

And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse at Him.

It was more than I could carry
If I carried it alone,
And none in my house might share it—
Only One upon the throne.

It came between me and pleasure;
Between my work and me;
But our Lord could understand it,
And his touch could set me free.

Over the trodden pathway,
To the fields all sown and bare,
I went with a step that filtered
And a face that told of care;
I had lost the light of the morning
With its shimmer of sun and dew,
But a gracious look of the Master
Would the strength of the morn renew.

While yet my courage wavered
And the sky before me blurred,
I heard a voice behind me
Saying a tender word;
And I turned to see the brightness
Of heaven upon the road;
And sudden I lost the pressure
Of the weary, crushing load.

Nothing that hour was altered:
I had still the weight of care,
But I bore it now with the gladness
Which comes of answered prayer.
Not a grief the soul can fetter
Nor cloud its vision when
The dear Lord gives the spirit
To breathe to his will, "Amen."

Oh, friends, if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?

The little sharp vexations
And the bribes that catch and fret—
Shall we take them to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longing, too;
Tell Him the baffled purpose,
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we were the harden,
And carry away the song.

—Margaret E. Sangster.

FOR "THE FRIEND,"

LINES

In remembrance of Margaret Hutchinson, an aged minister, who died in the autumn of 1849.

Safe on the golden sands,
Which floor the beach of Paradise! while we,
With struggling spirits, and uplifted hands
Are out at sea.

A kind maternal face,
An aged form, that every Sabbath day
We watched to see in its accustomed place,
Are gone away.

But not forgot, the cord
That bound the old and young, and childhood's tie,
Fastened by warm cares, and gentle word,
Never to die.

In thy old gallery seat,
Dear pastor of the flock, we see thee still;
Thy step, thy look, the grasp we loved to meet,
Our memories fill.

And all thy tender care
Over the wandering ones, thy spirit meek,
Thy large compassion, ever first to spare
The blind, the weak.

And when, too oft, we come
To worship, with a full and busy heart,
From life's bright pictures, and its pleasant hum,
So hard to part,

We miss thy trembling words,
The world-bound spirit that could gently raise,
Turning to higher thoughts, its inmost chords,
And hymns of praise.

Ereast, and plain, and few,
We listened, touched with their heart-tendering
And owned the Father's waterings anew [power,
Of seed and dower.

Pure trickling from the stream,
That flows for healing from the Eternal throne;
We only saw the Gospel's crystal gleam—
Nought of thy own.

We miss thy loving heart,
That found its vent in kind words, and good deeds,
Planned in those heavenly places, where, apart,
The Christian feeds.

We miss thy noiseless worth,
That asked no notice, and we softly lay
Its uncton to our souls, while "earth to earth"
Sadly we say.

Oh! when the heart lies still,
When the eye closes, and the lip is cold,
When the outgoings of an obedient will
Its rounds have told,

The memory then, how sweet,
That from the living lip, but kindness fell,
And words of love learned at the Saviour's feet,
Or Sychar's well.

—E. L. J.

FOR "THE FRIEND,"

Extracts from My Christian Experience.

BY T. G. TAYLOR, THE CONVERTED CONVICT.

(Continued from page 18.)

[A few years ago there appeared in THE FRIEND some notice of a visit paid to the Iowa penitentiary at Anamosa, by some of our Friends of that State; and also of a prisoner there who had been led to see the error of his ways and to seek for mercy and forgiveness from his Heavenly Father, whose ear is ever open to the cries of the true penitents. After receiving, as he believed, forgiveness for himself, his heart was turned towards others who were still the servants of sin. The passages published in this article, and in a preceding one in No. 3, are taken from the tract he prepared, in a hope that it might be useful to others.—Ed.]

TRUE PRAYER.

The prayer of a poor penitent sinner is the forerunner of salvation; he cannot pray and perish. It matters not what his prayer is; it may be a sigh, it may be a tear, or a prayer in broken English, ungrammatical and harsh to the ear, if only it be from the heart.

"Prayer is the breath of God in man returning whence it came."
"Whoever shall call upon the name of the Lord shall be saved."

THE RESULT OF SIN.

Sin has sown the world with wretchedness, and made man to inherit misery and death; has made the creature to sally forth in an unholly and unequal war with the Creator. The horrors attendant upon sin exceed the power of mortal tongue to describe, or imagination to depict. Look upon the thousands of prisoners now confined within the jails and penitentiaries of this and other lands—the toil, the disappointment and vexation, sorrow and disease stamped upon man, all serve to tell us what sin hath wrought. And, further, a large share of the

history of this world is one of crime, which began at the gates of Paradise, and has been followed by a string of moral delinquencies to the present time, such as murders, thefts, and numberless abominations. Contemplate the end of man, the brevity of human existence, the teeming multitude always thronging the gates of death, once active in mind and body, which teach us to spell out the devastating nature of sin. Could we descend to the abodes of the lost, and witness the suffering of the numberless throng and hear the unending moans of eternal despair, we might read in awful characters the fruit of sin. Oh! what direful consequences attend the fall of man. But how delightful it is to reflect that there is nothing in sovereign electing grace to militate against a sinner coming to God for peace and mercy. The decrees of God never erected a barrier in the way of any. It is sin that has done all the mischief and continues to separate from his redeeming grace. Let thy mercy, Oh Lord! so influence our souls that the natural enmity of our hearts may be removed. May we seek to enjoy through Christ the pardon of our sins, and be made partakers of the Holy Spirit, and eventually be received to Thy presence, in glory to enjoy eternal fellowship through Thy matchless grace.

M. B. T.

SPRINGVILLE, IOWA, Eighth Month, 1891.

FOR "THE FRIEND,"

Letters from a Travelling Ornithologist.

(Continued from page 51.)

Those of you who have not seen adobe, must know that it is the main building material of a country where timber is not, and where the inhabitants are too lazy (certainly not lacking ingenuity) to hew out and erect stone dwellings. Selecting the site of their home, they begin by hoeing up into a convenient pile some of the surrounding soil. This mixed with water to a pasty consistency and worked up with chopped hay or straw, is moulded into blocks three inches thick, ten by eighteen, and laid on a sandy place in the hot sun to dry. These bricks are laid in a wall of single thickness, to the height of ten feet. Two feet below this they insert rafters of poles from wall to wall, and overlay these with sticks, and plaster the whole with mud, having poles every four feet in the street wall, from which gutters project three feet into the air streetward, for the discharge of what does not gain a quicker admittance through the roof. A fence or house of this material lasts from three to five years, and these in all stages of dilapidation and erection abound in and around Paso del Norte.

The Mexican takes the place of the Negro in Texas, and he is a sorry substitute for that great perplexity. The Mexican has exactly all the worst thieving, lying, spendthrift habits of the African, and lacks his one or two redeeming features, good nature, forgiveness of injury, and the religious element. Texans charge most of their bad reputation to the wickedness of deprecatory Mexicans, against whom the government being slow to give military protection, the settlers took the law into their own hands. This continued so long, and the Mexican even now proves himself so incapable of better things, that a generation of men have grown up in South Texas, who long for an uprising and complete extermination of the race in our borders. At San Antonio the Mexican colony having a few cases of small-pox among them were ordered to send their sick to the pest-house provided for

that purpose. One of them refused, and about sixty men of the town quickly arming themselves, rushed out and demanded immediate obedience, which was of course yielded to. I lived for three weeks with one of these men, and he spoke with evident regret that the Mexicans had not again refused, "for," said he, "if they had, we would have killed them all before we left the place." When I expressed my surprise, he said it was an every-day occurrence to find dead Mexicans, and then proceeded to justify the claim by detailing three events of the kind occurring the week before I arrived.

One of the worst features of the Mexican is his love of dirt, and the consequent diseases this breeds in the country. In le Christi and Brownsville the small-pox and yellow fever would be no more, if the Mexican colonies did not continue to propagate it. At present both diseases are claiming daily victims in these towns, and my driver to-day said that there were a few cases of small-pox now in Paso del Norte!

I could write pages about the family and family ways and home of John Priour, with whom I sojourned three weeks in Texas, but must abbreviate. The house, a one-story frame without ceiling or plastering, and boasting many cracks for air and sunshine, had three rooms, one of which being allotted to me, the family of seven filled the other two. Beneath the house another family of seven puppies were being reared. In the yard were two domesticated wild geese, a large Mexican parrot, two wild penned pigs, two dogs, two horses, and four calves. All these animals contributed greatly to our comfort, discomfort, grief and enjoyment. You must know that while family life hath its joys, it also hath griefs, as Bacon says. Priour being a hunter, occasionally added to his stock of curiosities, three young coons being part of the list, and a wild rabbit. Priour and self took one long trip of thirty miles, with team and tent for three days, across country westward to the Nueces River, and had very good success in getting new species of birds from that locality.

As I wrote of San Antonio, east and south Texas is a fertile, fairly watered, and in many districts, well-wooded country, full of promise. But in the limits of this page or of a hundred such, it would be folly to renew a subject on which, while so little informed, my enthusiasm would induce me to pen a volume. * * * Here I was stopped by the jolting of the train which I had just boarded at El Paso. Now I am facing the sunrise behind the Tucson Mountains, and am seated on the porch of the San Navier House, close by the Central Pacific depot. A few remarks about my western ride from San Antonio to this place, and then I will close. There is a level and slightly rolling stretch of cultivated country west of San Antonio as far as D'Hanis, in Medina County, where the first hills appear and the soil begins to be poor, or rather the climate becomes drier, for none of this soil, however sandy, appears infertile when well watered. We passed along the bend of the Rio Grande in the night, following it closely along the narrow, frowning gorges for miles, and then left it toward morning and emerged by a continual ascent on to the table-lands and high prairie, where the mountain ranges never after were wholly out of sight, and at times we were surrounded by them on all sides, as at this place.

These mountain plains are thickly peopled with prairie dogs, burrowing owls, jack-rabbits,

and cattle, and despite their parched appearance and the innumerable skeletons lying along the railroad, all animal life seemed to be thoroughly enjoying itself. Mingled with the herds of cattle and horses, an occasional pair of antelopes would be seen looking carelessly at the train. The rabbits and prairie-dogs were very tame, and had their houses within twenty feet of the track. The towns along this portion of the route consisted mainly of section-houses from ten to twenty miles apart, about each of which were a few huts of the Mexican workmen, and four or five homes of the whites, who dared the experiment of living without other water than what the tank-cars brought them. The flora of these parts is far from abundant, but for that reason the more noticeable. A large branching species of cactus with deep cardinal-purple flowers is now in full bloom, and very showy. Also the Spanish bayonet, with its tall snaky clusters. A yellow daisy in profusion, three or four more species of aster, and an occasional bunch of intense crimson spikes on downy silver-leaved stems two feet high, are worthy of mention. No trees on plain or mountain have I seen; it is either bare rock and sand, or dwarf chaparral and half-dead grasses. The temperature in mid-day averages about 90° and drops at night to 55° or 60°. The sky is rarely overcast, and a good breeze through the day makes the shade bearable, but the mid-day sun on the open plain is withering indeed. I must now look about me and see if Tucson contains any congenial spirits in my line of work.

S. N. R.

Natural History, Science, etc.

Parasite of the Hessian Fly.—The State entomologist of Illinois, having lately received a few larvae of a supposed parasite of the Hessian fly, enclosed in a box a small patch of growing wheat, so arranged that it could receive light and air. In this he placed some Hessian flies and the larvae. The larvae developed into a very small wasp-shaped insect, which with unerring instinct finds the place where the fly has laid its eggs, and boring into the straw, lays its egg inside of the egg of the fly. There it develops into a grub, which destroys the egg of the fly. This parasite is first discovered in the wheat fields of Southern Russia.

Domestic Serpent.—Rats have so multiplied in many parts of Brazil, that the inhabitants rear a kind of boa, about twelve feet in length, to destroy them. The snake is sold at from a dollar to a dollar and a half, in the market. It is harmless and sluggish, passing the day in sleep. At nightfall it begins to hunt, seizing the rats by the nape of the neck and crushing the cervical vertebrae. It becomes so accustomed to its master's house, that if carried to a distance, it escapes and finds its way back home.

Meteorite Diamonds.—At the late meeting at Washington of the American Association of Science, a paper was read by Professor Foote, describing a locality of meteorites which he had explored in Arizona; 131 specimens were found, the two largest of which weighed respectively 201 and 154 pounds. The others ranged from 6 lbs. 10 oz. downwards. The mineral was extremely hard. An emery wheel was ruined in trying to polish a section. This led to a closer examination, when small black diamonds were found in some exposed cavities, that readily cut polished corundum.

Popocatepetl.—The crater of Popocatepetl—being an extinct volcano—is now a valuable sulphur mine. To obtain this product, it is necessary to descend into the crater by means of a rope, one of great length being required for the purpose; and when a certain quantity is secured, it is packed in mats before being hoisted to the mouth of the crater. The Indians tie these packages together, then making a cushion of their serapes, they slide down the volcano as far as the snow extends, dragging the mats after them. On the north side of the volcano, near the limit of tree-growth, the sulphur is distilled in iron retorts, and is then ready for the market. The crater's mouth is huge in dimensions, being half a mile in diameter, and the amount of native sulphur deposited there is enormous—practically inexhaustible. This profitable sulphur mine is owned, or was, a few months since, by General Ochoa, a resident of the capital. It is said that when Cortez had expended his supply of gunpowder, he resorted to the crater of Popocatepetl for sulphur to make a fresh supply; and that the natives had never ascended the mountain until the Spaniards showed them the way.—*Aztec Land.*

National Library of Mexico.—This admirable collection of books numbers nearly two hundred thousand. The confiscated convent of Saint Augustine serves as an appropriate building for this library of choice books. We say of choice books, not only because they are many of them unique, but because all books are choice, being sources from which the careful student and historian can cull true history and philosophy. He does not accept each and all of the statements which are here presented, but from the collated mass culls the truthful deduction. These books very largely and very naturally relate to religious subjects as they are mostly made up from the confiscated convent libraries heretofore existing in Mexico. Valuable modern and secular books have been added to these collections from time to time. Our attention was called to a volume bearing the date of 1472, and to one still older, which was printed in two colors. There is here an atlas of England which was printed in Amsterdam in 1659, with steel plates, and in colors which are as bright and fresh as though just from the press. A Spanish and Mexican dictionary, printed in Mexico in 1571, showed how early the printing-press followed the period of the conquest. A book of autographs bearing the names of Cortez's notable soldiers, was interesting. This, we understood, was one of the much coveted prizes which has been sought by foreign collectors. The manuscripts are of great antiquity, and interest. One was in the form of a large volume, done with the pen in old English letters; another, very highly prized, is of painted pictures, which purports to be original dispatches from Montezuma to his allies, and which was captured by Cortez. This last is on a roll of prepared deerskin.—*Aztec Land.*

Snake bites.—It is curious that while for several years past from 20,000 to 23,000 people in British India die every year from snake-bite, in the French possessions in Farther India and in the Dutch settlements in the Malay Archipelago and in tropical Southern China, the deaths from this cause do not, in each, exceed ten in the year. About 1,500 species of snakes are known.

The Sahara.—There have been a great number of artesian wells bored in the Sahara, largely by the French government. The wells

range from 75 to 400 feet in depth; the water rises about two feet above the surface. The land reclaimed by means of them is said to measure 12,000,000 acres.

Items.

Roman Catholic Feeding in Mexico.—A colporteur who had been circulating the Scriptures in the State of Sinaloa, on the west coast of Mexico, on arriving at the capital city was thus noticed by the Roman Church Organ:

"A PROTESTANT PROPAGANDIST.—This week there has arrived in the city a Protestant minister who, it is said, comes from El Fuerte, because of having had such poor success in his sale of multitudes of Bibles, the amount of which heretofore business he found no one to rent him a house or sell him food, having been in this way thrust out and banished from the town.

"We understand that he is lodged here in some kind of a house (we don't know what house it is, nor do we wish to know), where he has set out a table with Bibles for sale at twenty-five cents, and that he calls to the people who pass by, and tells them to bring him their children, that he may teach them Christian doctrine.

"Let all Catholic parents know that they must not buy of him, nor receive as a gift, Bibles, nor any other little book or tract, nor take to him their children, nor visit him, nor speak to him, nor lodge him in their houses, nor give him food or drink, nor wash his clothes; and that artisans must not work for him, etc., etc., because in any one of these ways they would be aiding his Protestant propagandism—an act prohibited by the holy Church, with grave censures and even with excommunication. If any Catholics through ignorance have bought of him, or received in any other way, Bibles, tracts, etc., let them give them to the cura to be burned. This is the conduct which we Catholics must observe with the Protestants, and we may not show them charity, except when they are seriously ill, when being taught they are aiding his Protestantism.

This attack was severely reprobated by a Liberal paper—showing that all Mexicans are not so intolerant as the editor of the Church Organ.

Marriage Laws in New Jersey.—To illustrate the inadequacy of these laws to protect the sacred contract of marriage, a paper of Philadelphia recently sent one of its reporters and his wife to Camden, N. J., who were re-married five times without an inquiry or investigation! That State is one of the most deficient among civilized communities as to any safeguards in the performance and recording of marriages.

Catholic Statistics.—The Census Bulletin of the United States gives the whole number of communicants of the Roman Church in the United States as 2,350,045. Of these there reside in New York, 1,159,190; Massachusetts, 614,627; Pennsylvania, 551,577; and Illinois, 478,324. That these numbers are largely due to immigration is shown by the languages spoken by the members, which include German, Polish, Lithuanian, Hungarian, Bohemian, French, Spanish and Italian. Perhaps the most unexpected statement of the whole is that Boston, which has been regarded as a typical New England town, has in its arch-diocese over 400,000 Roman Catholics. These are, probably, largely of Irish descent and French Canadians, who have been largely employed of latter years in the factories of New England.

The Russian Orthodox Greek Church has 18,504 communicants (mostly in Alaska); the Greek Orthodox, 100 (in Louisiana); and the Armenian, 35 more than one-half of whom are in Worcester, Mass.

The Holy Coat Exhibition.—There has long been reserved at Treves a coat said to be the seamless garment which our Saviour wore when led to his crucifixion. Its claim to this distinction is contested by about twenty other coats. But there is a satisfactory evidence to prove that any one of these garments dates to so remote an era, and the probabilities largely preponderate that the belief in their pretensions is founded only in priestcraft and superstition. The Roman Catholic authorities

have determined to exhibit it publicly the present year, and it is expected that great crowds of people will flock to Treves to see it; and the citizens of Treves as well as the priests calculate upon being enriched by the money spent among them by those visitors. The *Presbyterian* justly remarks: "Supposing it to be the veritable coat worn by our blessed Lord, it is neither to be venerated or trusted in." As an antiquarian relic it would possess much interest, but it could have no more spiritual efficacy than any other worn garment. Men are too apt to forget that the *Spirit of Christ* is the only effective agent in their salvation, and it does not operate through old clothes, but directly on the heart of man.

THE FRIEND.

NINTH MONTH 19, 1891.

NORTH CAROLINA YEARLY MEETING.

Since the remarks on this Yearly Meeting, in the last number of THE FRIEND were prepared, a letter has been received from another member of that body, which confirms the previous report as to the unsound doctrines preached by some of the visitors. The letter says:—

"Our late Yearly Meeting appointed a committee to revise our Discipline. It seemed to me an unsuitable time to enter into that work as our body is so unsettled, and there is such a difference in thought and in teaching. I was present at our late Yearly Meeting. There were quite a number of the Protestant Friends, ministers of other Yearly Meetings, present; and the strangest teaching by them I ever heard.

"Silence seemed wholly ignored; the Scriptures put equal with the Spirit, in theory, and far ahead in practice; the Bible was held in the hand of the speaker most of the time, and often read in the devotional meetings—which meetings gathered by singing, the ministers calling upon the congregation to sing, a few times asking every one present to join in the song; entire sanctification claimed by most of them, and all believers urged to come to the place of consecration just then: which many professed to do. We were taught that we must not feel that we were weak, but strong in the Lord and in the power of his might, &c.

"I tried to listen without prejudice, and to accept the good in all: to find the kernel, even though the shell was thick, and, by his element, I failed to find that humility and the daily cross had any place in their teaching. One Friend preached the strongest sermon on the resurrection of the body that I ever heard or read.

"Certain classes in the meetings—I mean all these things were done in the devotional meetings and the regular meetings for worship, not in the meetings for discipline, were frequently asked to sing, and sometimes to kneel and pray.

"One minister said, the doctrine of the *inward Light* was a damnable heresy, and the enemy was always at the bottom of it.

"However, I do not wish to convey that they all taught such, or that all our members accepted such teaching. Such was not the case. There were those who could not rejoice in the so-called revival—some of us had not learned Christ—these were exercised and sorrowful. The ministers and elders had a very clear lesson at their last session on the scriptural teachings of the inward Light, [by one of our own ministers]."

The writer of the above had her mind so much exercised about the false doctrines held forth among them, that she has not given many particulars as to the business that came before the meeting. From printed accounts we glean the following additional items.

There were visiting ministers, or elders, in attendance from Kansas, Western Indiana, Iowa, New York, and New England Yearly Meetings.

Lyndon L. Hobbs was appointed clerk for the year; and Josiah Nicholson and James E. Cartland, assistants.

Letters from the Yearly Meeting were addressed to the aged members who are unable to attend; and to the children.

L. L. Hobbs returned the minute granted him to go to England in the interests of Guilford College; he had collected there about £985.

Since the preceding remarks were written, we have received a letter from a concerned Friend, which says, speaking of North Carolina Yearly Meeting:—

"I had an account of one of those meetings in a private letter from a young man who was there. He is not a member with Friends, and his objections to what he witnessed seemed to arise from his sense of its unfitness for any meeting of worship. He spoke of the exercises as being one continuous activity of tongues; and of the language of the leading preacher as boldly averring that Friends do maintain a distinct order of men set apart for the ministry, who devote themselves to this calling, and are paid for their services. He let them know that he was one of this order."

The reading of the above letter reminds us of a reference to the subject of paid ministry contained in an editorial in *The Friends' Review*, of Ninth Month 3rd:—

North Carolina Yearly Meeting of Ministry and Oversight, adopted this year a minute, of which the following is a part:

"The minister who lives for no other purpose than the service of the Gospel, must have his carnal needs supplied by those whose spiritual welfare he looks after."

This minute was by the Yearly Meeting, referred back to the Meeting of Ministry and Oversight.—This is not surprising, in view of the attitude of North Carolina Yearly Meeting, hitherto, towards innovations among Friends.

The above quote exemplify remarkably the quality of ambiguity, which was characteristic of the oracles of the ancient Greeks and Romans. Taken just as they stand, they may be accepted as true, almost a truism; at least if we understand by the minister's needs those wants which, by reason of his necessary engrossment in religious labor, he has no means of supplying without assistance. It would be equally true to say that "The Christian lives for no other purpose than to serve God and his fellow men, such have his carnal needs supplied by his fellow-Christians, whenever his own exertions for any reason fail to meet them."

But the paragraph quoted was not meant to be taken practically just and only as it stands. We say this as a reasonable inference: it is shown by the dissent from it on the part of a sufficient number of members of the Yearly Meeting, to result in its recommendation to the much respected body by which it was offered. Moreover, this inference is confirmed by what is known among us of what we call the "pastoral movement." Two or three propositions may be read "between the lines" of the minute:

"Ministers should, as a general rule, devote their whole lives to preaching the Gospel; not engaging in secular avocations." Being, by reason of their position as ministers, secluded from self-support by business, ministers should, as a body, receive pecuniary support from the meetings to which they belong, or amongst which they labor."

"Looking after the spiritual welfare of the members of meetings or churches, should be consigned to ministers (pastors), having nothing else to do; thus relieving of that duty elders, overseers, and other lay members."

From all these propositions, we dissent; in common, as we understand it, with a weighty portion of North Carolina Yearly Meeting.

We have received from John J. Wilson, of

Fayrestove, Kendal, England, a small pamphlet which contains notes on a book prepared by Major-General Sir Garnet J. Wolsley, entitled "The Soldier's Pocket Book for Field Service," and designed to give such instruction to officers as may increase their military efficiency. This book, J. J. Wilson says, "will conclusively prove to the candid reader the unspeakably satanic nature of war from first to last."

The first point J. J. W. notices is the overbearing pride which General Wolsley inculcates as necessary for the soldier:—"he must be taught to despise those in civil life."

"Decit is everywhere inculcated; "You can by spreading false news among the gentlemen of the press, use them as a medium by which to deceive an enemy."

The policy of exterminating a flying enemy is advocated.

Lord Wolsley talks of chivalrous feelings, and then goes on to describe the best way of burning houses, starving populations, and destroying mills, farms, and railways.

On all which, J. J. Wilson remarks:—"Surely if Christianity means following Christ, the Prince and Savior of the world, no Christian with such a handbook as Lord Wolsley's before him, can enter upon such a vocation without first renouncing his faith."

SUMMARY OF EVENTS.

UNITED STATES.—W. F. Shunk, the U. S. Chief of Commission surveying for the proposed Pan-American Railroad through Ecuador, reports that no natural obstacles were encountered between Quito and the Colombian frontier. He is, moreover, of the opinion that no obstacles will be found north of Tulcan.

It is reported that the steamer Itata is to be returned to the Chilean Government, the agreement being that the United States Government is to receive a sum equivalent to the expenses incurred in pursuing and capturing the Itata and that then the case will be nolle prosequi in the courts.

The U. S. Court at South McAllister, in the Indian Territory, has refused to quash the indictment against E. P. Scott, of Paris, Texas, for selling beer in the Territory, Scotland, &c., and to quash the indictment, on the ground that it charged no offense of the law, and that beer was not a liquor. On the other hand, the attorney for the United States Court in the Indian Territory has dismissed the prosecutions against the beer sellers of Ardmore, Judge Bryan holding that the Court has no jurisdiction. This removes the barrier on the sale of beer, with one exception—its liability to be destroyed by the Indian police. No one expects this to occur, however.

On the 9th inst. the Secretary of the Interior issued an order directing that all cattle be removed from the Cherokee Strip without delay. The Treasury Department has authorized the Collector at New York to admit to free entry a bicycle recently imported there by a resident of Kansas. The bicycle was purchased by the importer while abroad Seventh Mo, 1890, and was used by him in travelling in Europe, he being crippled and entirely dependent upon the bicycle as a means of locomotion.

A dispatch to the *Public Ledger* from Buffalo, dated Ninth Month 14th, says: The train that arrived at East Buffalo at 2 o'clock 50 minutes 54 seconds left the Grand Central Depot, New York, this morning at 7:40 minutes. It made the run, including three stops, in 130 minutes, the distance being about 111 1/2 miles. The stops were made at Albany, Syracuse and Fairport, at the two former places to change engines and at Fairport to take water and cool a hot journal. The Syracuse and Albany stops were 34 minutes each, and the Fairport stop 7 minutes. Deducting for the time thus spent it appears that the train averaged about 42 1/2 minutes. The fastest mile was made in 48 seconds, and many others were made in 49 and 50.

A dispatch received on the 13th inst., from Denver, Col., says: Passenger train No. 214, bound toward Denver, on the Grayson district of the Union Pacific Railroad, was wrecked at the mouth of the river near Beaver Brook Station, and 26 passengers were injured, five of whom will probably die.

There were two arrests made in Boston during

Eight Month than in any month for five years. The number was 4,171, of which 2,735 arrests were for drunkenness. In New York during the same period 1,000 persons were generally arrested, less than the Bostonians took into custody for drunkenness alone. These figures show how few drunks are arrested at all, in New York.

William Grace was arrested in this city last week on a charge of peddling liquor without a license. Grace is the loudest of the best fellows of the sewer, and was peddling it in a push cart. Magistrate Stevin held that the act of Assembly of Sixth Month 9, 1891, applied only to wagons, and no other vehicles, and as the defendant had used a push cart he did not violate the law. Grace was then discharged. What a field this opens to the lawless peddlers!

DEATHS in this city last week numbered 365, which is 1 less than during the previous week, and 16 more than during the corresponding period last year. Of the foregoing, 21 died of marasmus; 20 of consumption; 26 of heart disease; 20 of inflammation of the stomach and bowels; 20 of cholera infantum; 15 of cholera; 14 of typhoid fever; 14 of casualties; 11 of inflammation of the brain; 12 of pneumonia; 10 of Bright's disease, and 10 of old age.

MARKETS, &c.—U. S. 4's, reg 117; coupon, 118; 2's, 99 1/2; 100; currency 6's, 110, 120.

COTTON was quiet and steady on a basis of 95 cents per pound for middle upland.

FLOUR.—Winter bran ranged from \$17.00 a \$18.00 per ton and spring bran \$16.00 a \$16.50.

FLOUR.—Western and Pennsylvania soper, \$3.60 a \$3.85; do, do, extra, \$3.90 a \$4.25; No. 2 winter family, \$4.25 a \$4.00; Pennsylvania, roller, straight, \$4.65 a \$4.90; Western winter, clear, \$4.60 a \$4.75; do, do, straight, \$4.75 a \$5.00; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.75 a \$5.00; do, straight, \$5.00 a \$5.25; do, patent, \$5.25 a \$5.00; do, do, favorite brands, higher. Rye flour moved slowly at \$4.75 a \$4.90 per barrel.

GRAIN.—No. 2 red winter, \$1.00 a \$1.00 1/2; No. 2 white, \$1.00 a 60 cts.

NO. 2 white oats, 37 1/2 a 38 1/2 cts.; BEEF CATTLE.—Extra, 5 1/2 a 6 cts.; good, 5 1/2 a 5 1/2 cts.; medium, 4 1/2 a 5 cts.; fair, 4 1/4 a 4 1/2 cts.; common, 4 1/4 a 4 1/2 cts.; culls, 3 1/4 a 4 cts.; Texas, 3 1/4 a 4 cts.; fat cows, 2 1/4 a 3 1/2 cts.

Wool.—No. 1 and 2 LAMBS.—Extra, 5 1/2 a 5 1/2 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 1/2 a 4 cts.; culls, 2 a 2 1/2 cts.; lambs, 3 1/4 a 3 1/2 cts.

HOGS.—Choice Western, 8 1/2 a 8 1/2 cts.; other grades, 7 1/2 a 8 cts.

FOREIGN.—A sensation was created throughout Britain on the 14th inst., by the announcement that England has seized the town of Sigri, on the island of Mitylene, within twenty-five miles of the Hellespont. It is believed this step received the connivance of Turkey, and was taken to counteract the designs of Russia.

The Board of Trade returns show that the threatened contraction of British commerce has already commenced. The decrease in exports is largely due to the falling off in the tin plate trade. Of a decrease of £205,000 in textile exports, £400,000 is in cotton goods to the east. Cera and flour imports show a decline in 1890, indicating a large contraction, as prices have been higher. Other textile imports show increases.

In regard to the reports of the Labor Congress, in session last week at Newcastle, Eng. John Burns, who represents the advanced section of the Labor Union, said to the New York *World's* correspondent: "I am much delighted with the results achieved by the advanced section of the Congress. Important and great are the strides that have been made, if the men had been better organized greater results would have been obtained. The voting on the chief question, that of eight hours, is eminently satisfactory. The acceptance of the principle of permissive rejection of the eight-hour question further than that of the principle of permissive adoption. I venture to predict that this settles the eight-hour question for all time. Generally speaking, this has been all round the most successful Labor Congress I know of."

A telegram from London, says: The weather has suddenly become for the better all over the country, more especially in the south of England. There have been long days of sunshine. Harvesting is now everywhere in full swing, and the farmers, not prone to a confession of that kind, agree in the admission that, after all the damage done by the persistent rain, the crop will fall out well and in good expectation. The consequence was quickly felt in the grain market, where prices have steadily dropped through the week.

"It is authoritatively stated that in the north of Europe the harvest prospects are so deplorable that bread has already gone up 10 per cent, and the farmers are now raising for the winter."

On the 6th inst., the Steamer Arizona was run into by an unknown schooner, during a fog. The Arizona arrived safely at Queenstown on the 13th, battered, but not seriously injured.

Ex-President Grevy, of the French Republic, deposed of his office.

Official information has been received in Madrid from the scene of the terrible floods now devastating the Province of Toledo. According to the new received, 2,000 people have already perished, and immense amount of damage has been done by swollen waters.

United States Minister Clark E. Carr, of Copenhagen, has received notice of the removal of the prohibitions placed upon the importation of American pork into Denmark and enforced since Third Mo, '88. The authorities state that only inspected American pork will henceforth be admitted into Denmark.

An epidemic of diphtheria is raging in the Province of Tambol, Russia. The distress of the people is so great that mothers purposely place their children in the way of infection, preferring to see them die of the disease rather than see them starve.

The Japanese Government intends to make the greatest display it has ever undertaken at the Chicago Exposition.

An official report on the recent hurricane in Martinique makes the total number of killed 340.

According to a current paragraph the average size of families in the various countries of Europe is as follows: France, 3.03 members; Denmark, 3.61; Hungary, 3.70; Switzerland, 3.94; Austria and Belgium, 4.05; England, 4.08; Germany, 4.10; Sweden 4.12; Holland, 4.22; Scotland, 4.46; Italy, 4.56 Spain, 4.65; Russia, 4.83; Iceland, 5.20.

RECEIPTS.

Received from Sarah A. Holmes, Mass., \$2, 65; from Jonathan G. Williams, N. Y., \$2, 65; from Joseph B. Matlack, Phila., \$2, 65; and from Anna M. Shearman, O., \$2, 65; from Morris E. Masters Pa., \$2, 65; for Mary E. Cadwalader, Phila., \$2, 65; for Elizabeth Hoopes and Joshua Hoopes, Ia., \$2, 65; for Eliza B. for Charles C. Scattergood, Pa., \$2, 65; for Casper T. Sharpless and Sarah T. Warren, Pa., \$2, 65; from Isaac H. Roberts, Ia., \$2, 65; from Seneca Hazard, Agent, VI., \$2, 65; from Exum O. Griffin, N. C., \$2, 65; from Wilson Hutchens, Mo., \$2, 65; from Joseph Beedley, Ia., \$6, being \$2 each for himself, John Williams, and Almira H. Wroe, vol. 65; from Amelia Smith, \$2, 65; from Mrs. Frank B. Taylor, N. Y., \$2, 65; from Philip C. Garrett, Ctn., \$4, vols. 65 and 66; from John Forsythe, Pa., \$2, 65; from Owen Y. Webster, Pa., \$2, 65; from Elijah Roberts, N. J., \$8, being \$2 each for himself, David Roberts, Joseph H. Roberts, and William H. Roberts, \$2, 65; from Elijah H.sted, \$2, 65; from Samuel Wilson, N. Y., per B. Stanley, \$2, 65; from Nathan F. Spencer, N. C., \$2, 65; from Oliver C. Wright, Pa., per James Masters, \$2, 65; from Aaron P. Dewees, Pa., \$2, 65; from Priscilla M. Lippincott, N. J., per Ann W. Fry, \$2, 65; from Anna Stanton, Agent, O., \$2, 65; being \$2 for Althea H. Heale, vol. 65, and 65 cents for Lewis Naylor, to No. 52, vol. 65; from Amos Ashed, N. J., per Henry B. Leeds, Agent, \$2, 65.

Remittances received after 4 o'clock P. M. on Third-day will not appear in the Receipts until the following week.

DIED, at her residence in Haddonfield, N. J., Twelfth Month 24th, 1890, ANNA H. NICHOLSON, in her fifty-fourth year. A member of Haddonfield Monthly Meeting.

—, at the residence of her father-in-law, Nathaniel Cox, near Holly Springs, Randolph Co., N. C., on the 1st of the Fourth Month, 1891, of convulsions, MARY S. COX, wife of Clarkson J. Cox, and daughter of N. F. Cox, and Mary Spencer, aged twenty-nine years, eight months, and twenty days, was a member of the annual meeting of Marlboro' Monthly Meeting, of Friends, was of a meek, tender and forgiving spirit, and a lover of the Truth as it is in Jesus. We believe she lived and died in the faith and hope of the Gospel, and is now, forevermore at rest with her Lord and Saviour. Friends of the Society of the Fourth Month, 1891, Joze, Cox, infant son of C. J. and Mary S. Cox, of Flax, aged five months and twenty days.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 58.)

1837.—At a large meeting at Newport, he writes:

"It was impressed on me to show that religion is not a speculative thing, but a real heart-elt work. The Prophet Malachi compared the dispensation, to be afterwards introduced, to the burning of an oven. John, the forerunner, said, that the axe was laid to the root of the trees, and every tree that brought not forth good fruit, was to be hewn down, and cast into the fire. He that sent him to baptize, said, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy Ghost.' 'Whose fan is in his hand, and He shall thoroughly purge his floor, and will gather the wheat into his garner; but the chaff He will burn with fire unquenchable.' Here the operation of Christ's religion is, in three places, compared to fire. Thence I was led to describe some of its effects, in rooting out and destroying every evil plant and fruit in us; and thereby preparing the soul to receive Christ, and his kingdom and government. Where this is experienced, love prevails; first to our Heavenly Father, and then towards one another, and all mankind. Here, wars and confusion are brought to an end; and all such, being united by one Spirit, into one body, became united together in spreading the kingdom of the Messiah; whose design and work it is, that it may extend from sea to sea, and from the river to the ends of the earth."

"I attended the several sittings of the Yearly Meeting; in which way was opened to hold forth the ground on which our religious Society was gathered: that of entire dependence upon the Minister of the Sanctuary, in all its religious assemblies. The importance of rightly maintaining our discipline, was also adverted to, as a means of preservation to the flock; and a source of instruction and of useful exercise of the gifts and faculties bestowed upon us. The young people were called upon to dedicate themselves to his service; and as they were properly concerned, they would be benefited by the example and wisdom of their elders; and feel their hearts knit to one another, and to their more advanced brethren, as that of Jonathan and

David were, in the work of the Lord, in their day."

After the Yearly Meeting "we went to Providence; attended their meeting for worship on First-day morning; and were at the boarding-school in the afternoon; in both which, Divine help was granted to preach the Gospel. We sat an hour and a half, before the way opened for me to say anything; but afterwards a qualification was granted, to enforce the importance of co-operating with the means which Divine mercy has provided, to enable man to work out the salvation of the soul. This is very simple in its requisitions; but must, nevertheless, be accepted and obeyed; if it is not, we shall be rejected and left to ourselves. The expressions were brought into view: 'They have Moses and the prophets, let them hear them;' 'If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.' Naaman, the Syrian, was offended at the simplicity of the means pointed out for his cure; but when he yielded, it effected the object, and his flesh returned as that of a little child. It was a pretty open time.

"In the afternoon, the protection of our Heavenly Father, extended to Jacob and Joseph, when separated from parental care, was held up to the view of the children, at the boarding-school; and their caretakers were encouraged to apply for that wisdom which is derived from above, to enable them to go in and out rightly before their interesting charge; and so to govern them, as to bring them to Christ; that they might be prepared as good ground, to receive the precious seed of the kingdom, in their hearts."

Attending the morning and afternoon meetings in New York, he states that,—

"In the first, Truth opened the way to set forth the necessity of faith in God; without which it is impossible to please Him; that faith which gives victory over our corrupt propensities, and through which we are enabled to bring forth the fruits of the Holy Spirit; for as the body without the spirit is dead, so faith without works, is dead also. The importance of coming to realize the blessings of the Gospel of Christ; in which we profess to be true believers; not contenting ourselves in a mere belief and profession, were enforced, under feelings of love, and sincere desire for those present; that thus they might be preachers of righteousness in life and conversation; and lights to others, in the midst of a worldly-minded and dissipated people. It was a time of renewed favor; and prayer was offered up for the feeble-minded and fearful, yet sincere disciples of the Lord Jesus; that He would lift up his Holy Spirit, as a standard against Satan, in his assaults upon them; and strengthen them to acknowledge, in all their ways, the right of the dear Son of God to set up his kingdom, and rule in the hearts of all mankind.

"Our beloved and endeared friend, Elizabeth Coggeshall, having received a severe injury from a fall, a few days before we reached the city,

on going to see her, she expressed much thankfulness that her life was not taken in that manner; and that not even a bone was broken. Yet in a retrospect of the many trials which, in the course of her life, had fallen to her lot, she was much affected. I endeavored to comfort her with the fact, that in the midst of all her deep afflictions, she had endeavored to show forth the efficacy of the religion of the Lord Jesus; and in the end, as she persevered, all would be well with her. She was a strength to her friends in the consistent example which she set, by her meekness and cheerfulness under affliction. She expressed her fellowship with me in the bonds of the Gospel; which was encouraging, coming from one who had ministered to me when I was an apprentice, and by her very affectionate notice, not only endeared herself, but the Truth she preached, and invited others to."

After his return from Rhode Island, W. E. records, that he and his truly valuable wife attended the Monthly Meeting at Abington; where, he says:

"The way opened to hold forth the efficacy of true faith in the grace of our Lord Jesus Christ; and the necessity of keeping it steadfastly unto the end; that so we might fight the good fight, and finish our course with joy, in the prospect of receiving the crown of righteousness, which is laid up for all that love Him with sincerity. The visitations of heavenly love in early life, and the advantage of obeying the Divine voice, as Samuel did, were pressed upon the young people. It was a tendering time to many of them; and my dear wife was favored to petition the Father of mercies, on behalf of the youth, the strong men, and the fathers and mothers, who had held forth a hand of help and encouragement to others; but who, as they drew near the close of their day, were assailed with the buffetings of Satan; and sometimes with fears lest they should not, at last, find that resting-place and blessed reward they longed for."

"At Salem Quarterly Meeting, held at Woodbury, I was engaged to hold forth the importance of faithfulness in little things. As our growth in the Truth was by slow gradations, so he that despised the day of small things, would fall by little and little. The departure of such from the strait and narrow way, as well as from the entrance into it, was from a small beginning; and if we left it, though we might think we kept much in the same course, yet every step took us further and further from it. Little things were often an indication that some were losing that sincere love to the Truth, and fervent desire to walk in it, which they had once felt. It might be in some small departures in dress, language or manners, from the simplicity of the cross, which their friends would be painfully affected with; though they might not at once disclose to them, the sorrow and exercise which it occasioned them. The eye which had been closed, would be opened to look upon temptation; and that eye which the Lord had anointed and opened to see, in mea-

sure, the beauty and excellency of the Truth, would become dim; and they would not be able to see things in the true light, as they had once seen them. Their judgment would be clouded; and the way opened for the tempter to gain further advantages; and having departed from the path cast up for the Lord's children to walk in, they could not foresee where they might be permitted to wander, or into what temptation they might fall. Warning and invitation were extended to the youth; and the language of encouragement to the honest-hearted travellers, who might, in this day of stripping, be like one of a family and two of a tribe; mourning over the desolations of Zion."

At the time of holding it, he notes:

"My wife and myself went to Burlington, to attend the Quarterly Meeting. Some ability was furnished to labor amongst them, particularly in the meeting held on Third-day. It appeared to be my place to hold up the glory of the Gospel dispensation; which consists in the universal outpouring of the Lord's Spirit on all flesh, agreeably to the prophecy of Joel, and the revelations made to John the beloved apostle; when he saw the pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; and the universal invitation to partake of it, in this language: 'The Spirit and the bride say, come: and let him that heareth say, come: and let him that is athirst, come; and whosoever will, let him take the water of life freely.' The necessity of obedience to the early manifestations of this Divine Spirit, which, as it is received and obeyed, becomes as a well of living water to the thirsty soul; the gradations by which the babes in Christ witness a growth to the state of young men and strong men in Him, and through mercy, if they persevere, become established as pillars in the Lord's house, where the streams of that river 'make glad the city of God, the holy places of the tabernacle of the Most High,' were opened and enforced, under the feeling and authority of Divine love. Near the close, the condition of one or more, who had long resisted the striving of this Spirit, and might be in danger of hearing the awful sentence, 'Let him that is filthy be filthy still,' was closely spoken to, and they encouraged to lay hold of the renewed offers of Holy help. My beloved wife closed the meeting with reverent, fervent prayer; in which the last state was feelingly included; also the dear children, the lambs of the fold; the young and strong; and those whose earthly tabernacles were tottering, but who had endeavored to serve the Lord in their generation. It was a time of renewed favor, for which we humbly desired to ascribe praise, and thanksgiving, and gratitude to our Heavenly Father.

(To be continued.)

THERE is a vast amount of reveling in sin through the imagination, which stops there. It stops not for want of depravity, nor for want of opportunity, but because there is so much exposure, inconvenience, disadvantage, and personal self-injury in outward commission. The open sinner may seem more daring and reckless, but perhaps he who sins only in thought may be as reprehensible in God's sight.

It is one thing to have knowledge; it is another thing to be able to impart it. Many a man knows more than he can cause others to know; and he who has gained all the knowledge available on a given subject, may have yet to acquire the power of making it known to others.

FOR "THE FRIEND."

A Visit to the Pine Barrens.

There is a belt of country known locally as the "Pines," or Pine Barrens," in New Jersey, which extends from the northeast to the southwest across the State, marked by the presence in various parts, of beds of almost pure white sand, such as is adapted to glass-making, and noted among botanists for the number of plants that grow in it which are uncommon elsewhere. Hence it is a favorite resort of the lovers of that science.

On the 26th of the Eighth Month, the writer, in company with a friend, who possesses much knowledge of the plants found in this section of country, drove over early in the morning, to Medford, in Burlington County, and thence went some 11 or 12 miles further in a southerly direction towards Atsion, near which are extensive swamps rich in botanical treasures.

The list of flowers we met with, including those on the roadside between Moorestown and Medford, includes more than 100 species.—Among these was one of the honeysuckle family, belonging to the same genus as the snow-berry, which was formerly often to be seen in gardens—a low bush bearing little clusters of snow-white berries near the end of the branches. The species which we found differs from the cultivated one in having the berries of a bright red, and smaller. It is called Indian currant, or coral-berry (*Symphoricarpos vulgaris*). Its botanical name is derived from two Greek words and refers to the manner of growth of the fruit—in close clusters. I have seen it in early winter in North Carolina, after the leaves had fallen, when the bright red of the fruit made it a conspicuous object by the roadside and in gullies in the fields, and borders of woods—where it had found a foothold.

We were interested in observing on our way to Medford, the unusual number of plants of the Partridge-pea (*Cassia chamaecrista*), closely allied to the wild sensitive plant, having a similar beautiful pinnate foliage, but much larger and more showy yellow flowers, nearly an inch across and crowded in great numbers on the slender stems and branches. On many of them, about one foot in height, we could count fifty blossoms to each plant. It is not at all uncommon in our section of country; but I have no recollection of ever seeing it in anything like the same profusion. The manner in which some of our rarer plants appear and disappear, is a very interesting subject of study—and a rather puzzling one. The observant botanist will sometimes meet with certain plants in some degree of abundance in localities where he had not detected them before for years;—and perhaps the next season they will again have disappeared.

The Partridge-pea belongs to the great pod-bearing family of plants, in company with the peas, beans, &c. Whether, as its name indicates, it furnishes food to the quail, I cannot tell. Its favorite soil is of a sandy character, and we imagined that on entering the "Pines," we should meet with many specimens; but, to our surprise, not a single plant of it was visible there. Its place seemed to be taken by an allied species, the Wild Sensitive Plant (*Cassia nitens*), which has much smaller flowers, and spreads more on the ground. We admired, as I had often done before, its delicate and beautiful foliage. There are many species of Cassia found in different parts of the world, and the leaflets of several of these are used in medicine, under the name of senna.

Another pod-bearing plant that attracted our attention in the "Pines," was the Pencil-flower (*Stylosanthes elatior*); not that it was peculiar to that region, but on account of its abundance. It is a slender little plant, growing only a few inches high, with small bright yellow flowers. Almost everywhere along the road, but especially in the wooded portions, we were greeted by its bright face. We saw also the two species of Deer-grass—the square stemmed (*Rhexia Virginica*), and the round stemmed (*Rhexia Mariana*); several peculiar kinds of Golden-rods (*Solidago*), and Star-flower (*Aster*); five kinds of Bone-set (*Eupatorium*), and numerous other plants, which it would be tedious to enumerate.

Perhaps the most productive piece of ground that we explored was a small meadow, or marsh, by the roadside, that tempted us to leave our carriage. A rather small rose-colored flower, varying in shade to white, that was scattered through the grass, proved to be the rose-flowered Tick-seed (*Coreopsis rosea*). It received its generic name from the curious resemblance of its seed to a bug. They are flat on one side, convex on the other, and have two horns not unlike the antennae of an insect. There were numbers of the Pipewort (*Eriocaulon*), slender stems of about two feet high, crowned with small white knobs of flowers, and the narrow leaved Sun-flower (*Helianthus angustifolius*), remarkable for having long and very narrow leaves, like blades of grass. A hairy stemmed plant, covered with a dense cluster of dingy-yellow and loosely woolly flowers, with red fibrous roots, I was glad to meet with; for, although I had before met with it, I had preserved no specimens for the herbarium. It was the Redroot (*Lachnanthes tinctoria*). Its botanical name refers to the woolly-like fibres which clothe the flowers. Another plant that it was pleased to find, was the Virginian Chain-fern (*Woodwardia Virginica*), which, in its general appearance, considerably resembles the sterile fronds of the common Cinnamon fern (*Osmunda*), which grows everywhere in swamps and damp woodlands; while in the *Osmunda* the fruit is borne on separate fronds, which are entirely covered with it, and show no green leaf-like expansion; but in the *Woodwardia*, the fruit dots are arranged in chain-like rows on the back of the leaflets, which in other respects cannot be distinguished from the fronds which have no fruit on them.

One of the most interesting plants in this marsh was, a narrow leaved variety of the Arrow-head (*Sagittaria sagittifolia*), which, because of the many forms assumed by its leaves, was named by Engelman the *S. variabilis*. The flowers are white, and arranged in threes on the flower-stalk. As grown in some localities, the leaves are as wide as long, and the lobes at the base are broad; but in this swamp, they are reduced to very slender dimensions—which contrast strongly with the broadly developed parts of the ordinary arrow-head of other localities.

About 2 P. M. the weather became showery, which induced us to cease our rambling and turn homeward.

J. W.

It may be doubted whether the greatest villain in the world ever thought himself much worse than his neighbors. Another is worse than himself, or he fancies him to be so, and he forthwith imagines that he is a moral character, because he is not the basest profligate in existence.—*Tin Trumpet*.

William Caton.

(Continued from page 66.)

Whilst William Caton and John Stubbs were holding meetings in Kent, they were brought before the magistrates at Dover, who decided that a penalty should be inflicted on any one who gave them lodging; they were consequently turned out from the apartments which they had occupied at the inn. In this time of need they were befriended by a shoemaker, named Luke Howard, who having been told that a Quaker was preaching in the churchyard, at once went there, and seemed to find a sermon even in William Caton's countenance and demeanor; and protectively noticed the house which he entered, in order that he might visit him when the darkness of the winter evening should screen him from observation. But he soon grew bolder, for when the innkeeper no longer dared to entertain the young preachers, Luke Howard said to them, "Go home to my house, for I care not for the rulers nor the mayor either;" and he refused to give them up when asked to do so by the constables.

Two meetings were held in his house, of which the latter was regarded by him as the turning-point of his life. When his guests left the town, he walked two or three miles with them, and gave them the names of some places on the coast, and also of some persons who he thought might render them assistance: so much did he feel at parting with them that, even after returning to Dover, he found it difficult to restrain his tears. Deep inward trials were for a time his portion, but the Saviour to whom he had fled for refuge suffered not his faith to fail, and when almost ready to despair, these words came as a heavenly message to his soul: "I will cleave the rocks and mountains, that the redeemed of the Lord may come to Zion." Casting all his care upon Christ, henceforth hope was the anchor of his soul, though tempest after tempest might befall him. Thus, when describing his sixteen months' confinement in Dover Castle for attendance of meetings, he writes: "I had perfect peace, joy, and content in it all; and the Lord made it good unto me both within and without.*"

Before leaving Dover, John Stubbs and William Caton had remarked, in a letter to Francis Howgill and Edward Burrough, "A fire is kindled among them which cannot be easily quenched." Nor were they mistaken in this belief—for Dover was one of the first places in Kent where, in accordance with their advice, a meeting was established by those who were convinced of the truths which they preached.

During some years this meeting was held in silence, unless visited by a travelling minister; but Luke Howard, at whose house the Friends at first assembled, says that the Lord was their Teacher, and manifested his power and presence in their midst.

Whilst at Lydd, William Caton and his companions were kindly entertained at the house of Samuel Fisher, a very eminent Baptist minister, to whom they had been directed by Luke Howard. In his earlier life he had been a clergyman, but had resigned his living from conscientious motives. At first he did not fully acknowledge the influence which the ministry of his guests had on him; but when, after visiting some neighboring places, they had returned to Lydd—and another Baptist minister publicly preached against them and their doctrine;—Samuel Fisher arose and said, "Dear brother, you are very near and dear to me, but the Truth is nearer and dearer: *this is the everlasting Truth and Gospel!*" To the preacher's exclamation, "Our brother Fisher is also bewitched," he made no reply; in the course of that year he joined the Society of Friends. For ten years he diligently labored as a minister at home and abroad, and also as an author, often suffering severe persecution for the cause which was dearer to him than life. He died in the White Lion jail, in Southwark, after a long imprisonment.

So grateful were some of the open-hearted Kentish people to William Caton and John Stubbs, who had been enabled to labor very powerfully amongst them, that they urged them to receive gold, which was declined, with the reply that it was not theirs but them they sought. But at Maidstone a different reception awaited them; they were sent to the House of Correction, deprived of their Bible, money, &c., then stripped, and, with their necks and arms placed in stocks, desperately whipped until bystanders wept at the sight. After iron and large clogs of wood had been laid on them, they were ordered to work, and because they did not, were kept without food for some days. The women who lived in the house showed their pity by privately offering them refreshment, which they did not think it well to accept. Before they were set at liberty, a few things were restored to them; but they were dismissed from the town in contrary directions, each accompanied by constables, to whom (so states an old M.S. of Friends of East Kent), "their heavenly images and sober lives and words preached so much that they finally suffered them to travel alone whether they pleased."

Neither knew where the other had gone, and great was their pleasure at meeting in London; but soon they felt bound to return to Maidstone, and, though fearing the consequences of so bold a measure, their faith did not fail, and they were preserved from further persecution. On re-visiting other towns in Kent, they were cheered by the belief that their patient suffering had tended to confirm the faith of those to whom their ministry had been an effectual message. From Dover, William Caton crossed to Calais, where he had what he styles "a very gallant opportunity" at a mansion with some of the chief inhabitants, a Scotch nobleman acting as his interpreter. Soon afterwards he accompanied John Stubbs to Holland. They meant to sail from Yarmouth, whether they had walked from Dover, although travelling many miles a day; no hardship, perhaps, but for the fact that, in order to avoid expense, they sadly stinted themselves in food. Yet William Caton says that

their reward was with them in all places and conditions.

After a delay of three weeks, they went on board a vessel, but, to their great disappointment, the captain refused to take them. As it seemed improbable that they would obtain a passage from that port, they thought it better to go northward. William Caton longed to visit his beloved friends at Swarthmoor, and a suitable opportunity for doing so occurred, to his extreme refreshment of body and soul. Before sailing, some meetings were held in Durham, which were of great service.

On returning from Holland, where very rough treatment was encountered, he again spent a short time at Swarthmoor Hall; he writes, "a very precious time we had together, whereby my very life was much revived; and therefore did my very soul magnify the Lord, with the rest of his lambs and babes in that place." Soon he started for Scotland, with John Stubbs. Many sufferings within and without were their portion, but the Lord sustained them through all, and their exceeding affection for each other was a continual source of comfort. In the following winter, in company with another Friend, William Caton visited Lancashire, Cheshire, &c., and says that time would fail him to relate "the extraordinary good service" which they had. He also attended a large General Meeting in Leicestershire, which was a very blessed time; George Fox, whom he had much wished to meet again, was present. A little later, whilst on his way to Scotland, he visited Ambleside, in which place courage and power were given him to address a congregation in a chapel, though the people first attacked him as if they had been wild beasts. At Elinburg and Letham many large meetings were held, sometimes in the streets, and much power in the ministry was granted to William Caton and the Friend who was with him.

About this time we find the former ill from the effect of "sore travel" from place to place. On their return to Cumberland they held meetings, which William Caton describes as being very large and precious, and he adds, "Friends were strengthened and confirmed in the precious Truth which in those days did flourish and prosper very much; and the Lord's power and presence was with us, through which we were carried on in his work and service, in which our souls delighted to be exercised. There being such an effectual door open abroad in the country, I was constrained, through the love of God which dwelt richly in my heart, to labor so much the more diligently; for I knew it was good working whilst it was day; and indeed a glorious and precious time we had, to make known unto the people the way of salvation, and what the Lord had done for our souls. Many believed and were converted, and brought to serve and worship the Lord in spirit and in truth."

Many of these meetings were held around Swarthmoor; soon afterwards he bade farewell to his friends there, and bent his steps southward. He was greatly cheered by his intercourse with Friends at Bristol, and with the "large and gallant meetings" held in that city and neighborhood, and says that he was enabled to "communicate to them of the overflowing of the life and power dwelling in him." Then we find him travelling westward, usually alone and on foot, to visit George Fox and other Friends in Launceston jail. Their intercourse was "in the fulness of endeared love" and though William Caton's chief aim might be to carry

* Luke Howard gives the following beautiful description of the consolation afforded him one night during this, or another, imprisonment: "On the Thursday, the Eighth Month, 1661, in the night-watch, upon my bed of straw and chaff, in the common jail of Dover Castle, as I lay in a comfortable sleep and rest, the hand of my God fell upon me, and his sweet and comforting presence awakened me, and so continued with me unto the morning-watch; in which time the living presence of my God was with me and the comfortable presence of his Holy Spirit accompanied me; so that my soul was as if I were walking on the bank of a river which did overflow; the banks, so that nothing appeared but joy and gladness, and the streams of his everlasting virtue ran through me exceeding swift. * * * This is my God; I have waited for Him, and his appearance to me is as the morning without clouds, and his beauty hath taken my heart, and his sweetness hath ravished my soul; and with his exceeding riches, hath He adorned my inward man, and his everlasting strength is my salvation, even the Son of his love."

comfort to the prisoners, his own cup was filled to overflowing.

When at Totnes, he was brought before the mayor, who threatened him with a whipping; but the other magistrates thought more moderate measures might suffice. When they examined him a clergyman was present, and an excellent opportunity was afforded him to uphold the truth as it is in Jesus, for in that very hour, he says, the Lord was much with him. After spending the night in prison, he was sent on with a pass from place to place; an arrangement which had by no means the intended effect, for it soon became known, in one town after another, that William Caton was no pauper, but a Quaker, and people came out from their houses to see him, who he addressed freely on the truths dear to his soul.

After attending a General Meeting in Wiltshire, and some other services, he revisited Kent; he was but twenty years of age, yet his Saviour's grace and power were so manifestly granted him, that he shared in the wonder felt by others at the abundance given for the multitude who came to hear him. When he turned his thoughts to his own weakness, he was ready to faint; but when he placed his confidence in Christ alone, he became strong. Often he did not know what he should say when he entered a meeting, and yet so much was given him to communicate, that he would speak for two, three, or, occasionally, four hours. "Not unto me, not unto me, be the praise (he writes), but unto the Lord alone." I can truly say that which I received from Him I delivered unto his people. * * * An exceeding glorious day I had of it, and did much rejoice in the Lord, notwithstanding my great travails and sufferings; neither were they much to me, with all the perils and dangers I went through, both by sea and land, in comparison of the power and presence of the Almighty."

In the summer of the same year he again sailed for Holland, this time alone—though he longed for a companion—and in poor health from the effect of exposure to heat and cold during his almost incessant journeys. He met with scoffing and abuse from some fellow voyagers, who were, however, ready to give heed to his words when he addressed them in their dismay, during a dangerous storm, which had filled them with terror. Deep trials were his portion during this visit, which were increased when he became aware of the evils wrought by the extreme views promulgated by some who had joined the Society. At Middleburgh, William Caton and his interpreter were imprisoned some days, and then conveyed in a wagon to the coast. They were accompanied by several soldiers to protect them from the violence of the citizens; but, as William Caton says, the Lord was their chief keeper. Great were their sufferings during the following fortnight whilst prisoners on board a man-of-war, in which they were carried to England. Though the weather was very cold and stormy, they were obliged to lie on the bare planks, and were not even allowed the covering of a piece of sail-cloth. But God had not forgotten to be gracious. Whilst undergoing this treatment, William Caton's health and strength were, in a great measure, restored, though for a time he suffered severe pain in the feet, the result of keeping on shoes and stockings during so long a period of exposure to the cold.

Soon afterwards, he paid an extremely satisfactory visit to Sussex. At one place where a meeting was held, a rude crowd marched up to

the house with a drum, seeming ready in their violence to pull down the building on the heads of those assembled. William Caton went out to them and asked what they wanted? "Quakers!" was the reply. "I am one," he said, and then power was given him to address them in such a manner as to make them withdraw in shame and fear. He met with a somewhat similar deliverance during his next visit to the Netherlands, where he spent more than a year engaged in ministerial service and authorship. On his return he was comforted by the blessed meetings held in London, where many were added to the Church; and he speaks of how God bestowed exceeding power and wisdom from above, on his servants and handmaids, who, in Christ's name, preached the Word of Life, not in meetings only, but in churches, markets, streets and highways—in deed wherever their Saviour led, and wherever He constrained them. They gave themselves wholly to God, and marvellous was the result.

"I made it my sole work to be found doing the work of God, unto which He had called me," writes William Caton, after describing meetings held in the North of England, where, as in many other parts of the country, the labors of Friends were producing extraordinary effect. Now and then he enjoyed extreme refreshment by intercourse with the family at Swarthmoor, "whom," he says, "he found in the same love, life, and power in which he left them." The very remembrance of these days was sweet to him in after years, and the more so from the continued consciousness of the love of Christ, by whose realized presence those seasons had been hallowed. It was this, also, which had often made his weary journeyings, and arduous labors a source of delight.

(To be concluded.)

THAT touching the Almighty we cannot find Him out, even in the domain of the physical, becomes increasingly evident as we are more fully admitted to an acquaintance with his works.

The advance made in such acquaintance is notably instanced by the case of electricity,—an element which so long eluded human investigation and control, flashing in defiant liberty through the heavens, and hiding in the fearful mysterious phenomena that revealed its presence.

And yet this nobly subtle power has been enthralled, yielding to the decree of dominion over God's handiwork given to man. In the city below the clouds, when what we term the electric fluid leaps in exultant energy, it burns at the bidding of its new master, in fettered rows of lights, with a fancied air of sad submission, reminding us of the marvellous subjection of this once unbridled force to the multiplying purposes which it is itself suggesting. Such authority over nature is more and more granted to man, and, in view of progress already made, imagination cannot anticipate the insight into law and skill of manipulation in the sphere of the material he may attain. Do pride and presumption, then, become him? Nay; at each upward step disclosing a wider outlook, the creature should bow with yet deeper reverence and humility at the throne of the Creator, grateful for added knowledge and delegated lordship, but mindful when his blind, flattering followers ask expectantly, "Canst thou by searching find out God?" to answer with adoring awe, "Power belongeth unto God; and the Lord sitteth King forever."—*S. S. Times.*

BETWEEN THE GATES.

BY JOHN GREENLEAF WHITTIER.

Between the gates of birth and death
An old and saintly pilgrim passed
With a look of one who witnesseth
The long-sought goal at last.

"O thou whose reverent feet have found
The Master's footprints in thy way,
And walked thereon as his holy ground,
A boon of thee I pray.

"My luck would borrow thy excess,
My feeble faith the strength of thine;
I need not thy soul's white saintliness
To hide the stains of mine.

"The grace and favor else denied
May well be granted for thy sake."
So, tempted, doubting, sorely tried,
A younger pilgrim spoke.

"Thy prayer, my son, transcends my gift;
No power is mine," the sage replied,
"The burden of a soul to lift,
Or stain of sin to hide.

"Howe'er the outward life may seem,
For pardoning grace we all must pray;
No man his brother can redeem
Or a soul's ransom pay.

"Not always age is growth of good;
Its years have losses with their gain;
Against some evil youth withstood
Its lands may strive in vain.

"With deeper voice than any speech
Of mortal lips from man to man,
What earth's unwisdom cannot teach
The Spirit only can.

"Make thou that holy Guide thine own,
And, following where it leads the way,
The known shall lapse in the unknown
As twilight into day.

"The best of earth shall still remain,
And Heaven's eternal years shall prove
That life and death, and joy and pain
Are ministers of Love."

—*The Independent.*

A DAY OF THE LORD.

BY MARGARET E. SANGSTER.

It was not a day of fasting,
Nor a day of the brimming cup;
There were bitter drops in the fountain
Of life as it bubbled up,
And over the tollsome hours
Were sorrow and weakness poured,
Yet I said "Amen," when night came;
It had been a day of the Lord.

A day of his sweetest whispers,
In the hush of the tempest's whirl;
A day when the Master's blessing
Was pure in my hand as a pearl,
A day when, under orders,
I was fettered, yet was free;
A day of strife and triumph,
A day of the Lord to me.

And my head as it touched the pillow,
When the shadows gathered deep,
Was soothed at the thought of taking
The gift of child-like sleep;
For what were burdens carried,
And what was the foe's sword,
To one who had fought and conquered
In a fearless day of the Lord?

—*S. S. Times.*

If we were as careful to polish our manners as our teeth, to make our temper as sweet as our breath, to cut off our peccadilloes as to pare our nails, to be as upright in character as in person, what an immaculate race should we become!—*Tin Trumpet.*

FOUR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 56.)

Before the patent granted to Lord Baltimore could be finally adjested, he died in 1632, "leaving," says Bancroft, "a name against which the breath of calumny has hardly dared whisper a reproach." He was succeeded by his son Cecil Calvert, in whose name the charter of Maryland was issued, the nominal consideration for which was one-fifth of all gold and silver ore which might be found in it, and two Indian arrows, annually.

The first colony was sent out in the fall or winter of 1633. The place selected for settlement was on the banks of a river a few miles north of the Potomac, which the colonists named St. Mary's. Here Leonard Calvert purchased of the natives a tract of land. This they were the more willing to sell, because they had suffered from the attacks of the Susquehannas, a warlike tribe to the north, who often made incursions into the territories of more southern Indians.

One William Claiborne, of Virginia, had previously established a trading post on Kent Island, and contested the right of the Calverts to exercise jurisdiction over it. This led to hostilities in which for a time the Calverts maintained their authority. But the troubles after a few years were renewed, and availing himself of a favorable opportunity, Claiborne and his party overthrew the proprietary government, and maintained themselves in power for two years.

The boundary disputes with Virginia on the south and with William Penn and his heirs on the north were not finally settled until many years had elapsed. The real difficulty appears to have been, that the grants to the different parties from the English government conflicted with each other—which is not to be wondered at, considering the imperfect geographical knowledge of the country which then existed. These disputes were sources of annoyance to all concerned, but that between Maryland and Virginia caused conflicts of authority between the two provinces which sometimes led to open fighting.

The income of the Lord Proprietors was largely derived from the sale of lands to settlers. So it was their interest to encourage immigration. One of the inducements was the free toleration of all forms of religious worship; for although the Calverts were Catholic (and so were many of the original settlers), yet they were sufficiently wise as statesmen, to welcome respectable settlers of any persuasion.

In Virginia the Church of England was made "the established Church," and the treatment to which dissenters were exposed caused many of them to remove within the bounds of the Maryland government. Indeed the laws of Virginia prohibited any persons settling in that province who did not conform to the English Church.

It is true, that acts were passed offensive to Friends, and that in 1692 the Church of England was made the established Church of Maryland, but these were, partly at least, the fruits of outside political influence, which for a time set aside the rights of the Proprietary, for which the Calverts could not be regarded as responsible, and which must have been as distasteful to them as they were to many of the inhabitants. Indeed the provisions of these laws were more offensive to the Roman Catholics than to any others.

The Society of Friends had at this time many members and several meetings, and in accordance with their usual practice of holding up their light to the world, they vigorously protested against enactments which would injuriously affect them, and their representatives in England appeared before the Lord Commissioners of Trade and Plantations, whose assent was requisite to give validity to the acts of the local Assembly, and there offered their objections. While they were successful in defeating a part of the proposed law which would have been specially hurtful, yet they could not prevent the passage of a law which gave to each established minister of the Church of England, forty pounds of tobacco per poll, and required the sheriff to collect this tobacco.

Violent proceedings, growing out of the boundary disputes, were not all confined to the southern borders of the province. Many of the German Palatines, who had settled west of the Susquehanna in York County, and had accepted titles from Maryland, renounced their allegiance and sought the protection of Pennsylvania.

This irritated the Maryland authorities, and the sheriff of Baltimore County, with 300 men marched to eject them from their possessions. The sheriff of Lancaster County drew out his posse for their protection, and without violence induced the Maryland party to return. But an association was soon afterwards formed, headed by Thomas Cresap, expressly for driving out the Germans, and dividing their lands among the associators; two hundred acres being promised to each. In the prosecution of their design they killed one man who resisted them; and Cresap was afterwards made prisoner and lodged in a Philadelphia jail.

These violent proceedings were stopped by an order in council from the king, and the parties awaited the slow process of obtaining a legal decision, which was rendered in 1750. In 1763, Lord Baltimore and Thomas and Richard Penn being in London engaged two surveyors, Charles Mason and Jeremiah Dixon. Having determined the point where the west line of what is now the State of Delaware touched and made a tangent with the western side of a circle drawn at a distance of twelve miles from the centre of the town of Newcastle; they measured fifteen miles from the most southern part of Philadelphia, the north wall of a house on Cedar Street (now South Street), on the meridian of the tangent point, thus determining the north-eastern corner of Maryland. Thence they ran the boundary line west 244 miles from the river till they were ordered to stop by the Indians.

At intervals of five miles, stones were placed (of oolitic limestone), having the arms of the Penn family engraved on one face, and of Lord Baltimore on the other.

The line thus surveyed and marked, is the famous Mason and Dixon's line, which subsequently obtained additional notoriety, as separating the Northern from the Southern States, the area of liberty from that of slavery.

In the colonial days tobacco took the place of currency in Maryland. It was the chief article of export, and would always command a fair price. Hence taxes and fines were levied of so many pounds of tobacco, and in the same manner subscriptions for charitable and public purposes were given in the same way. Scharf, in his history of Maryland, says: "In this ancient province [of Maryland] all the processes of government, society and domestic life, began and ended with tobacco. The Lords Proprie-

tary took their quit-rents, their fees and donations in tobacco. Every officer of the government, from the governor down to the jury and their bailiffs, were paid in tobacco. Wages of all sorts were paid in tobacco; so were custom dues and the clergyman's salary. If you wanted to be married, you had to go to the rector of your parish and pay him so many pounds of tobacco. Your wealth was estimated in annual pounds of tobacco. In fact it was the only currency of the country, and all the large commercial transactions were conducted in inspector's bills (warehouse receipts for inspected tobacco of named quality already in store, and in the custody of the province's sworn inspectors)."

The ships from England laden with goods for the planters used to come in convoys, arriving in the early part of summer, when last year's crop was ready for shipment. The crop would be sold and the purchases for next year's supply laid in—of course the arrival of a vessel was an event of much importance. In the journal of Sluyter and Dankers is a ludicrous account of how, just as the missionaries arrived at a plantation, news came of the arrival of a ship at the mouth of the creek. Instantly the strangers were abandoned by everybody, except an old crone who could not get away and was too lame to prepare them anything to eat. The entire population had turned out to go down the river to meet and trade with the ship.

(To be continued.)

FOUR "THE FRIEND."

At the beginning of Christ's ministry upon earth He opened the book of Esaias and read concerning Himself: "The spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord."

The Gospel of salvation, when enforced by the life and conversation of the ministers of Christ, leads to like results as did the blessed ministrations of the Lord Jesus, of whom, according to prophecy, it was declared that "many of the Children of Israel shall turn to the Lord their God."

A spurious ministry clothed in sound words may administer to a sensational religion without reaching the heart. A ministry on which the holy anointing rests, leads to Christ and leaves believers at his blessed feet.

How different in effect is the false from the true! Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Whatever is spurious in its tendencies lasts only for a season. Oh, that every one called of the Lord to minister of holy things might bear in mind that "the gifts and callings of God are without repentance." The Apostle Paul said to the Galatians, "Are ye so foolish; having begun in the spirit are ye now made perfect by the flesh?" The life of the ministry is periled when departing from the cross of Christ in the exercise of gifts conferred by the Holy Spirit. In waiting upon Christ, his ministry is also waited upon, and confession oft is made to Him, that

"While withholding, Thou art giving
In thine own appointed way;
And while waiting, we're receiving
Blessings suited to our day."

P. R. GIFFORD.

PROVIDENCE, Ninth Month, 1891.

FOR "THE FRIEND."

Words.

The editor has received from a Friend a copy of an article with the above heading, taken from the *Christian Cynosure*, of Ninth Month 3d, and written by William F. Davis, who was confined in a Boston jail some two years, because he felt conscientiously restrained from paying a fine which had been imposed upon him for preaching on the commons in that city.

The Friend who sends the article, says: "Coming from such a man, not a member of our Society, it impressed me as a strong endorsement of our testimony to plainness of speech. Too many among us use the false and complimentary language of the world, and offer the excuse mentioned by William F. Davis, that they do not mean anything by such words, only to conform to a custom."

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew xii: 37. This verse flashes the searchlight of the great white throne upon words, and furnishes the only curb strong enough to tame the human tongue, which no mere man ever yet hath tamed nor ever can tame."

"What have we, as professed Christians, to do with the false and flattering speech of men? We need not join the Quaker sect to know that *thou*, not *you*, is the simple language of truth when applied to the second person singular, nominative or vocative. The substitution of *you* for *thou* and *thee*, as of *we* and *us* for *I* and *me*, sprang from polite lying and worshipping men; and is grammatically as inaccurate, and logically as false, as it is obviously obnoxious to the first and second commandments.

The same objections lie against the worldly 'Mr.,' 'Master,' 'Lord,' 'Rev.,' 'Doctor,' 'Teacher,' 'Father,' 'Sir,' used as titles of eminence, for exalting a man above his fellow-men on pedestals of honor.

Many now say they use these words without meaning anything by them, except to conform to a custom. Thus multitudes of ignorant people and poor children now curse and swear without meaning anything more than to be emphatic, and conform to customs existing around them. They speak the greatest words often without being aware that they have spoken them. Mere words, idle words. He who said, 'Neither be ye called masters; for One is your Master, Christ,' (Matthew xii: 36) said also, 'That every idle word that men shall speak, they shall give account thereof in the day of judgment.'

In the light of the judgment day no man will defend the polite flatteries of this day, which so many professed Christians now practice lest they appear odd. That judgment day light is given us to walk by in this dark world now. Let us use it."

RESTING is as important in its place as working, and he whose present duty it is to rest has no right to be at work. And here is where many a summer rest-seeker misuses his vacation time.

He taxes his strength by long walks and hard climbs and fatiguing amusements, or he wastes his vital forces by late hours and social excitements, so that when the autumn comes he is lacking in vigor for the routine labors to which he returns, and he can do only half work all winter because of his failing to get more than half rested in the summer. In work-time, it is work that is in order; in rest time, it is rest.

Natural History, Science, etc.

Lobster Moulting.—At the Aquarium, Brighton, England, the female lobster recently cast her shell. She screwed herself up together on her toes and tail, and suddenly bent her body. Snap went the shell in its centre, and the cast of the back came away in one piece. The claws were her next care, and she worked away at them for a long time. It was a proceeding of extreme delicacy, considering that all the flesh of the great claw had to be passed through the small base. During the operation one claw came off altogether, and this must have seemed to the lobster lady a serious misfortune, as it will not grow to its full size again until the second year. The tail and legs gave very little trouble, and the body, when thus undressed, proved to be of a pale blue. The shell casting over, the lobster sank on the sand, and this action seemed a signal for the attack of every creature in the tank. The defenceless victim bade fair to succumb to the fury of her enemies, when the male lobster suddenly came to the rescue. Standing over his shell-less better-half, he fought her assailants relentlessly. Day and night did he watch over her, until her shell was sufficiently hardened to protect her in fighting her own battles. When this happy moment arrived he deliberately picked up the old claw, broke it in his nippers, and ate the meat. He then dug a hole in the sand, placed in it the broken bits of shell, buried them, and piled a number of small stones above the grave.

Cat and Parrot.—But of all the cat stories I know, the best is one told by Théophile Gautier, who has written concerning cats with an understanding and a feeling unsurpassed. He kept many cats, a chief favorite among which was "Madame Théophile," a "red" cat, with a white breast, a pink nose, and blue eyes. "She slept," says he, "at the foot of my bed; she sat on the arm of my chair while I wrote; she came down into the garden and gravely walked about with me; she was present at all my meals, and frequently intercepted a choice morsel on its way from my plate to my mouth. One day, a friend who was going away for a short time brought me his parrot to be taken care of during his absence. The bird, finding itself in a strange place, climbed up to the top of its perch by the aid of its beak, and rolled its eyes (as yellow as the nails in my arm-chair) in a rather frightened manner, moving also the white membranes that formed its eyelids. 'Madame Théophile' had never seen a parrot before, and she regarded the creature with manifest surprise. While remaining as motionless as a cat-mummy from Egypt in its swathing-bands, she fixed her eyes upon the bird with a look of profound meditation, summing up all the notions of natural history that she had picked up in the yard, in the garden and on the roof. The shadow of her thought passed over her changing eyes, and one could plainly read in them the conclusion to which her scrutiny led: 'Certainly this is a green chicken.' This result attained, the next proceeding of 'Madame Théophile' was to jump off the table from which she had made her observations, and lay herself flat on the floor in a corner of the room, exactly in the attitude of a panther watching the gazelles as they come down to drink at a lake. The parrot followed the movements of the cat with feverish anxiety; it ruffled its feathers, rattled its chain, lifted one of its feet and shook the claws, and rubbed its beak

against the edge of its trough. Instinct told it that the cat was an enemy, and meant mischief. The cat's eyes were now fixed upon the bird with fascinating intensity, and they said in perfectly intelligible language, which the poor parrot distinctly understood: 'This chicken should be good to eat, although it is green.' We watched the scene with great interest, ready to interfere at need. 'Madame Théophile' was creeping nearer and nearer, almost imperceptibly; her pink nose quivered, her eyes were half closed, her contractile claws moved in and out of their velvet sheaths, slight thrills of pleasure ran along her back-bone at the idea of the meal she was about to make. Such novel and exotic food excited her appetite. In an instant her back took the shape of a bent bow, and with a vigorous and elastic bound she sprang upon the perch.

"The parrot, seeing its danger, said, in a base voice, as grave and deep as Mr. Prudhomme's own: 'Have you breakfasted, Jack?'"

"This utterance so terrified the cat that she sprang backwards. The blare of a trumpet, the crash and smash of a pile of plates flung to the ground, a pistol shot fired off at her ear, could not have frightened her more thoroughly. All her ornithological ideas were overthrown.

"And on what?" continued the parrot. 'On sirloin?'"

"Then might we, the spectators, read in the face of 'Madame Théophile': 'This is not a bird; it is a gentleman; it talks!'"

"The cat cast a glance at me which was full of questioning; but, as my response was not satisfactory, she promptly hid herself under the bed, and from that refuge she could not be induced to stir during the whole of the day."—*Strand Magazine.*

Instincts of Cattle.—The following incident will show how violently blood passion sometimes affects cattle, when they are permitted to exist in a half-wild condition, as on the pampas. I was out with my gun one day, a few miles from home, when I came across a patch on the ground where the grass was pressed or trodden down and stained with blood. I concluded that some thievish gauchos had slaughtered a fat cow there on the previous night, and, to avoid detection, had somehow managed to carry the whole of it away on their horses.

As I walked on, a herd of cattle, numbering about three hundred, appeared moving slowly on towards a small stream a mile away; they were travelling in a thin long line, and would pass the blood-stained spot at a distance of seven to eight hundred yards, but the wind from it would blow across their track. When the tainted wind struck the leaders of the herd they instantly stood still, raising their heads, then they broke out into loud, excited bellowings; and finally, turning, they started off at a fast trot, following up the scent in a straight line, until they arrived at the place where one of their kind had met its death. The contagion spread, and before long all the cattle were congregated on the fatal spot, and began moving around in a dense mass, bellowing continually.

It may be remarked here that the animal has a peculiar language on occasions like this; it emits a succession of short bellowing cries, like excited exclamations, followed by a very loud cry, alternately sinking into a hoarse murmur, and rising to a kind of scream that grates harshly on the sense. Of the ordinary "coo music" I am a great admirer, and take as much pleasure in it as in the cries and melody of birds and the sound of the wind in trees; but this

performance of cattle excited by the smell of blood is most distressing to bear.

The animals that had forced their way into the centre of the mass to the spot where the blood was, pawed the earth, and dug it up with their horns, and trampled each other down in their frantic excitement. It was terrible to see and hear them. The action of those on the border of the living mass in perpetually moving round in a circle with dolorous howlings, was like that of the women in an Indian village when a warrior dies, and all night they shriek and howl with simulated grief, going round and round the dead man's hut in an endless procession.

On the pampas I was once standing with one gaucho at the gate of a corral into which a herd of half-wild cattle had just been driven. One of the men, to show his agility, got off his horse and boldly placed himself in the centre of the open gate. His action attracted the attention of one of the nearest cows, and, lowering her horns, she began watching him in a threatening manner. He then suddenly displayed the scarlet lining of his poncho, and instantly she charged him furiously. With a quick movement to one side he escaped her horns, and then, when he had driven her back, resumed his former position and challenged her again in the same way.

The experiment was repeated not less than half a dozen times, and always with the same result. The cattle were all in a savage temper, and would have instantly charged him on his placing himself before them on foot without the display of scarlet cloth, but their fear of the mounted man, standing with lassoes in their hands on either side of him, kept them in check. But whenever the attention of any one individual among them was forcibly drawn to him by the display of vivid color, ad fixed on him alone, the presence of the overseen was forgotten and fear was swallowed by rage.

It is a fact, I think, that most animals that exhibit angry excitement when a scarlet rag is exhibited aggressively at them, are easily excited to anger at all times. Domestic geese and turkeys may be mentioned among birds; they do not fly at a grown person, but they will often fly at a child that challenges them in this way; and it is a fact that they do not at any time fear a child very much, and will sometimes attack one without being challenged.—*W. H. Hudson in Longman's Magazine.*

ELEVATION OF STATION is very often accompanied with depression of spirits. Success disappoints us; we feel ourselves out of our sphere, and sigh for the lost happiness of our humbler days. "You see how languid the carp are," said Madame de Maintenon to her friend, when looking into a marble fishpond at Marly; "they are ke me: they regret their mud."

FOR "THE FRIEND."

Western Yearly Meeting.

[The following account of Western Yearly Meeting (Conservative) was received from a member of that body.]

Western Yearly Meeting was opened at Sugar Grove, near Plainfield, Hendricks County, Ind., a Sixth-day, the 11th of Ninth Month, by a meeting for worship, at 10 o'clock, which was a vored meeting, in which much good counsel as handed forth tending (we trust) to the comforting of many minds. At the close of said

meeting, the Meeting for Discipline opened, with representatives from the Quarterly Meetings all present. Friends present from other Yearly Meetings, with credentials, were Daniel T. Dye and Alice Hawley, ministers from Iowa Yearly Meeting, and Joseph Hawley, an elder and companion to his wife, Alice Hawley.—Several dear Friends from other Yearly Meetings, without credentials from home, were present.

At this session we received and read epistles from all the Yearly Meetings with which we correspond, except one; and a committee was appointed to prepare essays for each, if way opens for it.

Seventh-day morning meeting opened at 10 o'clock. Benjamin P. Brown, a minister of North Carolina Yearly Meeting, was present, with a certificate from his friends at home, accompanied by Samuel Walton, of Ohio Yearly Meeting. Our Book and Tract Committee made their annual report, which was satisfactory—and the committee was continued to have care of the work the ensuing year. The raising of an educational fund was brought before the meeting, through the Meeting for Sufferings, and considered in joint session, and approved; and five trustees were appointed to receive and hold such donations or bequests as may be placed in their hands—the proceeds thereof to be used for educational purposes.

First-day, two large meetings were held, one in the forenoon, and one in the afternoon; both of which were held after the order of Friends; in which the ancient doctrines of life and salvation, as ever held by the Society of Friends, were held up and promulgated, to the satisfaction and comfort of many minds.

On Second-day, the state of Society was brought to view, by the reading of the Queries and answers to them from the Quarterly Meetings; which showed that there were some deficiencies existing amongst us, which was cause of sorrow; and much good counsel was handed forth by concerned Friends on account thereof.

Third-day was occupied with reports of the various committees. The Peace and Temperance Committee made their annual report; and the committee was released, and the subject referred to the Committee on Books and Tracts.

Fourth-day meeting convened at 9 o'clock. The minutes of the Meeting for Sufferings, for the past year, were read; and the action of that body approved;—the answers to the Queries from the Select body, with a short minute of advice, was read; and epistles were produced and read, from each of the Yearly Meetings with which we correspond; and after the business was all through, the meeting closed with a meeting for worship; which was a solemn opportunity; and Friends could say, as with the voice of one man, that it was good for me that I have been here.

Items.

The Army Canteen.—*The Independent* of Ninth Month 10th, contains an article by T. W. Blackburn, of Omaha, on the Canteen, which is a store conducted by the officers of a military post and designed to take the place of the former sutler, who supplied the soldiers with luxuries, etc., not included in the government rations. These consist mainly in liquors and cigars. The writer says he knows a small frontier fort, with a garrison of eighty men, which in eight months has consumed 25,000 bottles of beer. The article states:

The fact is the canteen is an open saloon, sometimes no worse than the respectable "leggery" elsewhere, and generally no better. It is a conveni-

ence to profligate soldiers and officers, who might be sober between pay-days except for the credit which this institution affords. It is a standing invitation to the younger men to participate in its festivities. It is officially recognized, and purchases over its bar are encouraged in the interest of good discipline and the canteen treasury. It is in the very midst of the houses of officers and men, and about their only resort for indoor amusement. It is a standing menace to the good morals of the army.

The canteen is the official army saloon; it is a national declaration in approval of the liquor traffic, an admission of its necessity. It is a declaration that drunkenness and debauchery are unavoidable among disciplined men; it is an open door with an officer standing before it to encourage his men to partake freely of intoxicants; it is a direct insult to a large and growing public sentiment which, recognizing the awful evils of drink, pleads for total abstinence and the abolition of the saloon.

Unhealthy Excitement.—*The Christian Advocate* (Methodist), of New York, says: "One of our ministers in the State of New York, exhorting sinners to repent at a camp-meeting, grew very impassioned, the people sympathized with him, and his warnings and appeals raised the excitement to a great height. Suddenly his voice changed from well modulated tones to unnatural and discordant shouts, and his language became incoherent and gestures wildly frantic." He resisted removal with maniacal strength, and continued to shout out incoherent snatches of prayer and exhortation. He was carried away amid a great outburst of sobs and groans from the sympathizing spectators." Such scenes as this have occurred before. When the sapper is called upon to *religion*, but a list of the political speakers, of lawyers at the bar, judges on the bench, and actors on the stage, who have in the excitement attending their respective professions become delirious or maniacal, would show that it is not religion, but excess of excitement. The young man will in all probability recover his reason, and learn how to take care of himself. St. Paul expressly forbids the loss of self-possession, declaring that "the spirits of the prophets are subject to the prophets." Wesley taught his members never to lose their heads. Working one's self up into uncontrollable excitement is supposed by some to be a means of obtaining "the power." It is not power, but weakness.

Sermon Distribution in Berlin.—In 1881, a company of Christians met in Berlin to consider what could be done to relieve the spiritual destitution of that city, which had but fifty places of worship for a population of 400,000 and a quarter. It was decided to begin distributing printed sermons on the streets. They began with 600 copies. These were well received and the work has grown, until in 1888, the weekly distribution amounted to 121,800 copies, and this has since increased.

THE FRIEND.

NINTH MONTH 26, 1891.

The editor has received a letter from our aged and esteemed Friend, Joseph Morris, of Cardington, Ohio, encouraging him in his labors in connection with THE FRIEND. A part of it appears to be designed for wider circulation, and expresses the lively concern felt by the writer for the prosperity of our beloved Society, in a faithful maintenance of its original principles and practices. The following extracts from it follow:

Let humility and self-denial dwell with us in all our deliberations for the welfare of Zion and honor of the Truth. There is much to be done to re-establish the Society upon its primitive foundation, which is an arduous and unenviable task. It is to be hoped that we may not be led off by

compromise. What was good in the days of our worthy forefathers in the truth is not bad in these days. Let us not fall short of the best objects attainable in our struggle for the maintenance of those principles that so eminently built up and sustained the Society of Friends two hundred years or more, and are yet the same, as pure and needful as ever, both in civil and religious associations, and will never grow old and useless whilst the world stands.

How sad is the thought that there are those among us, and some seemingly good ones, to disclaim and set at naught those principles and usages which so highly characterized the Society, and the individual members belonging thereto. I have thought, if I should become a dissident, I would like the Society that I belong to, and I should enjoy myself better with any other branch of the Christian Church. I would ask for admission into their society, and so beautify and enhance the object of my interest; and not remain with those whose doctrines and usages did not suit me, and in which I had but little interest, except the name (Friend). Some speak of George Fox and other prominent individuals of his day with great admiration, and at the same time reprobate many of their doctrines and usages, and neglect and practice the ordinance of water baptism, hire and establish pastors as spiritual helpers, very much to the casting down and discouragement of those less popular ministers, who at times feel constrained in the love of the Gospel to speak well of the Lord's dealing with themselves, and for the encouragement of others also. It appears like striking at the very life of the free exercise of the Gospel, and especially so in the self-arranged system in the Society of Friends, congregational singing in their meetings, reading the Scriptures, &c. Silent waiting for Divine guidance is but little practiced, and regarded as lost time, and in their devotional exercises they are said to be more noisy than some other denominations of Christians. Such as these shall call themselves by some other name, but I pass themselves as "Quakers." Friends, there are many tried ones among them, for whom we feel most tenderly in the love of Christ.

Our friend Huldah H. Bonwill, who has long exerted herself to relieve the wants of those in distant places who are poorly supplied with clothing and other necessities of life, again requests that Friends and others, who may have partly worn garments which they are willing to contribute, or shawls, quilts, bed-clothing, &c., will kindly send them to her care for forwarding. The goods will be received, as for two or three years past, at the store of Laing & Magnus, No. 36 North Third St., Philadelphia.

SUMMARY OF EVENTS.

UNITED STATES.—The President has signed the proclamation opening to settlement and homestead entry the newly ceded lands of the Sac and Fox and Pottawamie Indians, in the eastern part of Oklahoma Territory. These lands were entered upon on the 22nd inst., large numbers of persons taking part in the race for home sites.

In accordance with instructions from the Indian Bureau the agents at Union Agency, Indian Territory, have packed up the tools and other articles owned by the United States Marshal to be libelled. Four Indian traders found selling beer have had their licenses revoked. Judge Shackelford, of the United States Court for the Indian Territory, has held that beer is a spirituous liquor within the meaning of the Intercourse law, and its sale is prohibited in the Indian Territory.

Our Government has reached an understanding with the Governments of Great Britain, France and Germany, by the terms of which, in the event of the failure of the Chinese Government to afford adequate guarantees for the residence of the lives, property and interests of citizens of the four nations, that duty is to be undertaken by the Governments of the United States, Great Britain, Germany and France, acting jointly.

Advices received by the Secretary of State of Michigan for the week that the State will exceed 25,000,000 bushels, instead of less than 27,000,000 bushels as estimated two weeks ago.

Deaths in this city last week numbered 889, which was 24 more than the previous week, and 67 more than during the corresponding period last year. Of the foregoing 219 were males and 170 females. Fifty died of consumption; 30 of cholera infantum; 28 of heart disease; 23 of pyæmia; 24 of marasmus; 19 of diphtheria; 17 of typhoid fever; 17 of inflammation of stomach and bowels; 13 of inflammation of the lungs; 12 of inflammation of the brain; 12 of convulsions and 10 of paralysis.

Heart disease, 23; cholera, 30; diphtheria, 17; inflammation of stomach and bowels, 13; inflammation of the lungs, 12; inflammation of the brain, 12; convulsions and 10 of paralysis.

Market quotations, S. S., reg., 117; coupon, 118; 2's, 99; 100's, 100; currency, 115, 110 & 120.

Corn was dull and lower. Sales on a basis of 8½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17 a \$18; spring bran, in bulk, \$16 a \$16 75.

FLOUR.—Western and Pennsylvania super, \$3.60 a \$3.80; do, do, do, \$3.50 a \$4.25; No. 2 winter family, \$4.35 a \$4.60; Pennsylvania, roller, straight, \$4.05 a \$4.50; Western winter, clear, \$4.60 a \$4.75; do, do, straight, \$4.75 a \$5.00; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.75 a \$5.00; do, straight, \$5.00 a \$5.25; do, patent, \$5.25 a \$5.50; do, high grade brands, \$5.00 a \$5.25; flour sold in a small way at \$4.75 a \$4.85 per barrel.

GRAIN.—No. 2 red wheat, 61.03.

No. 2 mixed corn, 62 63 cts.

No. 2 white oats, 55½ a 57 cts.

BEEF CATTLE.—No. 2 good cuts, 5½ a 5½ cts.; medium, 4½ a 4½ cts.; fat, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 3 a 3½ cts.; Texans, 2½ a 3½ cts.; fat cows, 2 a 2½ cts. SHEEP.—Extra, 5 a 5½ cts.; good, 4 a 4½ cts.; medium, 4 a 4½ cts.; common, 3 a 3½ cts.; culls, 2 a 2½ cts.; lambs, 3½ a 6½ cts.

HOGS.—Good Western, \$4 a \$4½ cts.; other grades, 73 a 80 cts.

FOREIGN.—The landing of British soldiers at Sigi on the island of Mitylene, spoken of in last week's Summary, appears not to have been for the purpose of conquest, although it created quite a sensation throughout Europe, showing in what a high state of tension is the feeling in these tax-burdened, groaning countries, and how necessary a measure it was, in the thought necessary to increase the munitions of war.

Exactly what happened at Sigi appears still to be doubtful. The earlier stories of a boat drill and a picnic are now both discredited. The correspondent of the New York Recorder gives the following information: "The British Government, in Constantinople despatch says that an officer sent expressly by the Sultan has returned from Mitylene, and he brings the report that there is no sign of British occupation. The inhabitants say, however, that a British force landed on the island and remained there two days, holding intercourse with the natives. The only other facts do not indicate that there was a picnic or a drill party, as stated, but that the British landed there for the purpose of examining the surroundings with the view of possible operations in the future. Another despatch states that the British squadron in the Levant, Admiral Lord Kerr commanding, has left the island. The only other fact is that a British ship was occupied in extensive submarine mining operations of Sigi last week, and engaged in several night attacks with torpedoes.

A heavy rain fell on the 11th and 12th insts., swelling the mountain torrents that poured into the Amarant, the city being destroyed by four stone bridges, and twenty mills, besides an enormous number of houses. Wreckage and corpses were carried 40 miles. The Mayor of Consuegra puts the fatality there at 3000. In some places limbs have been found separated from bodies. The officials have telegraphed for lime to prevent an outbreak of disease.

A hurricane on the 20th inst. has added to the damage done by the recent floods to the unfortunate town of Consuegra. Many of the houses previously undermined or otherwise weakened by the floods collapsed beneath the force of the wind.

A further feeling of gloom has been caused throughout Spain by the announcement that a severe epidemic of influenza has broken out at Badajoz, capital of the province of that name. There are already over 2000 severe cases of that disease in the city mentioned, and it is feared that the epidemic will spread over Spain.

An imperial decree is published modifying the passport regulations. It provides that after September passports for entering Alsace-Lorraine will be required only from military men on active service, ex-officers and pupils of foreign military schools, and men who have been in military service during the present military service. A "viza" will be permitted in these cases and will be granted gratis. Finally, it is ordered

Ex-President Balmaceda, of Chili, has committed suicide.

That foreigners staying in the Reichsland beyond 2 hours must notify the police of their presence under penalty of expulsion.

The Russian Minister to Persia has been instructed to arrange a trade treaty between Russia and Persia.

The object is to bring about the exclusion of Persian-marked English goods, 1,000,000 roubles' worth of cotton textures so marked having crossed the Persian frontier in 1890.

Official reports show that the harvests have utterly failed in 13 Russian provinces, and that the harvest partially failed in eight other provinces of the Russian Empire.

The distress in the Volga provinces is intense. Poorly-dressed women and children wander about almost utterly exhausted, shrieking for food in the market places. The Governor of Saratov, especially remark that children are the worst factor in such a crisis as this. All existing charities and Red Cross Societies are doing their best.

Russian corn merchants on the frontier are despondent over the idea that the German trade will find fresh channels and never return to Russia.

Letters received here from Juddah, dated Eighth Month 24th, state that the death rate from cholera among the pilgrims to Mecca was unprecedented in the history of the city. The number of pilgrims who died at that time estimated that 11,000 pilgrims had died during the season. At the date the letters referred to were sent all signs of the epidemic had disappeared.

The French Government has instructed the French Minister at Santiago to recognize the Provisions Government of Chile.

The Italian Government has recognized the Junta as the established Government in Chili.

RECEIPTS.

Received from Mercy H. Jones, Phila., \$2, vol. 65; from L. Caroline Ash, Pa., \$2, vol. 65; from Henry Frank, Phila., \$2, vol. 65; from Joseph Warren Jones and Edward C. Jones, Pa., \$2 each, vol. 65; from Thomas E. Smith, Agent, Ia., \$7, being \$2 each for Edward G. Vail and Edward Edgerton, vol. 65; for John Q. Spencer, to No. 17, vol. 66, and \$1 for Rutliff Edmundson, to No. 52, vol. 64; from Jesse Ness, Iowa, \$1, being \$2 each for Wilson T. Sidwell and Thomas Leech, vol. 65; from Elma French, O., \$2, vol. 65; for Francis D. Hall, Ia., \$2, to No. 14, vol. 66; from Mary Hasket, O., \$2, vol. 65; from Hannah Mary S. Taylor, Pa., \$2, vol. 65; from William H. Haines, Phila., \$2, vol. 65; from Thomas S. Pike, N. J., \$2, vol. 65; from Elhanan Zook, Pa., \$2, vol. 65; from Walter Griscow, W. Phila., \$2, vol. 65; from Levi B. Stokes, Gt. N., \$2, vol. 65; from Henry B. Leeds, Agent, N. J., \$4, being \$2 each for Walter E. Vail and Walter L. Moore, vol. 65; from William A. Faulkner, Ill., \$2, vol. 65; from Samuel A. Bacon, N. J., \$2, vol. 65; from Archibald Crosbie, Agent, Ia., \$20, being \$2 each for Lorenzo Rockwell, Hal E. Rockwell, Franklin Rockwell, Harvey Rockwell, Dan A. J. Peckham, Ole P. Tjoesen, Christian R. West Archibald Henderson, Christian Thomson, and Sever Taylor, vol. 65; from James R. Cooper, Pa., \$2, vol. 65; and for D. Thompson Mitchell, Del., \$2, vol. 65; from W. J. Blackman, N. D., \$2, vol. 65; from W. J. Blackman, N. D., \$2, vol. 65.

On 7th Remittances received after 4 o'clock P. M. on Third day will not appear in the Receipts until the following week.

NOTICES.

WESTWON BOARDING SCHOOL.—The stage meets trains leaving Phila. (Broad St. Station) 8:18, 10:00 A. M., 3:52 and 5:50 P. M. It will meet other train when ordered.

ZEBEDEE HAINES, *Sup't*, Westwton, Penna.

DIED, at Spring Lake Beach, N. J., on the 16th of Eighth Month, 1891, PHILIP P. DUNN, in the 67th year of his age, a beloved member and Organizer of the Elmer-Trenton Preparative and Chesterfield Monthly Meeting of Friends, New Jersey. It is a faithful saying: "For if we be dead with Him, we shall also live with Him."

At Sixteenth Month 26th, 1891, at the residence of her son-in-law, William Wright, Conshohocken, Pa. MARY J. CRESSON, wife of the late James Cresson, in the 72nd year of her age, a member of Gwynedd Monthly Meeting of Friends.

WILLIAM H. FILES' SONS, PRINTERS,
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THE FRIEND.

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For "THE FRIEND,"

elections from the Journal of William Evans.

(Continued from page 66.)

1837.—“In our Quarterly Meeting, the importance of having our dependence individually placed on the Lord Jesus Christ, and not on one another, was enforced. Many were concluding that but little was doing by the Society; and one reason is, that we may be looking man, instead of waiting on the Lord, to show Him to be in the midst, apportioning to very one his several duty and work in the Church. He is represented in the Scriptures as a jealous God; jealous of his honor and glory; which He will not give to another, nor his praise to graven images. It is, therefore, no marvel that gifts are not dispensed as they have been, while we are looking up to man and honoring him, instead of the Lord of life and glory. Were we all gathered to the place of true waiting, incense, kindled by fire from heaven, upon the altar of the heart, would ascend, and He would condescend to smell a pleasant savor in our assemblies. Gifts, we might hope, would be bestowed, and babes in Christ be engaged to spend forth his praise; and thus an army would be raised to display the banner of the Prince of Peace. It was thought to be a solid, comfortable meeting.”

Of Concord Quarterly Meeting he writes:—“Towards the period for entering on the business, it appeared right to hold forth the injunction of the Apostle, ‘Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but yet made himself of no reputation, and took upon Him the form of a servant, &c. Submission to his humbling over, and a willingness to become of no reputation amongst men, that we might be prepared for his use, and experience preservation, were tenderly enforced. Those who were enduring these refining processes, were encouraged to old fast the faith and patience of the saints; and in due time they would witness Him to return to them, with healing in his wings, and receive renewed ability to engage in his work. He wounds to heal, and kills but to make alive gain. The dear young people were affectionately and earnestly invited to take the yoke of

Christ upon them; and, forsaking those things which prevented their entrance into the path which He casts up, which the vulture’s eye hath not seen, nor the lion’s whelp trodden in; to come and join themselves to those, who, above all things, were desirous of loving and serving Him. My beloved wife closed the meeting, with fervent prayer for the various states which had been spoken to. In the second meeting, David Cope was earnestly engaged to stir up the young men to a faithful, diligent discharge of the duty of public worship, and the attendance of all our religious meetings.”

“In conversation, last evening, with my beloved father, he said, that in the course of his experience, he had remarked, that those Friends who had manifested a disposition to palliate the offences of those who had broken the discipline, generally lost ground in a religious sense; and those whom they were disposed to screen, rarely came to anything in the Church; and when such fell away, they were more severe against the unfaithful ones, than against those, who, in the uprightness of their hearts, could not compromise the cause of Truth, but stood steadfast in its support, against wrong things. He was not in favor of a rigid administration of the discipline; but he believed that where it was kept to, in a disposition to restore, and when that failed to produce the effect, to keep to the judgment of Truth; it would always be found in the end, best for the meeting and for the offender.”

1838.—At “Westtown School we had a very tendering time in the meeting, in the forenoon. The danger of losing our first love, and relying upon what we have known in time past, without experiencing the renewed baptism of the Holy Spirit, was held up to view. In this condition we may be deceived respecting ourselves, and suppose that we are in a better state than we really are. Watchfulness upon prayer, and the disposition to desire those proving dispensations, wherein we experience a being baptized into the likeness of Christ’s death and suffering, were recommended; that thus we might, from season to season, be raised up into newness of life; and be qualified from experience, to testify to the Truth; and not merely because we have read or heard of it, through others. Sarah Emilen knelt, returning thanks for the present favor, and praying that messengers might be sent forth to roll the stone from the well’s mouth, as it had been done that day; that so the flocks might be watered; that the word preached might sink deep into the hearts of some present, who were ashamed to confess their Lord before men; and that their eyes might be anointed to see, and to discriminate between the chaff and the wheat; the alloy and the precious gold and silver. It was a season of renewing our strength and confidence in the mercy and goodness of the unslumbering Shepherd of Israel; for which we desired, in reverence and humility, to return thanks to his great and worthy name.”

“My wife and myself attended Frankford

Monthly Meeting, held at Germantown. It was a day of Divine favor; the blessed Head of the Church qualifying us both, to preach the Gospel to the weary and tried amongst them, and to the younger members: inviting them, under the influence of heavenly love, to obey the discoveries of the light of Christ, and taking his yoke upon their necks, to follow Him whithersoever He leads.

“From the state of many meetings, there is reason to fear a declension from the life and power of religion amongst us is taking place. Death is removing the older members, and comparatively few of the younger, appear to be coming forth in dedication to the work of the Lord. Unless the Head of the Church turns his hand upon sons and daughters, and raises up a band of faithful laborers, clothing them with zeal as with a garment, for his cause and honor’s sake, there is reason to fear, that in some places, the Society may become a desolation. Such a picture is truly mournful; but what can we expect, when so little fruit has been produced, after so many gifts and favors have been conferred upon us.

“The ministry of the Gospel is a mystery to those who are unacquainted with the teachings and movings of the Spirit of Christ in the heart. I have many times been instructed by the gradual unfolding of matter, designed to be communicated in a religious assembly. If we are not preserved in patience, it is possible to miss the particular point which is designed to be held up to view, or to give a wrong construction to the portion of Scripture brought before the mind. He who has the work in his own hand, and sees the wants of the people, can alone prepare the creature for his service, and that which He intends for them to do. There is at the present time much unsettlement among many of the members of our Society. They are attracted by wordy, doctrinal discourses, which fill the head, and leave the heart little benefited. An aversion is produced to a spiritual, practical ministry, which lays open the negligence and unfaithfulness of the professors, and insists on the indispensable necessity of self-denial, and a steadfast following of Christ in the way of the cross. Many appear to want a religion without a cross; and to be ranked among the followers of Christ, without yielding to the baptisms and humiliations which He introduces the obedient soul into. But this desire is vain; and all that such may hear will avail nothing, unless they are brought to Christ; and in the submissiveness of little children, take his yoke upon them, and follow the leadings and discoveries of his Divine and saving light in the secret of the heart.”

1839.—“My dear and honored father had been in a declining state of health for several months, and on Fourth-day, the 30th of Second Month, had a severe chill. Though he came down stairs on the following morning, he found himself too much prostrated in strength to remain, and accordingly returned to his bed; which he left but little until removed by death.

It being proposed to call in a consulting physician, he declined, saying, that at his time of life it was not probable he could continue here long, and he was entirely satisfied with what his son, the attending physician, might do for him. He daily grew weaker, until he departed, on Sixth-day morning, the 8th, a little after eight o'clock. He was nursed by his children, who watched him with much solicitude. One morning, when asked how he was, he replied, "very quiet—very quiet, but very weak." I remarked, it was a trial to have those removed, at this time, who have long stood for the defence of the Truth. He rejoined, "I have felt a great deal on that account, a great deal. I am satisfied there is a spirit at work which would lay waste the ancient profession and doctrines of our Society, and draw Friends away from the spirituality of that which they have once known; and many are caught with it."

"During the first three days of his confinement, his mind appeared to be under exercise, and though, as was usual with him, he said little of his own exercises, I believe he was introduced into a very humbling view of himself, and made deeply sensible of the frailties which pertain to man; and that it is only through Divine mercy, after we have done the will of God, that we are accepted at last. He became settled in a holy confidence; being gathered and centered to the sure foundation, Christ Jesus, the hope of the saints' glory. He endured with patience the infirmities produced by advanced age and disease; alluded with much serenity to his approaching close; and the peacefulness and heavenly settlement which were felt, gave evidence that his eye was firmly fixed on the eternal recompense, laid up in store for those who follow the Lamb of God, whithersoever He leadeth. He retained the use of his faculties to the last, and expired without any struggle, or the change of a feature. To his children it was a solemn and affecting event; and to the Society, in which he has long stood as a faithful watchman, his removal will be felt as leaving a blank that cannot soon be filled. He was favored with a clear, sound and discerning mind; and soon detecting the specious appearances of the enemy, he raised his voice with unwavering firmness against them; and though he often incurred the censure of the superficial professor, and of those who sought the honor of men, yet he kept his ground, and very generally proved that his judgment was correct. He was faithful in waiting for the arising of the power of Truth in our religious assemblies, both for worship and discipline. It was his delight and life to feel it, both in himself and in the service of others; and when he was sensible of it, it was his authority for his own movements, and satisfied him respecting others, however simple and unlearned they might be. The internment took place on Second-day morning, the 11th, and the solemnity which prevailed in the house and over the company, there and at the ground, was very remarkable; it was in character with his love of silence and his deep inward waiting, rather than the expression of many words.
(To be continued.)

TWO VICTORIES.

A hero came from battle, where the slain Lay piled in bloody heaps upon the plain; And all the people sang the hero's praise, And crowned him with the victor's honored bays.

A simple child had fought hard against a sin, And won a mighty victory within; No one rehearsed his praise, or sang his fame, But heaven's recording angel wrote his name.

William Caton.

(Continued from page 68.)

Early in 1659, he attended a meeting of ministers from various parts of the kingdom, held at the Bull and Mouth Meeting-house in London, which he describes as being "very large and exceedingly precious." In the latter part of the day a meeting was held at Horselydown, where a great concourse seemed much impressed with the truths they heard. William Caton writes: "Great was our rejoicing and comfort which we had in the work and service of the Lord, in which we were abundantly refreshed together. And in that great assembly did our souls, even with one accord, praise and magnify the God of our salvation."

A visit to Holland in the same year, with its perilous return voyage, was soon followed by one to Scotland. He set out on the latter expedition from Swarthmoor, and after his friends and himself had, as they thought, fully taken leave of each other, they felt that they could not yet part, and several hours were spent in waiting on the Lord, and in pouring out their souls in prayer. Whilst in Scotland he endeavored to obtain an interview with General Monk, but, being unable to do so, he wrote an address to him and his army.

The following winter, a meeting which he attended, at Warrington, was broken up by some rough soldiers, who violently forced the worshippers out of the town; but they re-assembled on the road-side, and had, we find, "a sweet and precious meeting." Before long the soldiers again interrupted them, and whilst William Caton was preaching, seized him and, to the great distress of his friends, beat him with their muskets and spears; then, having given vent to their fury, they allowed him to return to the meeting, where, he says, "The Lord's power and presence did exceedingly appear amongst us; for, as our suffering at that time was greater than ordinary, even so was our refreshment in the Lord." About this time he records the death of his "dear mother," whilst he was paying her a visit.

When in London, in 1660, he alludes in a letter to full and peaceable meetings; and, after stating that the common topic of conversation was the expected coming of the king, he adds, "But blessed be the Lord forever, in whose power we can testify that our King is come, who reigns in power and great glory." Nor can we wonder at these words from one who drew the strength and joy of his life from the knowledge that his citizenship was in heaven; who could unite with the sentiment of that good man who said, "When I die I shall change my place, but not my company!" Redeemed by the precious blood of Christ, to Him William Caton freely dedicated his life, and the Lord, who loveth a cheerful giver, suffered not his faith to fail—to whatever extent it might be tried. "I have often observed," he says, "that, by how much the more I felt the weight of the service of the meeting before I went into it, by so much the more was my service in it, and my reward accordingly. Blessed and magnified be the name of the Lord for ever!"

Before sailing for Holland, in the latter part of the year, he writes from Dover to George Fox. After mentioning the death of a Friend,

"* Have you a glimpse of Christ, now that you are dying?" was the question asked of an old Scottish saint, who, raising himself, made the emphatic reply, "Pl have none of your glimpses now that I am dying, since that I have had a full look at Christ these forty years gone!"

of Staplehurst—probably a minister—who, he thought, would be greatly missed in that neighborhood, he adds, "I believe there will now be more necessity for Friends visiting them pretty often than there was before; I desire that thou wouldst be mindful of them. * * * Dear! beloved of my soul," he writes, "let thy prayer be for me, that I may be kept in the power, life and wisdom of our God, to his praise and to thy comfort and consolation of the brethren, with whom I can rest in the Lord, even in the heat of the day; glory be to the Lord forever." And, during the voyage, we find that he was "exceedingly filled with the Lord's love, and with the power of his might." One of his fellow-passengers, a Roman Catholic, notwithstanding William Caton's habitually courteous manners, openly avowed his hatred of him and his religion; but before they parted there was a complete change in his behavior. Well did George Fox say, "Love, patience, and wisdom will wear out all which is not of God."

In a letter of sympathy written from Amsterdam, to English Friends, William Caton remarks that he believes those amongst them who were not yet cast into prison, were in greater danger from persecution than were their brethren resident in the city, where it was said that fifty men had conspired to break up their meeting, and pull down the meeting-house. I was about this time that he published a volume with the lengthy title, "An Abridgement or Compendious Commemoration of the Remarkable Chronologies which are contained in that celebrated Ecclesiastical History of Eusebius," &c.

In 1661, William Caton visited Germany with William Apes; at Heidelberg they had interviews with the prince, and laid before him the sufferings of the Friends in his dominions on account of their conscientious objection to the payment of tithes: he gave them a courteous reception, and tithes were then due with him. When next at Heidelberg, William Caton had the unexpected pleasure of meeting with his friend John Stubbs, who, with another Friend, was on the homeward route from Egypt. When the prince heard they were at William Caton's lodgings, he sent his secretary to ask them to come to the Castle to see him; where, in the presence of his nobles, he conversed very freely with them about their mission, &c.; and, after what William Caton calls "a very gallant opportunity," he took an affectionate leave of them.

The enjoyment of William Caton in the city of his brethren, was soon shadowed by tidings from Amsterdam of the death of a beloved friend of his, Niesie Dirix, a faithful laborer for her Lord, in her native land; his sorrow was excessive, until he was comforted by the conviction that her mantle would fall on his sister Anneken and some others. On his return to Holland, some months later, he made proposals of marriage to Anneken Dirix. Warm and enthusiastic as his disposition was, he took extreme care to act rightly in this matter. He wished her first to consider whether she "felt something in it as from the Lord," and asked for no reply until she had deliberately weighed three things:—First, the difference in their outward circumstances and how little he had to offer her; secondly, the liberty—more to him than the treasures of Egypt—which he should still need, to travel in the service of the Lord; and, thirdly, the possibility that their union might be disapproved of by magistrates, by her relatives or others, and might thus bring trouble upon her. Her reply was to the following effect:—As to the first, it was not means that

he looked to, but virtue. As to the second, when the Lord needed him for any service, she should not be the woman that would hinder him. As to the last, if they "were perfectly clear of the thing before the Lord, she hoped to bear what people without should say, for that would be one of the least crosses!" Still they did not think it right for a time to bind themselves by promise. William Caton thus describes his own feelings during an interview which they had after several months had elapsed: "Waiting awhile exceeding steadfastly in the sight of the Lord, the life began to arise, and the Word of the Lord testified unto me thus, saying, 'She is the gift of the Lord to thee.' Then was my heart also broken, and in the fullness of love and unity in the everlasting covenant, did I receive her as the Lord's gift unto me."

About three months after his marriage, he embarked for England. Whilst in London he received much spiritual refreshment from a visit to Edward Burrough (of whom there is a sketch in this series), then a prisoner in Newgate, where he died a week or two later. Their separation was not a long one: each was early called to the ministry; each accomplished the labor of a long lifetime in ten or a dozen years. Like their Divine Master, "clad with zeal as a cloak," though faithful they wrought righteousness, obtained promises, * * * out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens." On his next visit to England—for his home was now in Holland—William Caton was accompanied by his wife, who greatly longed to become acquainted with the Friends there, of whom she had no doubt often heard; and with a similar desire, one other Dutch member of the Society sailed with them.

The London Friends rejoiced, William Caton says, "to see people of another nation, and of a strange language, brought into the same living Truth in which they were established, and to bear the same injury which they bore—and to be comprehended in the same Love." At a General Meeting at Kingston, he acted as interpreter for one of his Dutch sisters. His wife and the other Friends from Holland had returned some time before his mission was accomplished; but in the autumn of 1663, he also set sail. When about ten leagues off Yarmouth, William Caton, who felt sure that a storm was at hand, unavailingly urged the captain to put back. That night a tempest overtook them, and its height the helm became useless, and, as the vessel was also very leaky, she was in extreme peril; the sailors, wet to the skin and utterly wearied by toiling at the pumps and with her sails, were almost ready to despair. William Caton, who had been aiding them in their arduous work, now wrestled in prayer for their deliverance, if in accordance with God's will:—"though, as for my part," he says, whilst with deep gratitude recording their remarkable preservation, "I found myself exceeding freely given up to bequeath my soul into his bosom of everlasting love, and my body to be buried in that rest deep."

But soon storms of a different character had to be encountered. Whilst waiting at Yarmouth or a change in the wind, he attended the meeting there, and, in company with seven other Friends, also strangers, was carried before the magistrates of the town. Because they declined to take the oath of allegiance, they were committed to the common jail, where they were confined for more than six months; when it was ordered to William Caton, he said that he had

never uttered an oath but once, in his boyhood, and having then incurred the displeasure of the Almighty, he dared not swear again. So fully had the magistrates anticipated this steadfast adherence of the Friends to their conscientious convictions, that they made out their mittimus before putting them to the test.

In a letter, written a few days later, William Caton alludes to the cruelty of their oppressors, which sometimes made it no easy matter to obtain their bread and water; but says that the only wonder was that he had not earlier found himself in bonds, "unto which," he adds, "I have long been freely given up in the will of God, where my soul is in peace with the Lord." And again, he writes of how, "one day, in prison, with the Lord, was better than a thousand elsewhere, without the enjoyment of his presence, in whose love his soul solaced itself night and day." Some friends of the prisoners, thinking to beguile the long hours of their confinement, wished to give them a spinning-wheel, but were not allowed to do so.

In was in the early part of 1664, that the Friends were liberated, after meeting with kind consideration from the judge who presided over the sessions, and from a justice of the peace. Five of William Caton's fellow-sufferers belonged to a vessel which had come to Yarmouth for herrings, and as, during this period, she was seized by the Turks, their English captivity was the means of saving them from Asiatic slavery.

In the following winter, William Caton wrote an epistle from Rotterdam, to his friends in England. After referring to his powerlessness to express the fervency of his love, and of his prayerful longings for them, he adds, "Yet herein I can satisfy myself, in that we come to read and feel one another in that which is immortal." He says that, although his heart is often saddened by the many hindrances to the extension of the Redeemer's kingdom in Holland, he is supported by the "wonted goodness and tender mercy of the Most High, still perfectly continued to him." William Caton died in the latter part of the following year, at the age of nine-and-twenty. His wife did not long survive him.

It has been remarked, that "No truth or goodness realized by man ever dies, or can die;" and surely such a life, though lived two centuries ago, has not ceased to convey a lesson. As we look around us, we find no warrant for believing, that the world no longer needs to be reminded of that cross to which every helpless soul may cling, and of such truths as Christ's Headship of his Church, the spirituality of the Gospel dispensation, and the reality of the teaching and guidance of the Holy Spirit.

The fields are white unto harvest still; still the Lord of the harvest has need of laborers; of laborers who, with the knowledge that they are bought with a price, and that "voluntary obedience is liberty," completely yield themselves to Him to be trained for, and directed in, any service which He sees meet to assign to them, be it of what kind it may, for "all service is not work, and all work is not service; endeavoring to consecrate to Him, as occasion may arise, every talent, whether natural or acquired,

"Ever by a mighty hope,
Pressing on and bearing up."

"Do not," it has been said, "let Satan have all the benefit of ambition in his kingdom."—*Excellior* is no unworthy device for the banner of Christian warriors, who are learning that they

are nothing—Christ is all.* "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear." He can "restore judges as at the first, and counsellors as at the beginning," and may no believer on our part hinder the performance of "mighty works" on his.

FOR "THE FRIEND."

The Falls of French Creek.

On the 11th of Ninth Month, the writer accompanied a friend on a visit to this romantic spot, interesting from the wildness of the scenery and from the stone quarries and mines of iron found in its vicinity.

Our starting point was West Chester, in Chester County, Pa. We left about 7 A.M., on the hack which carries the mail to a station of the railroad running from Wilmington to Reading. This railroad during much of its course follows up the Brandywine. It crosses the great valley at Coatesville, running at that point under the Pennsylvania Railroad. It is an interesting fact that both the East and West branches of the Brandywine, where they cross the valley have cut for themselves deep ravines through the rocky ridges which border the valley on both sides, and thus make their way in a south-easterly direction to the Delaware River, without being tempted to follow the apparently easier course along the valley already excavated to the Schuylkill; a phenomenon which can be accounted for by supposing that at the time when this course was taken by the stream, the floor of the valley must have been more elevated than the hills adjoining it.

The confinement to a railroad car gives but little opportunity to the traveller to examine the various geological formations which he traverses; so we could see but little of the limestone that underlies the valley at Coatesville, or of the white sandstone (belonging to the Potsdam formation) which is the rock of the North Valley Hill.

The west branch of the Brandywine drains the country on the southerly side of the Welsh Mountain. Our road followed its windings for many miles, gradually ascending till it approached the Welsh Mountain, when it left the creek and took a direction more to the right and bending around the eastern end of that range, again bore more to the north. We left the train at Springfield, just opposite the east end of the mountain, and one of the most elevated points on the line, being 645 feet above tide-water. It is on the divide between the valleys of the Delaware and Susquehanna, for in its vicinity are the head-waters of the French Creek, which flows easterly into the Schuylkill and through it into the Delaware; and of the Conestoga, which flows westwardly into the Susquehanna River. The Welsh Mountain rock is a species of quartz, popularly but erroneously called flint, or sandstone, and like the North Valley Hill is classed by geologists as a *Potsdam* sandstone.

There is a railroad connection between Springfield and the Falls of French Creek, but the time of the running of the trains was so unsatisfactory, that we engaged a man to drive us

* "So long," writes the author of *The Patience of Hope*, "as we are resting on anything within ourselves, —be it even in a work of grace—there remains, at least to honest hearts, a ground for continual restlessness and continual disappointment. To know that we have nothing, are nothing, out of Christ, is to know the truth which makes us free."

over about six miles. He proved to be an agreeable and intelligent man, who not only conveyed us to and from our destination, but gave us much interesting information. The road commanded many beautiful and extended views, including several ranges of hills. The soil on these is not very fertile, and they were formerly principally owned by the different iron furnaces, which obtained from them a supply of charcoal. Tracts of thousands of acres were held for this purpose. As the wood was cut off, the land was allowed to grow up again with timber. A properly equipped furnace in the olden time was one that had enough woodland attached to it to furnish a permanent supply of charcoal for fuel. The development of coal mining and of railroad construction, has made a great change in the iron industry of this section of country. During the day we passed the locations of several furnaces which have been allowed to go to decay, and the industry transferred to points on a railroad, where team hauling could be dispensed with and coal procured by rail. Owing to the early discovery of iron ore and the abundance of wood, the manufacture of iron has long been an important industry in parts of Chester County. It dates back to 1716.

While we were waiting for our horse and driver, we visited a large pile of boulders, called in the neighborhood "Blue Rocks," near the village of Springfield. They covered about five acres of ground, and appeared from the structure of the grain to be a trap, identical with the so-called granite of the falls of French Creek. The road we travelled went directly over or through the old Warwick iron mine, which had been worked for more than 120 years and had yielded an immense supply of ore. The ore does not seem to be a regular vein, but lies in a bed or deposit varying in thickness from seventeen feet downward, and comparatively near the surface. Several acres of ground had been dug over, and the debris furrowed by the rains presented a desolate appearance, such as may be supposed to characterize the *Bad Lands* of Nebraska. But little work is going on here at the time. Two or three persons were gathering up portions that had been left by former workers. They described the ore as a magnetic oxide of iron. The Geological Survey says it is intermediate between magnetic oxide and the true hematite.

This bed of ore lies on the southern edge of the red sandstone formation, where it borders on the gneiss rock of that section of country. It is supposed to have been derived from the decomposition of a former rock of slate containing iron.

The red sandstone, which occupies the northern and northeastern parts of Chester County, is evidently of more recent age than the gneiss of Potsdam sandstone, and limestone formations, which lie to the south of it; for it has been spread over them in the state of mud or sand. The area now covered by it was at one time an estuary or arm of the sea, either laid below the general level when the older strata had been elevated and folded into the mountains of the Appalachian and Alleghany ranges; or subsequently depressed in one of those changes of surface which have so often occurred on the earth. In the lapse of ages, many thousands of feet of gravel, sand and mud, derived from the decomposition of the neighboring gneiss country filled up these depressions from the Philadelphia gneiss hills across to the Reading hills.

On our ride across country, after passing the Warwick iron mine, we came on a region of trap,

large stones of which were built up into roadside walls. It was readily distinguished by the brown color of the weathered portions of the rock, and by the even sides and regularly angular outline of the blocks. The internal color, before being traped by exposure to the air, is a dark green. Trap is an igneous rock poured up in a state of fusion into cracks which go down to great depths to some profounder reservoirs of lava now extinct, but probably similar to that which at the present time underlies the western part of the United States, feeding active volcanoes and geysers, and producing earthquakes and fractures of the crust of the earth. Dykes of trap are very frequent in the red sandstone country—why, is perhaps not very satisfactorily explained.

The Falls of French Creek are a series of rapids, where the water makes its descent to a lower level through a narrow valley or ravine filled with enormous blocks of stone, left bare by the washing away of the earth and tumbled down from the steep hills adjoining. It is a romantic spot. On both hillsides men are busily employed in quarrying the stone—called granite—although really trap, much of which is broken up into Belgian blocks for street paving.

In the immediate neighborhood is a valuable vein of magnetic iron ore, occupying a fissure or crack in the gneiss(?) rock of the region—which we were told varied from thirty-five to seventy feet in width, although this measurement may have been taken horizontally across, which would give an over estimate of the vein, because the fissure inclines many degrees from a perpendicular. Like all the mineral veins, the fissure, however formed, has been filled up with metallic and mineral matter by infiltration or in some other way. The mineral accompanying the iron ore is principally carbonate of lime crystallized in beautiful rhombs; many of them quite translucent and almost as perfect as specimens of Iceland spar. Some of the pieces of *Calcite* (the crystallized carbonate of lime) are studded with the brilliant crystals of sulphuret of iron—iron pyrites. The presence of a small portion of copper is also indicated in many of the specimens by the bright colors which it gives.

The demand for these minerals as cabinet specimens, has led the miners to lay aside the most beautiful ones, which they sell for a small sum to visitors; but I know of no veins where the dump heap furnishes such an abundant supply of valuable and attractive specimens to the mineralogist.

This vein has been followed down to the depth of about 400 feet, and it is in contemplation now to sink a shaft sixty feet deeper so as to obtain an additional supply of ore. How deep the fissure extends, and when the iron will cease to be found in paying quantities, are questions as yet undetermined.

We returned to our homes heavily laden with minerals, and feeling that we had added considerably to our stores of information. J. W.

CONCERT.—Taking ourselves at our own valuation—generally about fifty per cent. above the fair worth. Empty minds are the most apt to soar above their proper sphere, like paper kites which are kept aloft by their own lightness; while those that are better stored are prone to humility, like heavily-laden vessels, of which we see the less, the more richly and deeply they are freighted. The corn bends itself downward when its ears are filled, but when the heads of the conceited are filled with self-adulation, they only lift them up the higher.

GOD KNOWETH BEST.

Some time, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have
spurned—

The things o'er which we grieved with lashes wet
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall we see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because his wisdom to the end could see.

And even as prudent parents disallow
Too much of sweet to crumble into bread,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure we want not of our wine or bread,
Pours out this potion for our lips to drink.

And if some friend we love is lying low,
Where human kisses cannot reach his face,
O, do not blame his loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that sometimes the sabbal puff of death
Conceals the fairest boon his love can send.

If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where we tread free, with sandals loose, may rest,
Then we shall clearly know and understand,
I think, that we will say, "God knew the best!"

—Saturday Globe

FOR "THE FRIEND."

North Carolina Yearly Meeting

Convened at the appointed time this year, at High Point. The attendance was good, with a larger number than usual of men and women Friends, with minutes from Yearly Meetings on this Continent. Epistles were received from most of the Meetings with which we correspond. It was up-hill work preparing replies; conveying information as to what had been doing amongst us during the past year is not all; and the ability rightly to distinguish what the Spirit saith unto the Churches, and then faithfully to impart it, is a high attainment.

The answers to the Queries disclosed a very low state of things in the attendance of meetings for worship and discipline; and, in the statistical report, I think one-third to one-fourth of the members were returned as in the practice of coming to meeting.

The report from Guilford College was very interesting; \$9,000 is still lacking to complete the endowment fund of \$50,000.

The experiment of building cottages for the use of poor girls to avail of the teaching at the college, has been successful, and about 30 girls enjoyed these advantages during the past year. With commendable liberality, \$600 was raised in the face of the meeting, to be applied to this use during the ensuing year.

About the time appointed for commencing meetings for Discipline, we sometimes heard singing from the gallery. I think at such a time, all ought to be gathered into stillness before the Lord, craving his Divine help to conduct the business to the honor of Truth. Now, as to the devotional meetings held during the

Yearly Meeting, there was frequent singing by many, and it was encouraged by Friends from other Yearly Meetings; and as there are hymn-books for the First-day school, these Friends were told to bring their hymn-books; and one Friend, who told us he had gone to Moody's meetings, to learn his methods, told us that he did not object if unsanctified persons joined in the singing: as if acceptable worship, in Spirit and in Truth, could be performed in any such a way. This would lead us back to the objectionable practice in some churches, of employing those who had good voices and musical ability, but who were irreligious, to lead in their choirs.

We heard much in favor of the support and pay of ministers and pastors; but this was only to be expected, if it was true that some of the prominent speakers were pastors, who received pay (though it may be little), as one told us that John H. Douglas could have had \$5,000 per annum from another body. This man told us that he had offered \$10.00 to any one who would find in the Bible a text to support stillness before the Lord, or to prove silent waiting. Had time and opportunity offered, some of us might have replied, but we dare not accept the money or recognize any such way. It is very objectionable to want to obtain another's money without giving honest value or labor in exchange. "Thy money perish with thee," was an apostle's reply to one formerly. This Friend also told us, that we should be always ready to pray, preach, &c., on assembling for Divine worship; insisted on the body resurrection; condemned the doctrine of inner Light, and put the Bible above the Spirit;—repeated many stories of how he had acted towards elders during his career; and when his wife was not willing that he should leave her without fuel, &c., and snow one foot on the ground, he forced himself away! Oh! how different from the meekness and gentleness of Christ! He occupied much time in the Meeting for Ministry and Oversight, telling us about his being accused of various crimes, including horse-stealing. A mournful exhibit for a select body.

In the meetings for devotion, held in the evenings, there was little of stillness; with the Bible in hand, conspicuous in all our meetings, texts were read and explanations given; then the pastor would propound some question, and ask all to whom it applied, to rise;—supplementing with other questions;—and when sufficiently worked up, they would be asked to come forward and kneel, or kneel where they were, and we would hear frequent ejaculations from him, and he would go down amongst the people and kneel, and still continue from time to time to respond. Some of these meetings held late. I heard that one continued until near midnight, after several prominent Friends had knelt and joined in. It is with pain I try to pen a truthful record of the proceedings; but I cannot convey the pointed way in which some of the practices of our forefathers were berated; and although considerable was said about purity of life and conversation, and encouragement given to confess Christ; yet to take it all in all, as it was, the unbiased hearer could hardly fail to perceive that the true principles of Christianity as professed by the Society of Friends, were not brought out and enforced by the members of the Society in North Carolina, as a body. Some sterling protests were heard from time to time during its sittings, against wrong things. Much more might be said; but I forbear.

A. FISHER.

NORTH CAROLINA, Sixth Month 9th, 1891.

The Eastern Shore of Chesapeake Bay.

(Continued from page 65.)

In those primitive days much of the tobacco was conveyed to tide-water to meet the vessels by *rolling* the hogsheads, often a distance of fifteen or twenty miles. There are still many roads in Maryland which bear the title of rolling roads. The hogsheads were rigged with a tongue and axle.

At one of the meetings which we attended (Ceel, in Kent County), a part of the house was built of bricks imported from England. Such cases are not uncommon along the southern Atlantic coast. The store goods sent out by the English merchants occupied much less space in the hold of a vessel than the bulky tobacco which formed the return cargo; hence the bricks probably acted as ballast, and were brought out free of charge, or nearly so.

Land was abundant and easily procured; and as a man's wealth was estimated by the amount of tobacco he raised, there naturally sprung up a demand for laborers. This was in part supplied by convicts from Great Britain, who were sentenced to servitude in the colonies, as a substitute for being hung at home, a punishment which the sanguinary laws of that period prescribed for very numerous offences. These convicts were generally transported by private contracts under contract with the government, and sold to planters in the colonies. It is estimated that before the Revolution of 1776, at least 20,000 such convicts were imported into Maryland.

Another numerous class of immigrants were the "redemptioners," persons who desired to emigrate, but not having the necessary means to defray their expenses, bound themselves by contract to serve a certain number of years to pay for their passage. Their condition of servitude was generally mild, and at the expiration of its term, the law required the master to give the redemptioner fifty acres of land, corn to serve him for a year, three suits of apparel, and the needful tools.

By an official statement it appears, that from Midsummer, 1698, to Christmas, 1707, 2,290 Negro slaves were imported into the province, and the census of 1712 gives the whole number of Negroes then in Maryland as 8,330.

Tobacco was more productive and of finer quality on newly cleared lands, than on those which had been longer in cultivation; hence arose the practice of planting the same land fifteen or more years in succession, and when its fertility was exhausted, of turning it out to grow up with pine, sassafras and other woods; and clearing a new tract for cultivation. Much of the pine woods in Maryland to-day is on ground impoverished by tobacco culture.

Cattle and hogs roamed in the woods and found food for themselves, and even horses ran wild and became so numerous as to become a serious nuisance by their incursions into cultivated lands.

Chesapeake Bay was, to the early colonists of Maryland, much more than the railroad is to the present settler in the western wilderness. "Its inlets and estuaries were so numerous and so accommodating that nearly every planter had navigable salt water within a rifle's shot of his front door." The "backwoods" was the unsettled country removed from navigable water.

Also, who was a redemptioner, and spent several years on a plantation near the Patuxent, says that they had no meat but venison nine

months in the year, but that was so abundant that at one time, for a family of seven persons, his master had hanging up the carcasses of four-score deer.

Squirrels were so abundant as to be quite destructive in the corn fields, so that not only was a bounty offered for their scalps, but in 1728 a law was passed fining every taxpayer who neglected to produce each year three squirrel scalps or crows' heads.

In 1772 John and Andrew Elliott, Quakers, whose father, Andrew, emigrated from Devonshire, England, in 1730 and settled in Bucks County, Pennsylvania, having examined on horseback the country between the Patasco and the Blue Ridge, and found it well adapted for the growing of wheat, bought a mill site on the Patasco, and persuaded Charles Carroll of Carrollton, the great lord of the manor thereabout, owning thousands of acres, to grow wheat instead of tobacco, promising that they would erect mills of sufficient capacity to take all of his crop and that of his tenants. Thus, at a stroke, as it were, immense tracts of the choicest land were taken from tobacco culture and devoted to wheat.

During our wanderings through the peninsula we found wheat everywhere, but did not see one patch of tobacco.

The Church of England was made the established Church of Maryland in 1692. But the "establishment" was never popular with the people, who resented the injustice of compelling those of other religious persuasions to support the Episcopal ministers. The character of many of these too was bad, so that there was a more rapid spread of Methodists, Quakers, Presbyterians, etc., than of the Episcopalians.

The first record of a visit to Maryland by Friends was about the close of the year 1657, when Josiah Cole and Thomas Thurston, who had been preaching the Gospel among the Indians in the interior, came into the province. They appear to have labored there for several months, until banished by the authorities. Josiah Cole was an eminent minister, whose declarations, William Penn says, "were like an axe, a hammer or a sword, sharp and piercing, being mostly attended with an eminent appearance of the dreadful power of the Lord." It is no matter of surprise that the zealous labors of these servants of the Lord were followed by many being convinced of the truth of the doctrines they proclaimed. It must be borne in mind also, that at that time the people generally lived in much isolation on their plantations, and that few of them had any opportunity of attending the religious services of any denomination of Christians—so that they were as scattered sheep, waiting to be gathered.

Within a year or two after their first visit to Maryland, Josiah Cole and Thomas Thurston returned thither and continued for a time their labors. Other Friends also came on a similar errand, and there was "considerable conviction." George Rofe, who as a minister visited the American colonies, wrote to George Fox in 1661, that "many settled meetings there are in Maryland and Virginia and New England." He paid a second visit to the province in 1663 and was drowned during a storm in Chesapeake Bay.

When George Fox himself visited Maryland in 1672, he found quite a body of Friends there. He was then making his way northward from the West Indies. John Burnyeat had appointed a general meeting for all Friends in the province, and "it was so ordered by the good

providence of God," says George Fox, "that we landed just time enough to reach that meeting. A very large meeting this was, and held four days; to which, besides Friends, came many other people, divers of whom were of considerable quality in the world's account. After the public meetings were over, the men's and women's meetings [for discipline] began; wherein I opened to Friends the service thereof to their great satisfaction."

After finishing the service that then lay upon his mind, George Fox travelled through the wilderness to the English settlements in East Jersey; and labored in his Master's cause on Long Island and in New England. He returned in safety to Maryland, after encountering many hardships and dangers. At Tredehaven Creek (near Easton) he attended a general meeting for all Maryland Friends. The meeting held five days. The first three days were for public worship, and drew together many people of divers sorts, amongst whom were persons of chief account in the country. It was thought there were sometimes a thousand persons at one of these meetings. "It was," he says, "a very heavenly meeting, wherein the presence of the Lord was gloriously manifested, Friends were sweetly refreshed, the people generally satisfied and many convinced; for the blessed power of the Lord was over all."

James Bowden, in his history of the Society of Friends in America, says, that through the preaching of George Fox "large numbers were added to the Society." The same Divine power seems to have attended his ministry in this country as had been so remarkably manifested in England, where at times almost whole congregations would be convinced and turned to the Light of Christ in their hearts. Bowden adds: "His presence among his fellow-professors in this land was hailed as a blessing of no ordinary kind, and the churches were greatly strengthened by his labors. But it was not from those of his own Society only that George Fox received a welcome in America. Everywhere, governors, magistrates and the authorities, both civil and military, received him with cordiality, paid him marked attention. When we reflect upon the position which George Fox occupied, we need not wonder that this should have been so. The Society of Friends, of which it was understood that he was the founder, though of less than thirty years' standing, and notwithstanding the violent persecution it encountered, had now become both at home and abroad a numerous and increasing body, and included in its ranks men both of wealth and station. Another circumstance which caused the settlers in America to frequent the meetings of George Fox, was the rarity of ministers of any sort amongst them; for, excepting in New England, there were at that period but few ecclesiastics in the land. None had yet settled in Carolina, and in Virginia they were so few that a bounty was offered to allure them; and, scattered as the settlers were along the banks of the rivers and creeks, it was a rare thing for them to hear a sermon of any kind. When, therefore, it was known that George Fox, 'the head of the Quakers in England,' had come amongst them, and was going to have a general meeting, the lonely settlers of both the Eastern and Western shore of Maryland flocked from far and near to hear him."

(To be continued.)

Some Remarks on a Publication Entitled "Quaker Strongholds."

The above work, which it is believed has met with a large circulation (and deservedly so), relates chiefly to the doctrine and practice of the Society of Friends, and the object of the following remarks is to show how the writer's observations are regarded by a member of that body, occupying a stand-point somewhat different to the ordinary, who for many years has been a deeply interested observer of the causes that have been at work within the Society, silently but surely undermining its original foundation, remoulding its internal economy, and resulting in its now so greatly altered exterior. Having at first felt no particular desire to read the book, thinking it might be on a level with the essays on the state of the Society, with suggestions for its reformation, &c., which some Quarterly Meetings are encouraging their members to write, it was an agreeable surprise on perusing it to find that—so far from advocating the "modern" or modified views held by the so-called evangelical or Gurney party—the authoress holds to the Society's ancient and fundamental principle, and not only to the principle, but mainly to the various testimonies arising therefrom, and that contrary to those who control the body at the present day, she owns the "undeniable vigor and ability of Robert Barclay in his famous *Apology*."

On the questions of the Last Supper, Baptism, the Ministry of Women, Oaths, War, Superfluities, &c., she sets forth in clear and unmistakable language her views, which are largely in accord with the original principles of Friends. It is gratifying to have such a witness-bearer; but she guards herself against the supposition that the Society, as a body, accepts and acts up to its principles, and declares that many of the peculiarities of Friends are, to a great extent, abandoned by the present generation. Would that it were the peculiarities only that are rejected! She avers, and that truly, that our "recent history is one of change and reaction;" but as she declares that she has "been occupied throughout with our ideal, not with the degree of our fulfilment, or failure to fulfil it," so we do not find any details of this failure, or any account of the causes which have been at work to produce it. There is, however, no such thing to be found in her book as unlimited confidence in "a judicious adapting of Quakerism to modern tastes, that will revive its power." On the contrary, its revival must be the result "of a fresh recognition and acceptance of the very principles upon which the Society of Friends is built."

Allusion is made to the influence of Joseph John Gurney and his sister, Elizabeth Fry, and the new wave of religious and benevolent activity which arose; and to the influence of Elias Hicks in America some years previously, but in the opposite direction as regards doctrines. Both produced great dissensions in the Society, and led to divisions and sub-divisions; and it bespeaks a degree of candor and fearlessness on the part of the authoress, that she should even allude to these subjects, for it is notorious that Friends of the present and recent times shrink from any investigation which would reveal the character of either of these two schisms and their effect in laying waste the goodly structure of the Society of Friends. The change which has taken place in the Society within the last half century certainly has not sprung from nothing; it is the result of

error sown broadcast, which, falling upon ground prepared, has spread and brought forth abundantly, and nowhere have its fruits been more conspicuous than in the "strongholds" themselves. The whole subject has a literature of its own, which would amply repay perusal, and should be studied by all who desire to comprehend the true history of the decadence of the Society of Friends.

Among the many subjects referred to in "Quaker Strongholds," it would be a surprise if all were equally acceptable. There are portions on prayer which appear of a questionable character. Attempts are made to reconcile what is not to be reconciled. The prevailing ideas on the subject of prayer, both in and outside of the Society are very erroneous; the authoress has pointed out some instances of this, and concludes that prayer which is owned by the Father is not that which is offered in our own will and time. Isaac Penington says that "Prayer and supplication must be in the Spirit; yea, it must be *always* in the Spirit, which speaks in the heart to God, and makes the intercession, or it is no prayer." There occurs in the volume the application of the term "Gospels" to the books of Matthew, Mark, &c., in the New Testament, which is not reconcilable with our views of the nature of the Gospel of Christ, and such names as "May," "Sunday," &c., are also to be met with, yet there is the admission that the minor testimonies of Friends, as they are sometimes called, are from a deep root of principle, and there are also some pregnant remarks on testimonies not borne through conviction, but more from imitation, or, having been early instilled into certain practices which are of the nature of testimonies.

Mystics or mysticism is another matter, the consideration of which might very well have been omitted in a statement of the strongholds of Quakerism. Why it should have been intruded as having any connection with the principles of Friends is not easy to understand. We are told that the Society is the natural home of "mysticism," that "some are born Mystics," and that the authoress believes it "is essentially the same gift which in a different form, or in combination with a different temperament and gifts of another order, makes poets," but what connection has such a gift with the operations of the true Light (Christ Jesus) which lighteth *every man* that cometh into the world,—the full belief in the efficacy and universality of which is admittedly the foundation doctrine of true "Quakerism?" To endeavor to connect individual faithfulness to this Divine Teacher and Guide, in man but not of man, with any merely natural gift or inherited mental or constitutional bias, is to try to blend things of radically different natures. Viewed in this light, to associate Mysticism with the operations of the Inward Light, seems almost akin to profanity. And because the practice of silent waiting and introversion of mind, preparatory to approaching the Most High in the solemn act of worship, has been commended by the pious in all ages, and that certain amongst the Roman Catholic community who have exercised themselves herein, have been denominated Mystics, it does not follow that George Fox, his coadjutors, and their successors, were themselves Mystics, for, as Barclay says [See his *Apology*, Prop. XI, Sec. 16], they do not "make of it a mystery, only to be attained by a few men or women in a cloister."

In that portion of the work under the heading of "Our Calling," we read "the Christianity

"Every hour comes with a little faggot of God's will fastened upon its back."—*Faber*.

meaning that outside the Society] which has spread and flourished is still deeply saturated with reliance upon outward rites and outward ordinances, and deeply entangled with rigid formularies. It is largely composed of creeds and doctrines, which, whether theoretically true or false, are yet capable of being held in unrighteousness, and incapable, therefore, of truly redeeming the souls who trust in them." All this is very true; as also are the sentences which convey the idea that there is something in modern Christianity which the masculine mind rejects. It is stated in another place that what people want is, first, a "higher, purer, and worthier form of faith and worship than they have been accustomed to find provided for them; and, secondly, they want stronger proof of the reality of the objects of faith than is commonly offered." How true all this is! And yet the remedy is close at hand. The Truth, even that which the Apostle declares is "Christ in you, the hope of glory," is the restorative provided by a beneficent Creator for the redemption of his creature man.

There is no small evidence that the authoress has been favored with a sense and sight of things, that she has been enabled to grasp the condition of multitudes outside the Society, and, moreover, the true remedy for their wants. It was no part of her task, as we are told, to point out the shortcomings of those who profess to be the followers of the early Friends, or to search into the causes thereof, but it might be well were her facile pen to be devoted to the investigation of the question, "How happens it that a Society with such a grand inheritance of noble principles and occupying such a vantage-ground as compared with other professing Christian bodies, should be so stunted in its growth, and, except on lines hostile to its true principles, in a fair way to utter extinction?" If an opinion be offered, it is, as a noted Friend once remarked, that the leaders have turned the ship's head about while professing to sail in the track of ancient Quakerism. It is not unlikely that the authoress by this time knows, if she did not know before, that her views are not acceptable to some within the pale of the Society. From her preface to the third edition of her book we gather that the absence from its pages of certain undamental doctrines of Christianity is regretted. It was not, as she truly says, needful for her to give a full exposition of our Christian faith as Friends. I expect, however, it was what she inserted in her book, not what she left out, that was objectionable. And why objectionable? Because "Quaker Strongholds" unfolded a clear and ample testimony to the 'universality of the saving light of Christ.' I am glad that she has had the courage to elaborate this necessary, though to some, unwelcome truth, and also the possibility of being, even in this life, made free from sin, according to the doctrine of Perfection;* and, further, that "the heathen, who had not the outward knowledge of Christ, were saved by his power, light, and grace without such outward knowledge, if they were but faithful to the light they had." Such presentations of truth are seldom heard in our meeting-houses; and the changed aspect of the Society—the letting fall of its estimations—the altered position of the Scriptures—the mission movements—all indicate that the leading and fundamental principle, offered for and advocated by the early Friends, and set forth so fully in "Quaker Strongholds,"

can hardly be said to be upheld collectively by the modern professors of the Society of Friends. Would that it were otherwise!

THOMAS DREWRY.

FLEETWOOD, Eighth Month, 1891.

THE FRIEND.

TENTH MONTH 3, 1891.

In another part of our paper, we publish a more detailed account of North Carolina Yearly Meeting than has yet appeared in our columns,—prepared by our friend, Abram Fisher. It confirms the reports that had before reached us as to the unsatisfactory character of some of the teachings of strangers in attendance.

In reflecting on the rejection by these of the fundamental doctrine of the Light of Christ, it has seemed to us very much like a revival of the charges of unsoundness made on a similar ground, against our early Friends. Even well-disposed men, like Bunyan and Baxter, looking at Friends and their doctrines through the mist of prejudice, fancied they saw in this doctrine a denial of Christ and his offices in his outward appearance in the prepared body in which He moved, taught, and suffered in Judea, of old.

John Bunyan published a book in which he charges Friends with "undervaluing the Lord Jesus Christ, God-man," &c. Edward Burrough, in reply, characterizes this charge as a slander, and says: "We prize the Lord Jesus Christ, God-man, to be precious unto us, and unto all that do believe and have owned Him alone to be the foundation, whom God hath laid for salvation unto the ends of the earth, and in his Light are we saved, and therein do walk;—and because thereof, are we hated by the generation of hirelings and false prophets, who speak much of Christ without you, but know Him not in you, the hope of glory."

E. Burrough further declares, that "to follow the Light of Christ Jesus, wherewith He hath 'lightened every man that cometh into the world,' it will lead into the kingdom of peace and righteousness; for, saith Christ, 'I am the Light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life.'"

Again—"Without the revelation of Christ within, there is no salvation."

"The same Christ which was born of Mary, which wrought righteousness in his person, by doing and suffering; which was and is the substance; was afterwards revealed in the saints."

Thus it will be seen that Edward Burrough unhesitatingly accepted and maintained that doctrine which the poor misguided man in North Carolina so rashly and roughly repudiated. E. B.'s sentiments were the same as those of other Friends of that day. George Fox, in speaking of his mission, says: "I was sent to turn people from darkness to the Light, that they might receive Christ Jesus; for to us as many as should receive Him, in his Light, I saw He would give power to become the sons of God, &c.; and I saw Christ died for all men, was a propitiation for all, and had enlightened all men and women with his Divine and saving light; and that none could be true believers but those who believed therein."

William Penn speaks of "the Light of Christ within, as God's gift for man's salvation," as the "fundamental principle which is the cornerstone of their fabric" of the Quakers.—"This, I

say, is as the root of the goodly tree of doctrines, that grew and branched out from it."

It would be easy to multiply such quotations, for truly the convicting power of the Spirit of Christ, which awakens man to a sense of his sinfulness, and leads him to repent of and forsake sin, lies at the root of all practical religion, and has been experienced by all those who have walked in the path of salvation. "This is 'the grace of God, which bringeth salvation;' and "it hath appeared unto all men."

In the midst of the religious controversies which agitated England at the time of the appearance of our Society, it is not surprising that this and other doctrines proclaimed by Friends should have been misunderstood by some of their adversaries; but it is a surprising thing that a denial of this cardinal doctrine of Christianity should have been publicly made by one who professed to be a minister in our Society, in the present year. Can it be, that any under our name, have so far wandered from a belief in our principles, that they are prepared to rank themselves among the "generation of hirelings and false prophets," of whom Edward Burrough says, they "speak much of Christ without you, but know Him not, in you, the hope of glory."

We do not wish to dwell too long upon this occurrence, which has already been twice referred to in our columns; but it seemed proper, for the sake of the inexperienced, to show that such sentiments as those advocated by A. Kenworthy, are totally at variance with the established doctrines of Friends—which we believe are in strict accord with the testimony of Scripture. Since the publication of the former editorials, we have received from a respectable Friend of North Carolina, a letter dated Ninth Mo. 18th, which says: "I am sorry to say that the 'sermon' delivered in the meeting-house on First-day morning, was not only most unlike anything I had ever heard in a Friends' Meeting, but was, I thought, unscriptural and unsound." Yet we infer from the printed minutes, that returning minutes of "acceptable attendance" were given to all alike! Either such minutes are a mere matter of form and have no meaning, or else they in measure commit the body that issues them to an endorsement of the doctrines proclaimed in their midst, however "unscriptural and unsound" these may be.

Since our last number went to press, we have received an additional account of the Western Yearly Meeting (Conservative), written by a friend in attendance, who is not a member of that meeting. It confirms the statements contained in the published account, so that it will be sufficient simply to quote some of its general comments:—

"The several sittings of the Yearly Meeting were solid meetings, in which the Divine presence was felt; and the business conducted in much harmony."

"The Friends of this Yearly Meeting became convinced, that if the doctrines and testimonies of Friends were to be maintained hereaway, they must come out of the mixture; and are now satisfied it would have been better if they had done it much sooner. So many of the young people had become so influenced by hearing the ministers advocating and using the plural language, and also discarding the plain dress, that when the separation came, many of the children did not follow their parents."

* See Barclay's Apology. Prop. VIII.

CORRECTION.—In the notice in last week's FRIEND, of H. H. Bonwill's request for second-hand clothing, &c., &c., the place of deposit for the goods was said to be at Laing & Maginnis' store, No. 36 North Third Street, Phila. The store is No. 30, not 36.

SUMMARY OF EVENTS.

UNITED STATES.—Upon his return to Harrisburg, on the 22d ult., State Treasurer Boyer found the resignation of Cashier Livesey awaiting him. Domestic circumstances are given as the cause. It is believed that Livesey is in Canada.

CHIEF JUSTICE PATTON on the 26th ult. issued a proclamation calling an extra session of the State Senate to meet on 10th Mo. 13th, for the trial of charges made against Auditor General McCann and State Treasurer Boyer in connection with the Bardsley defalcation. The governor has also written to Senator Smith, Chairman of the Joint Legislative Committee appointed to investigate the offices of Auditor General and State Treasurer, asking him to permit the Attorney General to take part in the investigation.

J. D. McMillan, ex-County Treasurer, has been on trial at Conant, Texas, charged with embezzling \$3,000. On Saturday Judge Hightower directed a jury to acquit him, charging that the legal definition of money is legal tender coin, and that bonds or coupons are not money. Judge Hightower, who is recognized as one of the State's brightest jurists, holds that no official can be indicted for embezzlement under the laws of the State.

After a conference in New York between the Creditors' Committee and the Directors of the Union Pacific Company, it was announced that, at the request of the Directors, Drexel, Morgan & Co. will offer to the public \$5,000,000 collateral extension notes at 92½. These are the issue authorized for the purpose of extending the floating debt of the company, and bear interest at the rate of six per cent. annum. The Creditors' Committee assert that the success of the plan is assured.

The American Waltham Watch Company has announced a reduction of 15 to 20 per cent. in the wages of 900 of its employees.

The appraisers in the case of the steamer Itata, at Los Angeles, have reported to Judge Ross that the value of the vessel is \$60,000 and that of the arms the same amount. The vessel was ordered released on the 10th of the inst. and will be appraised.

The first instalment of nickel-steel plate made in this country for actual use has been delivered at Camp's ship yard. It is three-inch protective deck plate for one of the triple-screw cruisers.

The value of merchandise exported from the United States during the twelve months ended Eighth Month 1891, was \$909,264,438. The figures in 1890 were \$856,490,061. The value of the imports in 1891 was \$839,063,241, and for 1890, \$791,615,497.

The fire which swept over the Sioux reservation in North Dakota proved to have burned everything in its path, and left the stacks and range from the Canon Bell River to Moreau River. The reservation is a blackened waste.

An earthquake occurred at different points in the West shortly before 11 o'clock on the night of the 29th ult. The shocks were felt as far south as Memphis, Tennessee, and as far north as Keokuk, Iowa.

The vibrations were felt in St. Louis, Springfield, Terre Haute, Mt. Vernon and other places. In some instances buildings were violently rocked, furniture was displaced and people left their homes in fright.

Two persons were killed and thirty severely wounded by the explosion of a mortar, which the Italians were firing a salute in celebration of the St. Rocco, at Newark, New Jersey, on the evening of the 24th ult.

Deaths in this city last week numbered 369, which is 20 less than during the previous week, and 34 more than during the corresponding period of the year. Of the foregoing, 26 died of cholera infantum; 35 of consumption; 25 of marasmus; 15 of heart disease; 16 of inflammation of lungs; 15 of infantile; 14 of typhoid fever; 14 of old age; 13 of casualties; 13 of convul sion; 12 of infanticide; 11 of cancer; 12 of cancer and 12 of diphtheria.

Markets.—U. S. 4's, reg., 110½; coupon, 117½; 2's, 99½; currency 6's, 110 to 120.

COTTON was quiet but firm on a basis of 9c per pound for middling uplands.

WHEAT in bulk, \$1.17; \$1.18; spring hard, in bulk, \$1.16 to \$1.17.

FLOUR.—Western and Pennsylvania super, \$3.60 a \$3.75; do, do, extra, \$3.90 to \$4.25; \$2.50 special family, \$4.25 to \$4.60; Pennsylvania roller, straight, \$4.05 to \$4.50; Western winter, clear, \$4.60 to \$4.75; do, do, straight, \$4.75 to \$5.00; winter patent, new, \$5.00 to \$5.25; Minnesota, clear, \$4.75 to \$5.00; do, straight, \$5.00 to \$5.25; do, patent, \$5.25 to \$5.50; do, special brands, higher. Rye flour moved slowly, at 75 to 85 cents.

GRAIN.—No. 2 red wheat, \$1.04.
No. 2 mixed corn, 60 to 61 cts.
No. 2 white oats, 34½ to 35 cts.

BEEF CATTLE.—Good, 5 cts; medium, 4½ to 4 cts; fair, 4½ to 4 cts; common, 3½ to 4 cts; culls, 3 to 3½ cts. **PORK.**—Clover, 23 cts; 7 cts; hams, 10 cts.

SHEEP.—Extra, 4½ to 5 cts; good, 4½ to 4 cts; medium, 3½ to 4 cts; common, 3 to 3½ cts; culls, 2 to 2½ cts; lambs, 3½ to 6 cts.

HOGS.—Good Western, 7½ to 8 cts.; other Western, 7 to 7½ cts.; State hogs, 7 to 7½ cts.

CORRECTION.—Gleaner has in a letter to the Times and League, saying in substance that the defeat of the measure introduced by the Government and practically endorsing publicans was in its first effect negative, but that it really created a movement, "which has already grown powerful, and which will be the nucleus of a grand system, of protest, and, if this is a discredit and a calamity to the country, and you can depend on the Liberal leaders using their most earnest endeavors to alter it."

The Times announces that the French Government has consented that the Credit Foncier shall issue a new 4 per cent. mortgage loan. The Credit Foncier has called a meeting of the syndicate and announced the issue, at the end of 10th Mo., of three per cent. stock without conversion. The Credit Foncier, according to the Times, reserves the right to negotiate the price.

Upon the occasion of the jubilee of the Seventy-eighth Infantry Regiment at Osanburg, Hanover, the author of the present article, in a long and spirited paper upon the political situation in Europe. He said that the apprehension in some quarters as to whether the existing state of things would be maintained were not warranted. Not one of the sovereigns, he added, wished to disturb the peace or provoke a European war.

The Standard's Vienna correspondent records a discussion which was carried on at the table of the Archduke Albert during the Austrian military manoeuvres as to whether it was wise to allow a known enemy to complete preparations for war, or whether it would be better to force a contest at once. "But all understood that Russia was meant. Emperor William said emphatically: 'I strongly believe that the enormous responsibility which modern warfare imposes must override all military theories. I would not begin war if I consens that by delaying it I could secure a single year, say a single month, of peace which the chances are equal on both sides, there is much to be gained by having several months of peace.'"

A dispatch states, eighty grain vessels are lying at Hamburg waiting for an opportunity to discharge their cargo, and to force a cargo of the utterly unnecessary with the daily increasing arrivals and more extensive service is being organized.

There is much discussion going on in Catholic and Protestant circles in Berlin and other cities on account of the fact just made public that Professor Winschield, of Leipzig, who belongs to one of the most noted Catholic families of that city, has announced his conversion to Protestantism. This in itself would have created a sensation in religious circles, but its effect upon Catholics may be imagined when it is coupled with the statement that the professor attributes the change in his religious views to his conviction of the authenticity of the garment known as the Holy Coat, which was on exhibition in the Cathedral at Treves, and his conscientious scruples against supporting a Church that would lend its sanction to such an exhibition.

The work of disinfecting Consagra and clearing the town of the miasma which left by the floods of the river, is now so advanced that there is no longer danger of an epidemic there. The inhabitants are now provided with abundance of food.

It is officially stated that 600 buildings remain standing at Consagra. There were 2,100 before the late deluge.

Starvation is staring in the face a large number of people at Tauboff who have been employed upon public works, as work upon the latter must stop when the frost sets in. The masses of the people rely entirely upon the Government to help them. This

being the state of affairs in the present mild weather, but whose prospects held out by the coming winter can be readily imagined.

The Moscow Gazette, in reporting the movements of Russian troops on the Afghan frontier, boasts that England's impudent menace in the Dardanelles matter was answered in Asia, where there is no Drebund to assist England, and that every blow struck at Russian diplomacy in Europe was met by a blow in Asia.

Abundant harvests are reported from most of the Turkish provinces, especially from those situated in Asia Minor. It is estimated that the title revenue will exceed that of any previous year by 500,000 Turkish pounds.

Reference to the Times from Singapore says: "Shanghai advices to Ninth Month 12th prove that the Ichang riot was an organized outbreak on the part of the Hunan soldiers. The Central Government was powerless to quell the riot, except by sending troops from a distance and risking a civil war. As gambets cannot succeed in Ichang, a merchant steamer will take the British marines. Pilgrims issued to students at Nankin accuse Christians of gross crimes. People at the treaty ports say that nothing but the landing of a well armed force of foreigners will quell the troubles."

The North German Gazette publishes a letter from Dr. Peters, the African explorer, dated Eighth Month 8th, saying that the country southeast of Mount Killma-Njaro (Mountain of Greatness), a snowy mountain of East Africa, is delightful in temperance, healthy and fertile. "War," says Dr. Peters, "is a thing of the past," and he adds that he undertakes to "maintain discipline and obedience with forty soldiers."

The English Government has officially recognized the Provisional Government of Chili.

Advices from British Columbia indicate that, in promising to indemnify the Canadian sealers for any loss they might sustain in being driven out of Behring Sea this season, the British Government assumes a responsibility they had not accurately estimated. It now appears that Great Britain will have to pay at least \$500,000, and possibly \$700,000, to fulfil its pledges to the sealers of British Columbia.

RECEIPTS.

Received from Sarah Satterthwaite, Pa., \$2, vol. 65; from Jonathan E. Rhoads, Del., \$2, vol. 65; from P. Ellis DeCon, N. J., \$2, vol. 65; from Sarah Nicholson, N. J., \$2, vol. 65; from Elizabeth K. Hutchinson, Phila., \$2, vol. 65; from Martha L. Scott, Pa., \$2, vol. 65; from Abner Allen, Cal., \$2, vol. 65; from Thomas Driver, Cal., \$1.50, vol. 65; from Joseph E. Mary W. Bacon, N. J., \$2, vol. 65; from Joseph E. Hoopes, Pa., \$2, vol. 65; from Pennell L. Welster, Pa., \$2, vol. 65; from Thomas Etmore, Ind., \$2, vol. 65; and for Eli Hadley, \$2, vol. 65; from William Robinson, Agent, Ind., \$12, being \$2 each for Job Hinslaw, E. Barclay, J. Keck, Susanna Cox, Rachel C. Cady, and Maria Hill, vol. 65; from Ruth Newlin, Ia., \$2, vol. 65; from Henry B. Ward, Ia., \$2, vol. 65; from Lydia H. Moorman, Ia., \$2, vol. 65; from Clarkson Hodgins, Kansas, \$2, vol. 65; from Deborah E. Webb, Pa., \$2, vol. 65; from Hannah W. Hedley, Phila., \$2, vol. 65; from Thomas B. Hoopes, Pa., per James K. Cooper, \$2, vol. 65.

Permitances received after 4 o'clock P. M. on Thursday will not appear in the Receipts until the following week.

NOTICES.

WESTOWN BOARDING SCHOOL.—The stage meets trains leaving Phila. Broad St. Station at 6:53 and 8:45 A. M., 2:25 and 4:55 P. M. It will meet other trains when notified.

ZEBEDEE HAINES, Sup't, Westown, Penna.

DIED, at his home near Snow Camp, N. C., SAMSON ALLEN, a member of Cane Creek Monthly Meeting of Friends, in his sixty-eighth year. He was firmly attached to the principles and testimonies professed and practiced by Fox, Penn, Barclay and others who were true to the Holy Sake. He was largely preserved from the contagion of sin, and was without any alarm in the near prospect of death, manifesting humble confidence in Divine mercy; he was a good example of purity and integrity in life and conversation, which we believe were in him the fruits of the Holy Spirit.

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For "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 74.)

1859.—[A minute having been granted our honored Friend to visit the Western and Calm Quarterly Meetings, and the meetings comprising them; at its close, in a summary of the whole, he thus conveyed his sense of them, and hopeful prospect:]—

"It was refreshing to find there are those, in many places, whose minds are in good measure imbued with the love of Christ, and their conduct and appearance circumspect. From among these we hope to see faithful soldiers raised up, who will not flinch from suffering and reproach; out, growing in grace and strength, will valiantly maintain the testimonies which our holy Head communicated to us to hold forth in the world, and for which our devoted forefathers suffered many privations, and not a few, even death."

"The Yearly Meeting being now at hand, brings with it an unusual degree of concern, respecting the manner in which it will be held. It is greatly to be feared, that some have become blinded by a spirit which is seeking to draw Friends away from the spirituality of our holy profession, and to bring them into an alliance with the friendships of the world.

"Nothing short of the extension of Divine help, can preserve our poor Society from distraction and division. May our trust and confidence be placed in the protecting arm of the Shepherd of Israel, who has ever been the defence of his dependent children; and though He may permit them to go into deep baptism and suffering, as they endeavor to keep their faith and reliance in Him, He will bring them up again, rejoicing in his mercy and faithfulness.

"On Third-day morning the Yearly Meeting opened on the Queries and Answers, and Friends were favored to speak suitably to the different subjects; holding up the importance of public Divine worship, and the preservation of the unity which stands in Christ; wherein we should all speak the same language, and harmonize in our various labors to promote the cause of truth in the Church and in the world. Our ancient testimony to the Light of Christ as the ordinary rule of faith and practice, and the subordination of the Scriptures to it, was held forth, and a general concern was manifest to keep Friends to our religious profession. Through-

out the various sittings the meeting was favored with much solemnity."

"I attended Abington Quarterly Meeting, and was enabled to hold forth the doctrine of our Lord, when He thanked the Father that He had hid the mysteries of his kingdom from the wise and prudent, and revealed them unto babes. That unregenerate man, with all his wisdom and natural powers, was unable to discover the Truth as it is in Jesus. His pride led him to overlook it, as too simple and too little for him to believe in. It was only as he was brought down into the dust; in a humble, childlike state, that he could be prepared to have these things revealed to him. 'Except ye be converted and become as little children, ye cannot enter the kingdom of heaven'; and unless we enter the kingdom of the dear Son of God and come under his government, we cannot see the things that pertain thereto. When we are brought here, He will reveal the knowledge of God, and those things which belong to our everlasting peace; and this knowledge of God and of his beloved Son, as it is thus revealed, is life eternal to the soul. Much more was opened, and the meeting was brought under a solemn covering. A woman Friend closed the meeting in humble, fervent prayer that the solemn truths delivered that day, might be sealed on every heart, and that the praise might be ascribed to the Lord alone, to whom it belongs."

"I attended the Arch Street Meeting, where I sat some time under a consideration of my own weaknesses and imperfections. Clothed with these sensations, we feel entirely unfit for the Lord's work, and are disposed to retire from it, and keep silence before Him, with the mouth as in the dust. After a time, I was introduced into a different feeling, and seemed to be gradually prepared to speak; but something seemed to give me a gentle check; with the intimation to wait and examine the presentation a little further; and on recurring to the passage of Scripture before me: 'To obey is better than sacrifice, and to hearken than the fat of rams'; it appeared to be applicable, and perhaps designed for myself. I kept still; and was glad that my Divine Master was so kind and condescending, as to keep me and instruct me in this way. May I become more and more conformed to his Divine will, and prepared to hear and obey his voice."

1840.—"This morning I received the intelligence of the decease of my much beloved and honored friend and father in the Truth, Josiah Reeve, of Upper Evesham, New Jersey. Thus, one after another, the fathers and pillars are removed from among us, at a time when the Church seems greatly to need them. May the blessed Head of the Church, in mercy look down upon our poor Society, and arouse many to a lively sense of the course they are pursuing, and snatch them as brands from the burning; that during the day of grace, they may be induced to enter into the vineyard and labor. But oh! the humbling effects of this world; how it is slaying thousands who should be employed in the

Lord's work, and under his direction, spreading the kingdom of righteousness and truth in the earth."

"Since my return from New York, I have passed through seasons of great poverty and desertion. But though closely proved in many ways, I have endeavored to keep patient, and wait for the return of the Beloved of my soul; having underneath all, a secret trust and belief that light would again break forth, and a renewed qualification be granted, to testify of his mercy and unfailing compassion towards his dependent creature, man. 'This day I went to the Arch Street Meeting, where, after a time of inward waiting, the testimony of an eminent apostle arose; That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ; and in the fresh openings of the Spirit, I was led to speak of the afflictions and provings of their faith, which the Lord's children and servants had to pass through. He only knew when, and how far to try their faith and allegiance, by withdrawing his sensible presence; but as they endeavored to possess their souls in patience, keeping their eye to Him alone, when He saw it had produced the effect designed, He would return with healing in his wings, and give these the joys of his salvation. These could then sing of his judgments and his mercies; and would know a growth, and an establishment upon the Rock of ages, and the Foundation of many generations. The trial of their faith worketh patience; patience experience; and experience hope; that hope which maketh not ashamed of the tribulations that pertain to the Gospel of Christ. I was also led to encourage the dear young people to keep to their exercises, and not to cast away their confidence in their Lord; and through obedience and submission to his baptizing power, they would advance until they should be prepared to endure hardness, as good soldiers of Jesus Christ.

"Being their Monthly Meeting, I remained with them. Towards the close, there arose the language of encouragement to the members, to devote themselves to the Lord's work, the few remaining years of their lives. Our religious Society had been signally blessed in this city, and within our Yearly Meeting, as well as in other places; but we had not brought forth fruits answerable to those blessings. Scattering and separation had taken place; but I believed if we were willing to submit to the necessary baptisms, and give ourselves up to his service, that his blessings would still be poured forth upon us, ungrateful as we had been; the waste places would be built up, and the doctrines and testimonies given to this Society, would not only be preached, but their nature and effect would be shown in the lives and conversation of our members; and living witnesses to those doctrines would be raised up, from age to age, and they should spread from the rivers to the ends of the earth."

1841.—“Our Yearly Meeting was unusually large on the men's side this year, and the business conducted with religious weight and much harmony. The state of the Society is not, however, settled, and all the members thoroughly united as branches of the true Vine; deriving strength and wisdom from the same Divine source. A painful sense is often attendant, that there are some who would exercise an influence that arises from a worldly spirit, that loves its own, and is at enmity with the cross of Christ, and the government of his Spirit. Such as these cry out for liberty and liberality. They are ready to confederate with men of the world in plans of benevolence; and could they have the predominance, they would draw the Society away from the sure foundation, and from an humble and steady reliance on the guidance of the great Head; whose right alone it is to direct the affairs of his Church. But there is also a body of exercised members, who desire to have their loins girded, and lights burning, waiting for the coming of their Lord, and who dare not be active in their own will and wisdom. These are baptized into death; having the sentence of death in themselves, not to trust in themselves, but in God who raiseth the dead, and giveth ability to stand for his cause. May their number increase, and the arms of their hands be made strong by the hands of the mighty God of Jacob.”

[In reference to his son, Jonathan Evans' sickness and death, W. E. says:]

“He had lived an unblemished life; and though his business subjected him to the company of people of the world, of great variety of character, he was unusually circumspect in his department; and has drawn from many of them, sentiments of much respect for his example. He conducted himself with invariable respect for his parents and their judgment; and never departed in dress from the usual simplicity observed amongst us. Although he had thus lived, and was much beloved and approved by his friends; when he saw the inevitable result of his disease; his mind was brought under great exercise, that he might be prepared for the awful event. Speaking of previous exercises he underwent, he said: ‘The conflict I passed through for two days and nights, is indescribable. It seemed as if everything wrong that I had done, from my childhood to that day, was brought before me; and, at last, in mercy, I received an evidence that they were all forgiven and blotted out. I felt calm and peaceful.’ Notwithstanding this comfortable assurance, he underwent great reduction, and was often brought into close searching of heart, lest he should be deceived. Being thus left to struggle with the evil suggestions of Satan, and to feel his own weakness, he many times apprehended there remained a veil between him and his Heavenly Father, which he said he could not rend; and, at one time, under these sensations, he said: ‘I feel like a poor condemned criminal.’ He, however, experienced, at times, this state of mind to be changed; and was enabled to acknowledge the goodness and mercy of God; and when visited by some of his young friends, he imparted suitable counsel; particularly to those in business, against the spirit of the world; and their being drawn away after the acquisition of wealth. In such a situation as this, into which he was brought, he remarked, What would wealth do for any? It would then be found that earthly possessions were of no value whatever, to a soul in the prospect of eternity. He became more and more withdrawn from his out-

ward concerns, and seldom said much about them. His time was chiefly spent in silent meditation; and he manifested a solitude of spirit, and deep feeling of seriousness, becoming the situation of one who was gradually approaching the termination of his earthly career. He appeared to have acquired much command over himself; so that he endured with patience the tediousness of a lingering consumption.

“At one time, he supplicated thus, in a very solemn and humble manner: ‘Oh, Lord Jesus, be with me through the valley and shadow of death! Oh, righteous Father, wash me and make me clean in the blood of the holy Jesus!’ After this, his mind appeared to be calm and settled; and near his close, when it was supposed he would speak no more, he seemed to receive a full assurance, that every obstruction was taken out of the way, and distinctly and audibly said: ‘I am now ready to go;’ and on the morning of the 5th of Seventh Month, 1841, his redeemed spirit was released from the conflicts and trials of time.”

(To be continued.)

FOR “THE FRIEND.”

The Eastern Shore of Chesapeake Bay.

(Continued from page 78.)

In the last number of this article reference was made to a visit by George Rofe.

His residence was in Essex, England. He curly joined the Society of Friends, labored faithfully as a minister of the Gospel, and shared with many of his brethren in the imprisonments and other sufferings which were the portion of the godly in those intolerant days. He came to America on a religious visit in 1659. There is a poetical description of a voyage made from Chesapeake Bay to New England in a little boat of fourteen feet keel, which, as it may interest some of my readers, I propose inserting here:

GEORGE ROFE AND HIS LITTLE SEA BOAT.

A CHRISTIAN BALLAD, A. D. 1662.

Where many a wide-mouthed river flows on its sluggish way,
And yields with silent charity its waters to the Bay,
The Eastern Shore of Maryland, in Spring's deep verdure drest,
Looks lovely as a youthful bride, of health and bloom possess'd.

There the Chesapeake's green waters hath mimic swell and break,
As to cheer the sunny noontide the western breezes wake,—
And its snowy tufted billows curl softly to the land,
And spend with gentle murmur their force upon the sand.

And many a pretty shell-fish they gathered in their play,
As they came with shelling motion o'er the shallow-watered bay,
They bear with forceful impulse as they rush with gentle roar,
And strew them with white foamy hand along the sloping shore.

The sower of the fallow-ground as ever on he treads,
The seed of future harvests with joyful spirit spreads,
As in continuous motion around him sweeps his hand,—
So the wave's crest flings its circles as it breaks upon the sand.

And think not that the waters are sowing seed for naught,
To reap their bounteous harvest, you sea birds have been taught,
As the wave retires beneath them the living fish they seek,
And tear it from its shelly home, with hunger-pointed beak.

The children from the wigwam and the settler's huts are there
To choose among the shelly heaps the curious and the rare,
They string them for their jewelry, they use them for their play,
A harvest of right pleasant thoughts they gather every day.

The near approach of Summer is whisper'd by the breeze,
As its warm breath adds a deepness to the verdure of the trees;
In the settlers' narrow clearing, by the wigwam's sunny side,—
The young maize upward springeth in its beauty at its pride.

GEORGE ROFE who long hath labored in the Gospel of his Lord,
Along that green peninsula, hath preached the living Word.
He hath drawn full many a hearer from his forms afar
From his sin,
And brought him broken-hearted to Jesus Christ within.

Stripes and prisons were his portion within the English Isles,
And where cedar crowned Bermuda mid reefs of coral smiles—
He hath suffered where New-Amsterdam looks on her lotly bay,
Where Peter the hard headed,* still holds despotic sway.

But here in sunny Maryland, no open foes he met—
The hard strong hand of Bigotry is scarcely stirring, yet:
And though priest and judge may threaten and ignore
aside deride,
Such arguments as lash and chains they have not yet applied.

Where Narraganset's waters flow out into the sea,
There is an isle of beauty, the refuge of the free,
Free as the wave toss'd ocean its sandy shore than
its sons and lovely daughters no king nor priest enslaves.

There in a Yearly Council the Friends of Jesus meet
Safe in that free-souls citadel from all the storms the sea
beat;
The blast of Eastons' malice, though in thunder it may roar,
Cause not the waves of Priestcraft to swell upon the shore.

'Tis there the Quakers gather, when early Summer strews
'Neath the deep green of the forest, her flowers of many hues;
'Tis there they meet to worship the God of human kind;
'Tis there they seek for counsel from his Almighty mind.

In many a Truth-bless'd dwelling within New England's bound,
In frequent social meetings the faithful gather round:
The Saviour whom they worship is with the two or three,
And He shows his quickening presence where many gathered be.

To Rhode Island George must venture, where his Master is, is Home!
There the firm in faith will gather, there the wise in spirit come.
When he thinks of these his brethren who look for rest above,
His spirit yearneth towards them, with the fervency of love.

His Master bids him hasten, and appointeth him the way,—
So he launcheth forth a little bark upon the mighty Bay;
But fourteen feet she measureth along her tiny keel,
A bark of little strength and depth the ocean swell to feel.
Two well tried friends of Jesus go with him o'er the deep,
Where on the dark green billows, the white caps gaily leap.

Before the breeze's freshness, the light bark flies away,
And dashes through the foaming crests, and scattereth
them to spray.

They double soon the Southern Cape, they feel the
Ocean's swell,
And like a bubble on the waves, their light craft
rideth well,
Eve blushed the west to glory, then quenched its rosy
light,
Whilst darkness kindled over them the starry lamps
of night.

They risk not life for evil, nor yet to gather gold,—
And He whose hand Omnipotent, the swift wind'd
winds doth hold,
He guides them on their passage,—He guards them
night and day,
And giveth favoring breezes to speed them on their
way.

We know not in their voyage along the Atlantic
strand,
'Till they run their slender keel-piece upon Long
Island sand,
How oft the rosy morning tipp'd the prow-dashed
spray with red,—
How oft the golden evening its brightness round them
shed.

To the west rose many a sand-hill, whose base the bil-
lows beat,
To the east in seeming nearness, the sky and ocean
blend.

They passed the wide-mouthed river, by many a sea-
ward shoal,
Where with never-ceasing murmur the foam-hair'd
breakers roll.

The sea was breaking heavily with deep continuous
roar,
Where driven by an Eastern gale on Baraegat's low
shore;

There the light bark caught new impulse from the
wind's impetuous sweep,
And like a strong-winged sea-bird it skimmed along
the deep.

Now breaking on their watchful ears there comes a cry
of woe,
And men upon the sandy beach are hurrying to and
fro,
George runs the bark as near the shore, as in the storm
he dare,
To learn what means that cry for help and white men
gathered there.

'Mid the loud voices of the surf but faintly he can
hear,
Of storm-wrecked bark and seamen cast upon that coast
of fear:

Between them and New Amsterdam are Indian war-
riors dread,
And low dark gloomy depths of wood where bears
and panthers tread.

He gives them words of comfort, he promises to go
To Peter at New Amsterdam, and tell their tales
of woe;

Then fresh again before the gale, his little vessel
springs,
As though to do a deed of love had added length of
wings.

Still on their forward passage, the saving Power at-
tends,
He treads upon Long Island, breaks bread among his
Friends,—
His gospel message utters,—and then without delay
To do his deed of mercy, once more is under way.

Alone he went and suffered e'er he his work achieved,
For souls were heaped upon him, fierce beatings he
received;—

Yet he fulfilled his mission, and when he came to part,
Though scorned and evil treated, sweet peace was in
his heart.

Now Northward of Long Island with tact and skill he
guides,
Here through ocean's billows his little vessel glides,
And thoughts of all danger, a flaw of wind sur-
prised,
And quick as falls a plummet, their trusty bark cap-
sized.

Rescued by Indian kindness, and to their craft re-
stored,
George and his tried companions were grateful to the
Lord.

They felt no pledge of safety but what from Him was
given;
They felt there was no danger when his right arm
sustained.

Joyful with many brethren these rescued pilgrims
met,
Partook of Christ's rich table by Heavenly goodness
set:

Then strengthened and encouraged, with true and fer-
veat heart,
Each to their several services in distant scenes depart.

Again the three have voyaged amid old Ocean's foam,
And safe their light bark bore them to its wide-
mouthed river home,
In faith George labored patiently, with grace by Jesus
given,
Till called to anchor suddenly in the peaceful port of
Heaven.

* Peter Stuyvesant.
(To be continued.)

FOR "THE FRIEND."

The True Standard of Christian Living.

The writer is satisfied that among other things one reason of the low grade of Christian life seen in many professed followers of the Lord Jesus is a wrong conception of some of the expressions of St. Paul in the VII Chapter of Romans.

May we not truthfully say, there are two classes of professed Christians in the world? Those whom we may reckon as living according to VIII Chapter of Romans, and secondly, those who have advanced no further and no deeper in their Christian experience than what is expressed in the VII Chapter. Read thoughtfully and prayerfully, then to whom these lines may come, the VII and VIII of Romans, and see in which of these thou art living.

Does any one say that Paul meant to express the true ideal of Christian living in what he says in the VII Chapter? I do not so understand it, for, if so, how could he say just the opposite in the VIII Chapter?

I meet with many persons who ought to live far differently from what they do (persons who could, by the grace of God, lead concentrated lives, lives of service to their Master), contenting themselves with a rest short of the true rest, and excusing their shortcomings, they say, their experience is like Paul's: "The things I would not do I do, and the things I would do, these I do not."

It saddens my heart to know they think Paul advocated this low standard of Christian living. Awake! thou that sleepest, and shake thyself from the dust of a misconception of the Apostle's real meaning. Thinkest thou that that grand old Christian hero could be or was speaking of himself as a Christian when he said, "I am carnal sold under sin?" And did he mean to convey the idea that this was the state of the true disciple and that he could not rise above it? Listen to this same Paul in another place, where he says, "I can do all things through Christ who strengtheneth me."

Is he not rather in this VII Chapter of Romans teaching us the inability, the utter impossibility for us to rightly serve God by the will of the flesh, or as we more perfectly understood in the early days, by the law. Notice how at the very beginning of this chapter he says, "Know ye not brethren (for I speak to them that know the law)."

Then mark the closing of the same chapter. After a long line of reasoning on the subject he

says, "O, wretched man that I am (if I continue in this state) who shall deliver me from the body of this death?" Let us note the answer, "I thank God through Jesus Christ our Lord." And then he follows on immediately in the next chapter, "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh but the Spirit." That is how we are to be delivered, whether it be from the deadness of sin and the unregenerate state, or the deadness of a half-hearted Christian walk.

This same Paul declares, "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." This law of liberty, this freedom from sin, is the position he constantly holds forth as the privilege of every believer.

Certainly when the apostle says, "The good that I would do, I do not; but the evil which I would not, that I do," he does not speak of his own present experience.

He here uses the present tense for the sake of the argument he is making throughout the entire context of these few chapters. The letter he is writing to explain to the Romans and to us, that the law is carnal and there can be no spiritual life except you abide in Christ.

He places himself in the position of one striving to live under the law and so follow Christ without an entire coming under his leadership and control.

He here shows how the flesh wars against such an one's own willingness to do right, until he finds he cannot overcome except by and through Christ.

Yet there are many to-day, I firmly believe, who I doubt not have come out on the Lord's side, who mistake the apostle's true meaning here in the language he makes use of, and therefore think there is no higher ground, but content themselves in their repeated failures with the thought that they have the same experience that Paul had, and consequently do not try to reach a higher plane.

I do not mean to be understood to infer that there is not any warfare in the Christian life. Far be it from me to create such an impression. There is a warfare, and we are told to "watch and pray," "lest we enter into temptation, for the spirit indeed is willing but the flesh is weak." Nevertheless this warfare should be a warfare of continual victory and not of defeat. God is able to keep his own from falling as they put their trust in Him, and we can come out more than conquerors through Him who hath loved us and washed us in his own blood.

This warfare is mighty through God to the pulling down of the strongholds of sin and Satan, the casting down of imaginations and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity and obedience to Christ.

There is no excuse for our unkindness, our hasty temper, our disregard for the feelings of others, our giving way to many things we know are not right. We have a Captain who was never foiled in battle, and all these fleshly evils, if we give ourselves wholly to Him, will vanish as the morning mist in the bright glare of the noontday sun. What we need is to come under the full influence of the melting tenderness and sweetness of the beams of the Son of Righteousness, and we shall have the victory.

Those who content themselves with trying to live under this wrong understanding of the VII Chapter of Romans are never happy. These are not the joyful Christians, neither are

they fruit-bearing branches of the True Vine. They are still to some extent under the yoke of bondage and they have not realized what it is to come so fully under the yoke of our dear Redeemer as to know that his yoke is indeed easy and his burden light.

Are there not many in danger of losing their final rest by thus indulging in a false hope of security?

They, thinking they can not overcome their fleshly weaknesses do not rightly strive to do so, and thus retrograde in their Christian life, if indeed they have ever entered into it.

"To be carnally minded is death, but to be spiritually minded is life and peace, for the carnal mind is not subject to the law of God, neither indeed can be." But we can get where we are free from these things, "for what the law could not do, in that it was weak through the flesh, God sending his own Son hath condemned sin in the flesh." Let us seek to know the Lord more fully and to live under the power of his Divine Grace, and we shall find that He is able to keep that which is committed unto Him until the day that He shall come to claim his own.

May I ask thee then, dear reader, where art thou standing to-day? Dost thou show by thy life that thou hast victory over sin day by day, or is thy half-hearted, indifferent Christian walk a stumbling-block to others?" Let thy light shine so that others may, through thy loyalty and happy service to thy God and King, be led to come also and taste for themselves, and see that the Lord is good, and that He is a sweet rewarder of all who faithfully obey Him.

J. H. Y.

NEW YORK CITY.

FOR "THE FRIEND."

Home Life on an Ostrich Farm.

This is the title of a book published in London last year, and giving the experience in Ostrich farming of an English family, who settled in South Africa. It contains much interesting information respecting that section of country and its productions, and especially concerning the characteristics and habits of the very peculiar birds to whose cultivation the energies of these settlers were directed.

The authoress, Annie Martin, speaks as our writers have done, of the multitude of bright-colored, wild flowers which carpeted the ground near the Cape. In five minutes walk they gathered twenty-eight different sorts.

The tract of land selected for their ostriches included over twelve thousand acres, and was situated in a long valley running between two ranges of mountains, the steepness of which rendered inclosing unnecessary in many parts; thus saving much expense in starting the farm, an entirely new one, and chosen purposely by T—— on this account. For it sometimes happens that land on which ostriches have run for years becomes at last unhealthy for the birds. We were in that part of the Karroo which is called the Zwart Ruggens, or "black rugged country," so named from the appearance it presents when, during the frequent long droughts, the bush loses all its verdure, and becomes outwardly so black and dry-looking that no one unacquainted with this most curious kind of vegetation would suppose it capable of containing the smallest amount of nutriment for ostriches, sheep, or goats. But if you break one of these apparently dried-up sticks, you find it all green and succulent inside, full of a very nourishing saline juice; and thus, even in

long droughts which sometimes last more than a year, this country is able to support stock in a most marvellous manner, of which, judging by outward appearance, it certainly does not seem capable. It seems strange that in this land of dryness the plants are so full of moisture; one wonders whence it can possibly have come.

The little *karroo* plant, from which the district takes its name, is one of the best kinds of bush for ostriches, as well as for sheep and goats; it grows in little compact round tufts not more than seven or eight inches from the ground, and though so valuable to farmers, it is but unpretending in appearance, with tiny, narrow leaves, and a little, round, bright yellow flower, exactly resembling the centre of an English daisy after its oracle has been consulted, and its last petal pulled by some inquiring Marguerite.

The *fei-bosch* is another of our commonest and most useful plants; its pinkish-lilac flower is very like that of the portulaca, and its little flat succulent leaves look like miniature prickly pear leaves without the prickles; hence its name, from *Turk-pei*, Turkish fig. When flowering in large masses, and seen at a little distance, the *fei-bosch* might almost be taken for heather.

The *brack-bosch*, which completes our trio of very best kinds of ostrich-bush, is a taller and more graceful plant than either of the preceding, with blue-green leaves, and blossom consisting of a spike of little greenish tufts; but there are an endless variety of other plants, among which there is hardly one that is not good nourishing food for the birds.

All are alike succulent and full of salt, giving out a crisp, crackling sound as you walk over them; all have the same strange way of growing, each plant a little isolated patch by itself, just as the tufts of wool grow on the Hottentots' heads; and the flowers of nearly all are of the portulaca types, some large, some small, some growing singly, others in clusters; they are of different colors—white, yellow, orange, red, pink, lilac, etc. They are very delicate and fragile flowers; and, pretty as they are, it is useless to attempt carrying them home, for they close up and fade as soon as they are gathered.

Thorny plants abound, especially on the mountains, where indeed almost every bush which is not soft and succulent is armed with strong, sharp, often cruelly hooked spikes. The *wacht-een-beefje* (wait-a-bit) does not grow in our neighborhood, but we have several plants which seem to me no less deserving of the name; and often, when held a prisoner on some ingenious arrangement of hooks and spines viciously pointing in every possible direction, each effort to free myself involving me more deeply, and inflicting fresh damage on clothes and flesh, I should, but for T——'s assurance to the contrary, have quite believed I had encountered it. The constant repairing of frightful "traps" and yawning rents of all shapes and sizes in T——'s garments and my own, took up a large proportion of time; and often did I congratulate myself on the fact that my riding-habit at least—chosen contrary to the advice of friends at home, who all counselled coolness and lightness above everything—was of such stout, strong cloth as to defy most of the thorns. Any less substantial material would have been reduced to ribbons in some of our rides.

On foot, you are perpetually assailed by the great strong hooks of the wild asparagus,

a troublesome enemy, whose long straggling branches trailing over the ground are most destructive to the skirts of dresses; while boots have deadly foes, not only in the shape of rough ground and hard, sharp-pointed stones, but also in that of numerous prickly and scratchy kinds of small bush. At the end of one walk in the veldt, the surface of a kid boot is all rubbed and torn into little ragged points, and is never again fit to be seen. Fortunately, in the Karroo, no one is over-particular about such small details.

Among our troublesome plants, one of the worst and most plentiful is the prickly pear; and farmers have indeed no reason to bless the old Dutchwoman who, by simply bringing one leaf of it from Cape Town to Graaf-Reinet, was the first introducer of what has become so great a nuisance. It spreads with astonishing rapidity, and is so tenacious of life that a leaf, or even a small portion of a leaf, if thrown on the ground, strikes out roots almost immediately, and becomes the parent of a fast-growing plant; and it is not without great trouble and expense that farms can be kept comparatively free from it. Sometimes a little party of Kafirs would be encamped on some part of our land especially overgrown with prickly pears; and there for months together they would be at work, cutting in pieces and rooting out the intruders; piling the disjointed stems and leaves in neatly-arranged stacks, where they would soon ferment and decay. Labor being dear in the colony, the wages of "prickly-pear men" form a large item in the expenditure of a farm; in many places indeed, where the plants are very numerous, it does not pay to clear the land, which consequently becomes useless, many farms being thus ruined.

Sometimes ostriches, with that equal disregard of their own health and of their possessor's pocket for which they are famous, help themselves to prickly pears, acquire a morbid taste for them, and go on indulging in them, reckless of the long, stiff spikes on the leaves, with which their poor heads and necks soon become so covered as to look like pin-cushions stuck full of pins; and of the still more cruel, almost invisible fruit-thorns which at last line the interior of their throats, besides so injuring their eyes that they become perfectly blind, and are unable to feed themselves.

Many a time has a poor unhappy ostrich, the victim of prickly pear, been brought to me in a helpless, half-dead state, to be nursed and fed at the house. Undaunted by previous experience, I perseveringly tended each case, hoping it might prove the exception to the general rule, but never were my care and devotion rewarded by the recovery of my patient. There it would squat for a few days, the picture of misery; its long neck lying along the ground in a limp, despondent manner, suggestive of the attitudes of sea-sick geese and ducks on the first day of a voyage. Two or three times a day I would feed it, forcing its unwilling bill open with one hand, while with the other I posted large handfuls of porridge, mealis, or chopped prickly pear leaves in the depths of its capacious letter-box of a throat. All to no purpose; it had made up its mind to die, as every ostrich does immediately illness or accident befalls it, and most resolutely did it carry out its intention.

The prickly pear, mischievous though it is, is not altogether without its good qualities. Its juicy fruit, though rather deficient in flavor, is delightfully cool and refreshing in the dry heat of summer; and a kind of treacle, by no means

to be despised at those not infrequent times when butter is either ruinous in price or quite unobtainable, is made from it. A strong, coarse spirit, equal to the *aguardiente* of Cuba in horrible taste and smell, is distilled from prickly pears; and though to us it seemed only fit to be burned in a spirit-lamp, when nothing better could be procured, it is nectar to the Boers and Hottentots, who drink large quantities of it. Great caution is needed in peeling the prickly pear, the proper way being to impale the fruit on a fork or stick while you cut it open and remove the skin. On no account must the latter be touched with the hands, or direful consequences will ensue. To the inexperienced eye the prickly pear looks innocent enough; with its smooth, shiny skin, suggestive only of a juicy interior, and telling no tale of lurking mischief, yet each of those soft-looking little tufts, with which at regular intervals it is dotted, is a quiver filled with terrible, tiny, hair-like thorns, or rather stings; and we betide the fingers of the unwary "new chum," who, with no kind friend at hand to warn him, plucks the treacherous fruit. He will carry a lively memento of it for many days.

My first sad experience of prickly pears was gained, not in South, but in North Africa. Landing with a friend in Algiers some time ago, our first walk led us to the fruit market, where, before a tempting pile of *figues de Barbarie*, we stopped to quench the thirst of our thirty-eighty's passage. The fruit was handed to us, politely peeled by the Arab dealer; and thus, as we made our first acquaintance with its delightful coolness, no suspicion of its evil qualities entered our minds. And when, a few days later, adding the excitement of a little trespassing to the more legitimate pleasures of a country ramble, we came upon a well-laden group of prickly pear bushes, we could not resist the temptation to help ourselves to some of the fruit, and woeful was the result. Concentrated essence of stinging-nettle seemed all at once to be assailing hands, lips and tongue; and our skin, wherever it had come in contact with the ill-natured fruit, was covered with a thick crop of minute, bristly hairs, apparently growing from it, and venomous and irritating to the last degree.

Our silk gloves were transformed suddenly into miniature robes of Nessus, and had to be thrown away, perfectly unwearable; and the inadvertent use of our pocket-handkerchiefs, before we had fully realized the extent of our misfortune, caused fresh agonies, in which nose as well as lips participated. For many a day did the retribution of that theft haunt us in the form of myriads of tiny stings. It was a long time indeed before we were finally rid of the last of them; and we registered a vow that whatever Algerian fruit we might acquire in future, it should not be *figues de Barbarie*.

In dry weather at the Cape these spiteful little stings do not even wait for the newly-arrived victim; but fly about, light as thistle-down, ready to settle on any one who has not learned by experience to give the prickly pear bushes a wide berth.

The leaves of the prickly pear are good for ostriches and cattle, though the work of burning off the thorns and cutting the leaves is so tedious that it is only resorted to when other food becomes scarce. One kind, the *kahblblad*, or "bald leaf," has no thorns. It is comparatively rare, and farmers plant and cultivate it as carefully as they exterminate its troublesome relative.

(To be continued.)

THE FATHER'S HAND.

I'm only an old wife now, sir, and I've time to sit on the strand

A-watching the boats come in, sir, and the children at play on the sands.

Seventy years, sir—all my days—I have lived beside the sea, And it has been neat and money and joy and sorrow to me.

Father and husband and boys, sir, there was not a man of them all

Could have lain still in the house, sir, when the winds and the waters call.

My father and my husband sleep in the graves of our folk by the shore;

But both of the boys who left me, they never came back any more!

Oh I've been ready to sink, sir, but one thought would keep me afloat:

I learned it, sir, as a little lass at play in my father's boat.

(Do you know, sir, it's often struck me the lesson of life is writ

Plain out in the world around us, if we'd but give our minds to it?)

My father hadn't a lad, sir, so he paid the more heed to me;

He would take me with him in summer far out in the open sea,

And he'd let me handle the oar, sir, and pull with my might and main;

But if I'd been left to myself, sir, I'd ne'er have seen home again.

"Pull, little maid!" he would cheer me, but still kept his hand on the oar,

Though sometimes I'd try to turn us to some pretty nook on the shore;

Still straight went the boat to the harbor, and as I grew stronger each day

I found that the only wisdom was in rowing my father's way.

And I think, sir, that God our Father keeps hold of the world just so.

We may strive and struggle our utmost, that we may be stronger each day—

Stronger and wiser and humbler—till at last we can understand

The beauty and peace of his keeping the oar through all life in his hand.

For the Father knows what we really want is labor and rest with Him;

So He bears us straight through joy and loss, over discontent and whim;

Though oft it's not till we sit, like me, a-watching life's sinking sun,

We feel our best is our latest prayer, and that is, "Thy will be done!"

—Sunday at Home.

No order from Christ will ever involve the doing of that which is wrong in itself, nor will it involve a breach of trust in the sphere of present obligations. No emergency of Christ's cause ever justifies a dishonest transaction or an untruthful statement. No Christian mother ever yet received an order from Christ to neglect a sick child at her home in order to teach a Sunday-school class; nor did any Christian policeman ever receive an order from Christ to desert his beat for the hour in order to attend a prayer-meeting. It cannot be that a man is ever ordered of Christ to lack in true fidelity to his parents in their special need, in order that he may enter the ministry; nor can any call to the foreign missionary field be from Christ, if it involves a shirking of already existing obligations in the home field, on the part of him who is called. Every order which comes from Christ to any one of his disciples will be a call which is consistent with every existing duty of that disciple, and which in it self involves no violation of the teachings of [the Bible].—S. S. Times.

FOR "THE FRIEND."

Bearing and Receiving Testimony.

From time immemorial, it has been a fundamental rule in courts of law, that no testimony is received as coming with fully recognized authority, except that which the witness himself hath perceived, through the faculties of sight, hearing, &c; and the witness' repetition of what another said he saw or heard is inadmissible, and is regarded as carrying but little weight.—Abimazur ran fast in a smooth way, overtaking Cushai, who went the sure way, though it might be longer; but as eager as the former was to run, he could give no witness to the main question, and had to give place to Cushai, who was a living witness of what he had seen. So it is in spiritual matters. That, alone, reaches the true witness in the heart of every man, which is given forth by the Spirit of Truth, whether it be by direct revelation, or mediately through what has formerly been written, as the Holy Scriptures, or through our fellow-man who himself hath perceived and marked the Word of God. Thus the Judge of all mankind has left on record, "I receive not testimony from man." (Jno. v: 34.)

If, then, a true messenger of the word of the Lord, bears witness to the Truth, God's witness in the heart setteth his seal to that testimony; and "in the mouth of two witnesses shall every word be established." As it was said to the Jews in old Jerusalem, so may it now be said to the Jews spiritual, in New Jerusalem, where David their king now rules and reigns in righteousness, "Believe in the Lord, your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. xx: 20.)

The men of Samaria felt the importance of hearing Christ for themselves, and on that hearing based their belief in Him; and said to the woman, "Now, we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." (Jno. iv: 42.)

Paul, the apostle, addressing the Ephesians, (who had heard the word from his mouth,) as to how they had learned Christ, said "If so be that ye have heard Him, (Christ), and have been taught by Him, as the Truth is in Jesus." (Eph. iv: 21.) And the Apostle John declares, "But ye have an *unction* from the Holy One; and ye know all things;" (Jno. ii: 20.)—and of this unction he says, "But the *anointing* which ye have received of Him, abideth in you, and ye need not that any man teach you; but as the same *anointing* teacheth you all things, and is Truth, and is no lie; and even as it hath taught you, so shall abide in Him." (1 J. v: 27.)

The Apostle Peter foretells that as "there were false prophets among the people, so shall there be false teachers among you; * * * and many shall follow their pernicious ways; by reason of whom, the way of Truth shall be evil spoken of." (2 Pet. ii: 1, 2.)

How, then, may the bearers know and distinguish the false teachers? For, should we, with the many, follow them, our plea in the day of judgment, that so and so, a great preacher, said, if "I only believed, that then I might do anything else I had a heart to," will no more avail us than a similar excuse would a poor thief, sorry too late, who when brought into our courts of justice, should plead as an excuse, "so and so said, that I might steal."

This discernment of what is true, whether in ourselves or others, is given to such as abide in God's word;—God's witness to the truth in the heart. This word tries both the true and the false; acknowledging the one, and rejecting the

other. For want of abiding here, the Jews, the Doctors of the Law, and the learned Pharisees rejected Christ, in their day, when He came in the flesh, as the same generation reject Him in this day of his coming in Spirit. It hath pleased God, that by the *wisdom of man*, Christ is not known. Those alone who receive the witness of the Holy Spirit, whom Jesus Christ sendeth, have the true wisdom and judgment, as the Lord said, "I thank Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and *hast revealed them unto babes*. Even so, Father; for so it seemed good in Thy sight." (Matt. xiii: 26.)

Those mysteries which God hid from the wise men of Egypt, or the Assyrian astrologers, or the learned Pharisees, He made known to Joseph in the dungeon, to the captives Daniel and his friends, or to the fishermen of Galilee, esteemed by the worldly-wise men of the day as "unlearned and ignorant men." Men in fine clothing are found in spacious and ancient halls of learning, and there receive honor and emolument from men; but how long will it be, ere men learn the lesson, that those who seek and hope to find *Christ* to the comfort of their souls, must look away from man and his teaching, and follow that voice which is heard in the wilderness, calling men to true repentance toward God? To such as thus earnestly seek the Lord, in the way of his coming, this baptism of repentance (whereby the pride of man is humbled, the strength and glory of man laid in the dust, and the soul made to cry out for a Redeemer, a Saviour,) is found to be the fore-runner of the *Messenger of the Covenant*, whom the soul seeks; and this Messenger, who is none other than the Lord of Hosts, the Lord strong and mighty in battle, shall suddenly come to his temple. He it is who baptizes with the Holy Ghost and with fire. See Matt. iii: 1-6.

This "Holy Spirit, whom God hath given to them that obey Him," (Acts iv: 32,) is the Divine Messenger who comes direct from the Father and the Son—"He testifieth that which He hath seen and heard, and *no man* receiveth his testimony, (for it is only in that *measure of the Spirit of God*, a manifestation whereof is given to every man to profit withal, that the things of the Spirit can be heard, known, or received). But "he that receives his testimony, hath set to his seal that God is true." (Jno. iii: 32, 33.)

Such as are born again of the Spirit, see the kingdom of God, *enter* therein, and obeying the King that ruleth in righteousness and peace, receive the joys of the Holy Spirit, and bring forth fruits of righteousness, to the praise and glory of God.

Since, then, it is evident that in order to be a true witness to spiritual things, the witness must himself have seen or heard these things in the spirit, what shall we say of the man who denies that there is any revelation of the Spirit in these days to man?—He that, thus affirms, that he himself is blind, can he teach others? Is not this the very key of knowledge, which is essential to every believer, to open the door of heaven? Was not this the key which the Pharisees lacked, and so knew not Christ when He came in the flesh, but which Peter found and used to the saving of his soul? And are we any more likely, without this key, to be able to open the treasury of the knowledge of Jesus as He now comes in Spirit?—when Jesus himself says, that none can see nor enter the kingdom, unless they be born of the Spirit; that none abide there, unless they live and walk in the Spirit;

and that they only are sons of God, who are led by the Spirit of God; and if any have not this spirit of Christ, he is none of his;—so neither will the Lord own him, nor can he truly call Jesus Lord, without that Spirit. But as "the testimony of Jesus is the spirit of prophecy," so equally true is it, that the Spirit of Truth can alone bear acceptable testimony to Jesus. It is God's Spirit in others witnessing to the Truth; and it is the same Spirit in us, setting his seal to that which is spoken, and also witnessing to our spirit that we are his. Then why should we follow blind leaders of the blind—if so shall we not, with them, fall into the ditch? "Christ, our life, and God hath revealed his Son unto us as such, by his Spirit. W. W. B.

Natural History, Science, etc.

At the meeting of the American Association of Science, Professor Upham described six classes of mountains.

1. The long mountain belts consist of *folded rock formation*—wave-like ridges with intervening troughs, the folds being sometimes closely pressed together. Examples are found in the Appalachian and Laurentian Systems of America and the grand Alp-Himalayan belt of the old world, reaching from the Pyrenees to the China Sea.

2. The *Arched mountains* are typified by the Uinta range in Utah, an arch having been raised 150 miles long and 40 wide, and about five and a half miles high. By erosion this arch has since been cut down to one-half its original height.

3. *Domed mountains*—such as the Henry Mountains in Utah—were formed by volcanic uplifts of previously horizontal strata, lava being injected between the strata.

4. The Wasawat Mountains and the Sierra Nevada are examples of *tilted ranges*—being in immense rocky masses, tilted by the upheaval of one border, with a corresponding depression of the opposite border.

5. *Volcanic eruption* on a grand scale along deep fissures, has made mountains like the Andes, the Cascade Mountains, 500 miles long, with lava beds 4,000 feet thick; also the volcanoes of Iceland, Hawaii, &c.

6. Mountains are sometimes made wholly by *erosion*—some of which in Montana are many thousand feet in height.—*Scientific American*.

A Floral Festival in Mexico.—The origin of this observance we did not exactly understand, except that it is an old Indian custom, which is carefully honored by all classes; and a very beautiful one it most certainly is. For several days previous to that devoted to the exhibition, preparations were made for it by the erection of frames, tents, canvas roofing, and the like, in the centre of the alameda and over its approaches. At sunrise on the day designated, the people resorted in crowds to the broad and beautiful paths, roadways, and circles of the delightful old park, to find pyramids of flowers elegantly arranged about the fountains; while the passage-ways were lined by flower-dealers from the country, with beautiful and fragrant bouquets for sale at prices and in shapes to suit all comers. Nothing but a true love of flowers could suggest such attractive combination. Into some of the bouquets, strawberries, with long stems were introduced, in order to obtain a certain effect of color; in others were seen handsome red berries, in clusters, like the fruit of the Mountain ash. We had observed the preparations, and were on the spot at the first peak of day.

The Indians came down the Paseo de la Reforma in the gray light of the dawn, and stopped beside the entrance to the alameda—men and women—laden with fragrance and bloom from all parts of the Valley of Mexico within a radius of forty miles from the city.—*Astec Land*.

Railroad Building in Mexico.—The descent from the high elevation of the Orizaba is continued, the route leading through groves of bananas, maize and sugar plantations, and creeping down the steep sides of the terrific gorge over a thousand feet deep, where the purple shadows look like shrouded phantoms hastening out of sight. This abyss is crossed by means of extraordinary engineering skill, much of the roadway along the nearly perpendicular side of the ravine having been hewn out of the solid rock. To accomplish this, it was necessary at first to suspend workmen by ropes over the brow of the cliffs, lowering them down until they were opposite the point to be operated upon, and, after making fast the ropes which held them, leave them there to work for hours with hammer and chisel. There was one piece of road-bed, not more than ten rods in length, where the track seemed to run on a narrow shelf, barely wide enough for the cars to pass, which is said to have required seven years to render available.—*Astec Land*.

Growth of the Banana.—From the centre of its large, broad, palm-like leaves, which gather at the top of the thick stalk, twelve or fifteen inches in diameter, when it has reached a height of about ten feet, there springs forth a large purple bud, eight or nine inches long, shaped like a large acorn, but a little more pointed. This cone hangs suspended from a strong stem upon which a leaf unfolds, displaying a cluster of young fruit. As soon as these have become fairly set, this sheltering leaf drops off, and another unfolds, exposing its little brood of young fruit, and the process goes on until eight or ten rings of small bananas are started, forming bunches, when ready to pick, of from seventy-five to a hundred of the finger-like product. After bearing, the stalk and top die, but it sprouts up again from the roots, once more to go through the liberal process of producing a crop of luscious fruit. It is said that the banana is more productive and requires less care or cultivation than any other food-producing growth in the tropics or elsewhere.—*Astec Land*.

An Intelligent Dog.—A gentleman in Southern Connecticut took not long ago a collie from the Lothian kennels at Stepey. The dog, after the fashion of his kind, soon made himself one of the family, and assumed special responsibility in connection with the youngest child, a girl three years of age.

It happened, one day in November, that the father was returning from a drive, and as he neared his house he noticed the dog in a pasture which was separated by a stone wall from the road. From behind this wall the collie would spring up, bark, and then jump down again—constantly repeating it. Leaving his horse, and going to the spot, he found his little girl seated on a stone, with the collie wagging his tail and keeping guard beside her. In the light snow their path could be plainly seen, and as he traced it back he saw where the little one had walked several times around an open well in the pasture; very close to the brink were the prints of the baby shoes, but still closer, on the very edge of the wall, were the tracks of the collie, who had evidently kept between her and the well. I need not tell you the feelings of the

father as he saw the fidelity of the dumb creature, walking between the child and what might otherwise have been a terrible death.

Items.

A Remedy for the Scarcity of Grain.—Touching the recent prohibition by the Czar of the exportation of rye from Russia, because of the failure of the harvest, the *National Baptist* remarks: "If the Czar were to prohibit the distillation of spirits from rye and potatoes, he would go far to obviate the danger of famine, both because valuable articles of food would not be wasted, and also because his people would not so largely spend their wages upon that which only maddens and impoverishes them."

Gambling.—A recent report of a Baltimore Grand Jury speaks of the alarming extent to which the propensity to gamble has been developed in that city. It says:

There are two forms of gambling particularly calculated to bring untold evil in their train.

The first comprises those places where keno and hazard are played, frequented mostly by clerks and factory operatives of the ages between 15 and 30 years, and numbering nightly in attendance from 200 to 300.

The second is that of lottery policy playing, which is some special resort, being conducted by the system known as "walking books." The patronage of this game is drawn from all classes, both black and white, who yield blindly to its infection.

It is alleged that many of the gambling establishments in our midst are operated, or, when not operated, backed by men active in politics, whose influence acts as a powerful protection.

To abate the power or discover the hands that are mysterious, interested in their behalf is exceedingly difficult. Certainly this power exists, operating effectively as a shield. So long, therefore, as such covert influences are permitted to thwart the course of justice the present condition must continue and preliminary investigations be conducted under the most discouraging circumstances.

At the present time the gambling element is all powerful, with little prospect of its influence being essened until such time as the authorities shall see to a full appreciation of their obligations to the community and their unquestioned responsibility, by continually raiding the haunts, by arresting those who conduct the games, holding for proper identification all participants and lookers-on.

The Day of Rest.—Progress Made in Various Countries in Securing It.—As illustrations of the progress made within the past five years in various countries in securing Sunday as a Day of Rest may be mentioned the following:

In Austria a labor law protects women and minors from Sunday work, and makes the fiat of a Minister of the Government necessary for any manufacturing operations on that day. Postal deliveries are now limited to one. Sunday evening and Monday morning newspapers are prohibited because of the Sunday work necessary for their production. Many shops are now closed.

In Belgium a labor law has been passed to diminish Sunday work in factories, and work on the State railways has been very greatly reduced.

In Denmark a Sunday rest law has been passed, shops are closed at 9 A. M. for the day; factories and workshops are not allowed to be open between A. M. and midnight. All employees have at least alternate Sundays off, and postal work is limited to the work of the day.

The work of the French League for Sunday Rest, which was founded at the International Paris Congress of 1889, has spread with great rapidity in many parts of France. Railway, goods and parcels offices have been closed at 10 A. M. or at noon, and a labor law has been passed securing one day's rest in seven.

A labor law protecting the Day of Rest has been secured in Germany. The second delivery of letters has been suppressed throughout the whole empire.

Goods traffic is limited. Shops are now closed largely in Berlin and other cities and towns. Work is prohibited in mines, quarries, salt pits, collieries, foundries, timber yards, tile yards and factories of all kinds. Sunday race meetings have incurred the displeasure of the emperor and are dying out.

Goods trains do not run in Holland, and parcels and goods are delivered only early in the morning. A law has been passed securing rest for women and minors in factories and workshops.

A law has been passed in Hungary generally the same as for Austria, and in Norway too on tramways has been reduced. Labor in factories and workshops is greatly diminished.

In Russia no marked progress has been made, but on all parts of the empire petitions have been addressed to The Holy Synod asking for the closing of all shops and factories on Sunday. The movements in Sweden are of the same kind as in Norway and Denmark.

In Switzerland, by a law which came into force on December 1, 1890, "every servant of railway, steamer, tramway and other locomotive companies, and the employees of the Post Office, will have two days of rest, one of which will be on Sundays. The day's work cannot be lengthened merely by the will of the employer, and in no case may exceed 12 hours, and at least one hour's rest must divide the work. No wage is to be deducted for the rest day. Any breach of the law is to be visited with a penalty of from fr. 500 to fr. 1000."

A railway is in course of construction which connects Yverdon and St. Croix in the Canton Vaud, which by its constitution is to be free from all Sunday traffic for at least 25 years.—*Public Ledger.*

George W. Childs on Temperance.—I cannot lay too great stress on the matter of spirit temperance.

Drinking beer, wine, or spirits is a most dangerous habit. It does no good, and if the habit is continued, it is almost sure to lead to destruction and death. "Taste not, touch not, handle not." You should have courage enough to say, No, if you are asked to drink. In looking back over my life, I can recall many of the best and most promising of my companions who were ruined by the habit of drinking, and not one of whom I ever imagined that he would be wrecked in mind and body, and eventually fill a drunkard's grave. There is no safety in moderate drinking; every one who touches it at all is in danger.

The Unpopularity of the Army.—In an article in *Blackwood*, General French states that even during last year the net result of the War Office's utmost efforts to obtain the requisite number of men is that the establishment of the army is deficient by 4,693 men. And this very meagre result has only been obtained after having recourse to every imaginable device, such as paring the standards of enlistment measurements, and heightening the terms of enlistment, and worse than all, by drawing on the militia for as large a number of recruits as could be got from it.

THE FRIEND.

TENTH MONTH 10, 1891.

When those who have been living as they pleased, with little reference to the Divine will, are brought under the controlling influence of the visitations of grace, they are soon made to feel that they are not their own masters, but that the life which they are now to live, must be by the faith of the Son of God: that the supreme question which is to govern all their thoughts, words and actions, is, "Are they such as are well-pleasing to my Heavenly Father? They find that there is no abiding comfort and peace outside of the fold of Christ; but that to enjoy this richest of blessings, they must be entirely devoted to Him and his service. The language of the Saviour comes home to them by a lively

experience—"Whosoever doth not bear his cross, and come after me, cannot be my disciple."

This "cross" of Christ is the inshing of his Spirit, which, if we are obedient to it, will check every evil thought or tendency to evil that arises in the mind, and will lead us in the way of redemption from evil—that highway of holiness, which conducts to eternal life.

To it the apostle refers, when he says, "The grace of God, which bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

The Scripture declares that the lusts of the flesh, the lusts of the eye and the pride of life, are not of the Father, but of the world. And in accordance with this, we find that many of the most devoted followers of Christ have felt his restraining hand laid on them in respect to their manner of life, their apparel, and their style of living. Others, in their worldly wisdom, look upon these matters as of so little importance as not to require much thought or attention. But it is never safe to reject the guidance or restraints of the Spirit.

The following memorandum, written by Margaret Jackson, of Ireland, who died in 1822 in the prime of life, contain much instruction:—

"Tenth Month, 1820.—I wish that all the young people who call themselves Quakers, and who profess to be guided by the unerring Spirit of Truth, knew the concern that has attended my mind, that they should not launch out into gayety of dress; for, though I have no idea that religion consists entirely in a plain exterior, yet this I believe and am fully convinced of, that if our hearts be truly devoted to serve the Lord, and to love Him above everything, our inclination will not prompt us to follow the superfluous fashions of the world, the false pleasures of which can never afford us true and solid peace."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the interest-bearing debt decreased \$25,504,700, and the debt on which interest has ceased since maturity increased \$7,575,520 during the Ninth Month.

Total capital of the United States is estimated at \$1,200,000,000. The Commissioner of Indian Affairs, in his sixteenth annual report to the Secretary of the Interior, suggested that the time has come for a declaration by Congress that hereafter it will not recognize the Indians as competent to make war; that the five civilized tribes should form a territorial or State government and be represented in Congress, and that the Pueblo Indians should be made citizens.

Ostrander and Trumppour, officers of the Ulster County Savings Institution in Kingston, New York, accused of stealing nearly half a million of the funds, have been arraigned and waived an examination. They were bound over to await the action of the Grand Jury next week. The other savings banks in Kingston have required from depositors 60 days' notice of intention to withdraw funds. A company of militia is held in readiness to suppress any outbreak.

The Commission appointed by the Secretary of the Treasury to recommend a site for the new \$2,000,000 Mint in Philadelphia, has reported in favor of the block bounded by Sixth and Seventh and Walnut and Sanson Streets, facing Independence Square on the east and Washington Square on the south. About 50 separate buildings now occupy the site selected.

Chief Justice Green of the State of Oklahoma Territory, decided, on the 28th inst., that "when a saloon is run contrary to law any person, either an officer or private citizen, may destroy the business and no damage can be collected by the saloon keeper."

The North Philadelphia Baptist Association on the last instant adopted resolutions deploring the effects of the present High License law "in increasing and stimu-

lating the use of intoxicants in the home" and reaffirming allegiance to the principle of the entire prohibition of the manufacture and sale of intoxicants. A resolution condemning "the action of the Secretary of the United States and the Government to extend the beer trade among the South American Republics" was discussed and withdrawn.

The National Methodist Local Preachers' Convention, in session at Harrisburg last week, adopted resolutions against the liquor traffic, and requesting the Federal States and the Government to take measures to restrain the sale of ferments, ammonts and spirituous liquors in the Congo Free State.

An underground lake has been discovered three miles from Genese, Idaho. It was found by a well digger. At a depth of sixteen feet clear pure lake water came out of the machinery. The water settled back to the earth's level. The most curious part of it, says the Boise *Steteman*, is that fish were brought to the surface on the overflow. "They have a peculiar appearance and are sightless, indicating that they are underground fish. The spring has attracted much attention and many farmers in the vicinity fear that their farms will drop into the lake."

Gorham Gray, inventor of a kind of wire by which the conductivity is in the core instead of on the surface of the wire, says he is convinced that telephony is practicable not only between this country and London, through the Atlantic Ocean, for 9,000 miles from New York through to San Francisco and Hawaii.

Advices have been received at Ellendale, North Dakota, from the Missouri River country to the effect that a conflagration west of the Missouri River swept over a region 300 miles long and 200 miles wide, doing incalculable damage to crops and cattle, and probably resulting in the loss of many human lives. The fire is said to have been started by a buffalo lone picker that he might be the better able to find the objects of his search.

The Council's Survey Committee, on the 29th ult., approved an ordinance to place on the plan the proposed boulevard from City Hall to Fairmount Park, Philadelphia. The Chief Engineer and Surveyor said the opening of the proposed avenue with a width of 150 feet would cost for destroyed and damaged property upwards of \$3,000,000. The number of deaths reported in this city last week was 340, being 29 more than the previous week, and 12 more than the corresponding week one year ago. Of the whole number, 183 were males and 157 females; 63 died of consumption; 23 of disease of the heart; 23 of cholera infantum; 15 of marasmus; 18 of diphtheria; 10 of influenza; 15 of scarlet fever; 10 of brain; 14 of inflammation of the stomach and bowels; 13 of old age; 12 of convulsions; 11 of pneumonia; 11 of Bright's disease; 11 of cancer and 11 of apoplexy.

Markets, &c.—U. S. 2's, 100 and 1000; 4's, 116 a 116 1/2; currency 6's, 110 a 120.

COTTON was quiet and unchanged. Sales on a basis of 9c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17 a \$17.50; spring bran, in bulk, \$16 a \$16.75.

FLOUR.—In Western and Pennsylvania super, \$3.60 a \$3.70; do, do, extra, \$3.90 a \$4.25; do, do, 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.85; Western winter, clear, \$4.50 a \$4.65; do, do, straight, \$4.65 a \$5.00; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.75 a \$5.00; do, straight, \$5.00 a \$5.25; do, patent, \$5.25 a \$5.50. Rye flour was quiet but steady, at \$4.75 a \$4.85 per barrel.

GRAIN.—No. 2 red wheat, \$1.02 a \$1.02 1/2.

No. 2 mixed corn, 63 a 64 cts.

No. 2 white oats, 55 a 36 cts.

BEEF CATTLE.—Extra, 51 a 53 cts.; good, 51 a 53 cts.; medium, 41 a 43 cts.; fair, 37 a 41 cts.; common, 4 a 41 cts.; culls, 21 a 23 cts.; Texans, 3 a 4 cts.; fat cows, 21 a 23 cts.

SHEEP AND LAMBS.—Extra, 5 a 5 1/2 cts.; good, 4 1/2 a 4 1/2 cts.; medium, 4 a 4 1/2 cts.; common, 3 1/2 a 3 1/2 cts.; culls, 2 1/2 a 2 1/2 cts.; lambs, 6 1/2 a 6 1/2 cts.

Wool.—Kendal, 18 a 19 cts.; other Western, 7 1/2 a 7 1/2 cts.; State, 8 a 7 1/2 cts.

FOREIGN.—In the Liberal Congress held at Newcastle, England, last week, among the resolutions adopted was one in favor of shorter terms of Parliament, pay for the members (the suggested limitation being £500 per annum), and the right for the general electors to elect members of Parliament. Resolutions were also adopted in favor of the "amending or ending" of the House of Lords, a reform of the land laws, a repeal of the laws of primogeniture and entail, home rule for villages, the enfran-

chisement of leaseholders and the disestablishment and disendowment of the Church of Scotland.

In his speech at the Congress, W. E. Gladstone said: "Those approaching my period of life may not witness it, but I trust we shall see through and effective reform of the laws connected with the traffic in alcohol, with an acknowledgment of the right of local populations to settle the question whether within their borders public houses shall exist." This declaration was greeted with cheers.

London, 27th evening Third Month 31, 1891, the inhabitants of Great Britain consumed 27,828,284 gallons of whiskey. Of this amount 4,121,146 gallons were disposed of in Ireland, almost a gallon per head. In Scotland the average was even greater, amounting to one and one-half gallons per head.

London, 27th evening Third Month 31, 1891.

An identical note has been issued by England and Germany in response to the note issued by the Chinese Government, in which the Pekin authorities promised to protect the lives and property of foreigners in China. In this note England and Germany state that they accept the assurances of China's good intentions, but deprecate that they will be compelled to consult the Ambassadors at Pekin in regard to the ability of the Chinese Government to carry out its intentions. In conclusion, the note says that only the evidence of accomplished facts will satisfy the Powers.

General Boulanger has committed suicide.

On the 21st ult. the *Guatemala*, Capt. Francis Joseph arrived at Reichenberg, near Prague, and with his advent, the news of an alleged attempt upon the life of the imperial traveler spread all over Austria.

During the night, it appears, an attempt was made with a bomb, loaded with nitro-glycerine, to blow up the railroad bridge at Rosenthal, a suburb of Reichenberg. This outrage is said to have occurred shortly before the emperor's train, at an early hour (practically during the night), was to pass over the bridge mentioned. A subsequent examination revealed the presence of thirteen bombs that had been placed on the bridge, but only one exploded.

On the 21st ult., the *Guatemala*, Consul General at New York received a dispatch from President Barillas stating: "Absolute peace reigns in all Guatemala. Deny all rumors of revolution, which are false and malicious." A dispatch from the City of Mexico, received by the *Guatemala*, revolutionists succeeded in drawing Garibaldi's arms into the city on the 20th ult., and that the Government troops were badly used up, retreating to the capital, forty miles from the scene of the fight. The President of Salvador is quoted as saying that Guatemalans are ripe for a plan of conquest of Central America into one republic, and that he will not lose the opportunity of bringing about this result.

The Bureau of American Republics has been informed that an important deposit of that rare metal known as vanadium has been found in the province of Mendoza, Argentine Republic. This metal is one of the rarest of the natural kingdom, and is used for setting dyes in silks, ribbons, hosiery and other fine goods. The principal source of supply, until recently, has been a small deposit in the Cordillera Mountains, and it has been held as high as \$1,500 per ounce.

An entirely new race of Indians is said to have been discovered in the mountains of the Andes.

A New York *Tribune* correspondent reports the arrival in St. Johns, N. F., of Bryant, of Philadelphia, and Professor Kenaston, of Washington, on their return from an exploration of Grand Falls, Labrador, in which they have been completely successful. "The party left the mouth of Grand River Eight and a half miles, and reached the falls, a distance of 200 miles from the mouth of the Lake Wana Kethow, 200 miles from the mouth of the river, Eighth Month 27th. Forty miles above the lake the party found an Indian trail to Fort Nascopee. They struck into the interior, carrying their canoe, provisions and instruments, crossed six lakes with inter-posing rapids, and fell into the lake at the seventh lake, and, after a two days' tramp, through a pathless country, reached the falls. The sight was magnificent. A half-mile above the falls the river is 400 yards wide. Three rapids, similar to that at Niagara, begin here. The banks narrow to the falls to a width of 150 to 200 feet, the water is 158 ft. in length. The water here rises into great cones, then falls over the granite ledge into a great basin. The height of the fall, 316 feet, was accurately measured. The banks widen below the basin. On the southern side of the river, below the falls, reddish cliffs rise 800 feet. Mist is thrown up in a narrow column over the falls, showing a rainbow. The deafening roar of the water is deafening. The party collected 260 specimens of plants and made valuable scientific records."

RECEIPTS.

Received from Thomas A. Wood, Agent, O., \$11, being \$1 for himself and \$2 each for Jonathan Brown, Jane Walker, Joseph and Anne Vaughn, William Taber and Eliza Stock, vol. 65; from Joseph H. Branson, Pa., \$2, vol. 65; from N. H. Pollock, Pa., \$2, vol. 65; from John G. Hoyle, Kansas, \$2, vol. 65; from Samuel P. Carpenter, N. J., \$2, vol. 65; from Carl F. Hess, Pa., \$2, vol. 65; from Francis Wood, N. J., \$2, to No. 9, vol. 66; from Matilda W. Warner, Pa., \$2, vol. 65; from Frances P. Pitfield, Gt. Bm., \$2, vol. 65; from Allen H. Roberts, N. J., \$2, vol. 65; from Esther K. Alsop, Pa., \$2, vol. 65; from Phoebe E. Hall, Agent, O., \$4, being \$2 each for Jesse D. Hall and Ellen Doudna, vol. 65.

Remittances received after 4 o'clock P. M. on Thursday will not appear in the Receipts until the following week.

NOTICES.

THE PHILADELPHIA AUXILIARY BIBLE ASSOCIATION OF FRIENDS.—The Sixty-first Annual Meeting of the Association will be held at No. 1365 Arch St., on Fourth day, Tenth Month 14th, 1891, at half-past four o'clock.

B. W. BEESLEY, Secretary.

THE CORPORATION OF HAVERFORD COLLEGE.—A Stated Annual Meeting of the Corporation of Haverford College will be held in the Committee Room of Arch Street Meeting House, Fourth and Arch Streets, Philadelphia, on Thursday, Tenth Month 13th, 1891, at 3 o'clock P. M.

ELLISTON P. MORRIS,

Secretary.

WANTED.—Two young women want evening work to do at home; no machine sewing, otherwise not particular. Can give good recommendation.

Address,

H. E. S.,

Phila. P. O., Penna.

WESTWON BOARDING SCHOOL.—The stage meets trains leaving Phila. (Broad St. Station) at 6.53 and 8.45 A. M., 2.55 and 4.55 P. M. It will meet every other train when notified.

ZEBEDEE HAINES, *Supt.*, Westwton, Penna.

DIED, at the residence of her brother, Isaac B. Collins, in Norwich, N. Y., Fifth Month 13th, 1891, SUSAN COLLINS, in the ninety-fifth year of her age, who was a devoted member and many years Elder of Smyrna Monthly Meeting; was early convinced of the doctrines and testimonies of the Society of Friends, and conscientiously upheld them to the last. Many shared largely in her kindness and hospitality, her home was a home for strangers, while her quiet, unassuming manner bears the esteem of all who knew her. Her mental and physical powers held out remarkably to the last. Her only hope of salvation was in the merit and mercy of her loving Saviour. During her short illness love and sweetness were the covering of her spirit. Her end was peace.

at his residence, Kemp's Mills, Randolph Co., N. C., JOHN O. LITTLE, son of John and Thamer Little, was aged thirty-two years. A member of Holston Spring Monthly Meeting of Friends. More than seven years ago he met with an accident, by which his right arm was injured. A bone tumor gradually developed and he went to Philadelphia for medical advice. It was found necessary to remove the arm at the shoulder-into another operation, and he sought for relief for several months he was relieved from suffering. A return of the disease required a second operation which was performed, and he was once more hopeful of a permanent relief. Upon a reappearance of the disease a third time, he thought his strength unequal to another operation, and he sought for relief in the Divine will. The sweetness of his spirit and his consistent Christian walk endeared him to a number of Friends while in this city. After his return to his home in North Carolina his bodily sufferings at times were great, but he bore them with a remarkable degree of patience and quiet resignation, expressing a willingness for the disease to terminate as it might. At different times he applied for himself and others; at one time, near the close, saying he was not afraid to die. While his family who are left behind deeply mourn their loss, they are comforted with the belief that it is his eternal gain.

WILLIAM H. PILE'S SONS, PRINTERS,

No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXV.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 82.)

1841.—In a religious visit to North Carolina Yearly Meeting, W. E. notes:

"This morning we stopped to view the astonishing, stupendous Natural Bridge over Cedar Creek. From the top of it to the water, is said to be two hundred and ten feet. The mass of stone forming the arch, thirty feet through; the distance from the under curve of the arch to the surface of the water below, one hundred and eighty feet; and the chord of the arch ninety feet. We are struck with admiration in standing under the huge superstructure, and contemplating the vast pile of stone so compactly placed; forming walls and abutments; and brown over such a space, an arch, of the enormous weight of stone, that rests upon them. Nor are the comparative perfectness of the arch, the regularity of the under curve, and the evenness of the surface less wonderful; when we reflect that it has not been effected by any force, acting according to the ordinary laws of nature; but by some extraordinary convulsion, of which we can have no adequate idea; but which we should suppose, would have left the standing masses of stone, craggy and without any such appearance of harmony and regularity as that which they now are. The length of time before we hear a stone, thrown from the top, strike the water below,—two or three seconds perhaps,—gives striking proof of the depth of the abyss into which it falls.

"The tavern keeper, with whom we last put up, enquired at the breakfast table, whether we were Quakers? and whether they always had preaching in their meetings? We replied that we were Quakers or Friends; but we do not appoint any to preach. We believe it right to meet together in silence to wait upon our Almighty Creator, to receive ability to worship Him in spirit and in truth; and that the Lord Jesus Christ, who is the Head of his church, gives the gift for the Gospel ministry to whom He pleases; and such whom He sets apart for that service, preach as they are moved to it by Him; but we often hold our meetings in silence. I also told him that we took no pay for preaching; that we followed some business for a livelihood; maintained ourselves, and when travelling, paid our own expenses. When a minister

had not the means to do this, the Society took care that he should not want, but they paid him no salary. He was very ignorant of Friends, and seemed rather surprised at this. We gave him some books to inform him of our principles, for which he thanked us. He also enquired whether we approved of war? I told him that we do not. He supposed, as we do not fight, we paid the fine. I said, we neither engage in war ourselves, nor can we pay for a substitute; but when we are called on for a fine, we suffer our goods to be taken; and some are put in jail. This also puzzled him; as we knew the fine must be paid, he saw no reason why we should not do it. I observed there was the difference between voluntarily paying, and passively suffering the penalty prescribed by law."

"Attended Lost Creek Meeting. Being First-day, a large concourse of people assembled, but few of whom seemed acquainted with having their minds stayed upon the Lord. Accustomed to associate Divine worship with preaching and vocal prayer, the time of silence seemed long to some, and yet they behaved with propriety generally. The way at last appeared to open, to speak upon the effect of vital religion to bring the mind of man off from dependence upon man, who cannot save his brother, nor give a ransom for him; and to call them to Christ, the great mediator and minister of the New Covenant; that they might learn of Him. The doctrine of the universality of his appearance in the heart; of the angel which Job saw flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, of every nation, kindred, tongue and people, under heaven; of Christ, as the administrator of the baptism of the Holy Ghost and fire, by which He burns up the chaff; He who sits as a refiner with fire, and a fuller with soap, to purify and prepare the sons of Levi to offer offerings in righteousness; our propitiation for sin, and Advocate with the Father, were a little opened; and those who loved Him with sincerity, were encouraged to dedication. The Truth at times, seemed, in measure, to prevail over the meeting, and the people were solemnized; but after it was over, I felt tried, lest the humbling, tendering power of it, had not reached the heart, as much as is desirable; which depressed my spirits, and produced fear that I had not kept as close to my guide as I ought; but I could not discover where I had missed my way."

"In the course of the visit in Lost Creek Quarterly Meeting, we found Friends mostly in low circumstances, and living in a plain, rough manner; some of their houses having few lights of glass in them; their children partaking of little opportunity for education, either at home or at school. In many instances, this is occasioned by the want of means, and their time being mostly occupied at their work, to get bread and clothing. I felt sympathy with them, and could but contrast their condition with that of many affluent members in other parts of the Society, whose children are brought up in delicacy and luxury, and know nothing of the diffi-

culties and privations to which the children of Friends in these parts are subjected. If a large part of the surplus wealth of rich Friends was applied to aid their fellow members, in educating their offspring, and in spreading the writings of Friends; much good would be done. It would tend to keep the hearts of the rich open to the trials of their fellow members, and to the great cause of the Redeemer's kingdom; which would be a blessing to themselves, by keeping out a covetous, parsimonious attachment to this world's treasures; while it would confer an important benefit upon others.

"We visited a school which was taught by a Friend, a few of the scholars being members. It was an open, log building, without a window; what light they had, came in through the openings between the timbers, and at the door; there was no floor but the earth; and no fireplace or stove. A little fire in the middle of the room, was the only means of warming it; the smoke passing out of any avenue it found. The children, though with cheerful countenances, were clothed with scanty covering, nearly all without shoes or stockings. Their situation appeared unfavorable for acquiring the necessary portion of useful learning, not only from these circumstances, but from the incompetency of the teacher, and the general habits and sentiments of their parents and caretakers. When we reflect upon the importance of a right education, and the little effort made by many to guard their children, by watching over and restraining, and instructing them in the great duties of life; cultivating their minds, and leading them into habits of cleanliness and industry, and warning them of the dangers of improper associations, and of every description of immoral taint; above all, by precept and example, inculcating the indispensable obligations of living in the fear of Almighty God, and working out their salvation, through the aid of his Spirit; we cannot but feel for children who partake of very few of these advantages; and desire that their parents were more aroused to a lively sense of the obligation which rests on them, towards their tender offspring. Many have difficulties in providing for their families; but were they more devoted to the love and service of their Heavenly Father, way would be made, either by his blessing, on their efforts, or through the help of the Society, to educate them in schools of suitable character, and to draw them into a love of our religious principles and testimonies. A blessing, I believe, has rested upon the honest concern and labor of Friends in many parts of our Society, in watching over and educating the youth; and in many instances, I trust, it will prepare the ground for the good seed which the Son of Man sows, and which will bring forth abundant fruit, under his blessing; and thus be instrumental in preserving many amongst us, who will be qualified to maintain the doctrines and testimonies of the Gospel, to the Lord's praise and the comfort and enlargement of the Church."

"At the Preparative Meeting at New Hope,

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 88.)

Among the interesting incidents connected with the history of Friends in Maryland is the fact, that Wenlock Christison, who suffered severely and was in imminent danger of losing his life among the bigoted officials of Massachusetts, found a peaceful refuge there and ended his days in quiet on the shores of the Chesapeake.

Wenlock had been cruelly beaten, imprisoned, nearly starved, and banished from the province of Massachusetts bay, on pain of death. While the case of William Leddra was before the court, who had been similarly banished because he was a Quaker, and had returned to Boston, Wenlock Christison came into the court. The marshal was ordered to bring him to the bar, and when asked who he did there, he replied, "I am come here to warn you that you should shed no more innocent blood; for the blood that you have shed already, cries to the Lord God for vengeance to come upon you." William Leddra was hanged and Wenlock sent to prison; and soon after was put on trial. In the trial he appealed to the laws of England, telling the magistrates that in condemning the Quakers to death, they went beyond the authority given by their patent. He was told that unless he would renounce his religion he should surely die. But with undaunted courage, he replied, "I shall not change my religion nor seek to save my life; neither do I intend to deny my Master; but if I lose my life for Christ's sake and the preaching of the Gospel, I shall save my life." He was sentenced to be hanged, to which he replied, "The will of the Lord be done, in whose will I come amongst you, and in whose counsel I stand, feeling his eternal power that will uphold me to the last gasp. Known be it unto you all, that if ye have power to take my life from me, my soul shall enter into everlasting rest and peace with God, where you yourselves shall never come. And if ye have power to take my life from me, the which I do question, I do believe you shall never more take Quakers' lives from them: note my words; do not think to weary out the living God by taking away the lives of his servants. What do you gain by it? For the last man that you have put to death, here are five come in his room! And if ye have power to take my life from me, God can raise up the same principle of life in ten of his servants, and send them among you in my room, that you may have torment upon torment, which is your portion; for there is no peace to the wicked, saith my God."

But though condemned, he was not executed; for by this time some reaction had been caused by the natural feelings of humanity; and by the evidence that the judicial murder of four of the Lord's servants had been without effect in preventing the coming amongst them of those, who at the Lord's command were willing to take their lives in their hands, proclaim the truths of his Gospel among the New England professors, and testify against the cruelty of their proceedings. It was proved there as in other places, that the blood of martyrs is the seed of the church, and the Friends took root and multiplied, in spite of the efforts of priests and magistrates.

Only five days after his conviction and sentence, Wenlock and 27 more of his Friends were released from jail. This was in 1661. Soon after a royal order to the New England

authorities caused a respite of sufferings—but these were subsequently renewed—and Wenlock Christison, several times after his release from prison, was flogged at the cart tail and expelled from the province. The last of these scenes was in 1665. It is known that Wenlock was in Maryland in 1670, living in Talbot County. From the land records of that county it appears that Peter Sharpe, a wealthy Quaker surgeon and his wife, in the summer of that year, transferred to Wenlock Christison, "in consideration of true affection and brotherly love which we have and bear unto our well beloved brother Wenlock Christison, in Talbot County, and also for other divers good causes and considerations we at this present especially moving, one hundred and fifty acres of land on the south side of St. Michael's River, and known by the name of 'Ending of Controversie.'" There is little doubt that the Quaker physician presented him with this farm because of his sympathy with him in his sufferings and privations. Considerable additions were subsequently made to this tract. The esteem in which he was held by the community is shown by his having been elected Burgess and Delegate to the General Assembly of the Province. It was at his house that the first meeting of Friends in Maryland was held of whose proceedings any official record is preserved. This was about a mile and a half or two miles from the meeting house at Betty's Cove on the St. Michael's River, which was the first meeting house of Friends in Maryland, and where George Fox preached in 1672, as before related. He died about 1679, leaving behind him a widow and some children.

It is evident that in the course of time many meetings were established on the Eastern Shore as well as west of the bay; and that the number of Friends greatly increased. It appears to have become an established custom for the sober people in a circuit of many miles to gather to their places of worship, at the times of holding their annual assemblies, and on other occasions when ministering Friends from a distance were expected to be present; of this we have already seen instances in the great meetings held by George Fox. The people who seldom had the opportunity of listening to a sermon seemed hungry for the sound of the Gospel, and eagerly flocked to listen. William Richardson, of West River, in a letter to George Fox, in 1682, speaking of their Half-yearly Meeting held in the spring of that year, says: "We have had a very great meeting; for number of people never more in Maryland, and very peacable to hear the Truth declared."

A similar custom prevails in parts of Virginia and Carolina to this day; and in the portions of the Western States settled by emigration from those regions. It was a natural result of this custom, in a thinly settled section of country, where there were no large towns, that many persons found these occasions a convenient time to meet with each other for the transaction of business, and that the more thoughtless portion should indulge in horse races, or other sports. So troublesome did these excesses become, that in 1715 Friends complained to the Governor of Councils, and a law was passed prohibiting the erection of a booth for the sale of strong drink within two miles of their meeting houses; or the practice of wrestling, horse racing and other disturbing sports.

The records of the Society show that many of the most eminent ministers in the Society of Friends labored in the peninsula lying east of Chesapeake Bay; and there is no doubt that

being impressed with a belief that Friends are suffering great loss in letting the Discipline fall, by passing over, in a superficial manner, marriages accomplished in violation of it, the way opened to set forth the importance of the church government, established in the wisdom and authority of Christ, amongst us. It is only as the members individually live under the subjecting power of the cross of Christ, that they are prepared to support the ark of the testimonies, and administer the discipline as it ought to be; in the same power and wisdom in which it was instituted. 'The righteous holdeth on his way, and he that hath clean hands shall be stronger and stronger.' These are not drawn aside from a firm and straightforward support of the cause of Truth, by a false tenderness towards others, whose eyes have become blinded; and in the faithful discharge of their religious duty, they grow in spiritual strength, and are a blessing to the church. Where a body of such members is preserved, and the discipline is rightly maintained by them, the Society is kept in a healthy and vigorous state. The young members growing up under their example, will receive right views of church government; the motions and openings of Divine Grace in their minds will be confirmed and enforced by the faithfulness of such upright men and women; and thus successors are prepared to receive gifts from the great Head of the church, to be occupied in his service, in their day. What a comfort and strength these are to one another, and to their elders in the Truth. When ministers who keep to their gifts, come among them, they partake of the help of their spirits, and the "spring shut up" is often opened, to the mutual refreshment of the visitors and the visited. How different from those meetings, where a worldly spirit has overspread, and darkened and benumbed the professors of the Christian religion.

"But where the rules of Discipline are let fall, or administered by those who have lost ground, through disobedience to the convictions of Divine Light, and whose hands are thereby weakened, desolation spreads; wrong things prevail; and though something of the form may be left, the power of godliness is lost amongst such a people. The young members, who are at times favored with the visitations of the love of God, are very likely to be turned aside by the evil example of older ones, who seem to be the leaders; and thus such meetings continue to dwindle, until they can no longer be held with reputation. The salt has lost its savor, and men of the world trample it under foot, because they can perceive such are no Quakers in reality. In this way many have become an ill-savor, and caused the way of Truth to be evilly spoken of, to the grief of the sincere-hearted, and the obstruction of the spread of the kingdom of Christ, through us as a people."

(To be continued.)

A DIVINE MEASURE.—Not only is there a balance of the sanctuary, to weigh in judgment, the things appertaining to God's house, but to each true Israelite is a portion of grace given, and a measure of faith to receive the same. Like the manna in the wilderness, each one gathers according to his capacity; "he that gathers much has nothing over, and that gathers little has no lack." But all these bounties flow from the fulness of the inexhaustible fountain of all goodness, the Lord Jesus Christ, to whom God giveth not the Spirit by measure." (Jno. iii. 34.)

the convincing power and Divine energy which accompanied their preaching were effectual in turning many to the gift of God in their own hearts, and leading them to submit to its restraining, cleansing, and changing power; so that there grew up a body of solid Friends, from among whom the Lord was pleased to raise up serviceable instruments to spread his cause in the earth.

Yet the social condition and surroundings of the people were not very favorable for the training up of the young in that watchfulness and self-denial which conduce to their preservation. Living on large plantations, amid forests abounding in game, and depending for the culture of the land on the labor of slaves, there was a natural tendency to cast off restraint, and to indulge in a roving and idle manner of life which rejected the Cross of Christ.

Job Scott, who travelled extensively in the Southern States in 1789, notes the decline of meetings in many places, and makes the following remarks: "There used to be many valuable Friends belonging to these meetings. We were very clear in our judgment, that Friends having formerly kept such numbers of slaves, did much contribute to the ruin of their posterity; for the poor Negroes were put to do nearly all the work, while the children of Friends were brought up 'in pride, fulness of bread, and abundance of idleness,' riding about for pleasure, living at ease and in fulness. This was productive of many evils, and opened a wide door for unprofitable and pernicious intimacy with hurtful company; until, alas! the youth in some particular places are almost all departed from the way of Truth."

(To be continued.)

If we really believe that where two or three are gathered together in Christ's name, He is there in the midst of them, actually, though invisibly, present, we ought to feel that to us the place where He is now present in Spirit is more holy than the place where He was in person many hundred years ago; and thus the upper room, the open field, or our own private chamber where God condescends to meet with us, should be to us "none other than the house of God and the gate of heaven." I firmly believe, that if we seek to affect the mind by the aid of architecture, painting, or music, the impression produced by these adjuncts is just so much subtracted from the worship of the unseen Jehovah. If the outward eye is taken up with material splendor, or forms of external beauty, the mind's eye sees but little of "Him who is invisible," the ear that is entranced with the melody of sweet sounds, listens not to the "still, small voice" by which the Lord makes his presence known.—*A Visit to my Father-land* (in 1843), by Ridley H. Hershell.

The last word we have to say of our service is that we are unprofitable servants"—workers who amount to nothing in proportion to the work to be done. Even when our efforts seem to bear some noteworthy fruit, it is like the exploit of the child who launched the ship. It had stuck upon the greased tramway on its way from the stays to the waters, when he rushed forward to "push a pound," as he afterwards expressed it. And the great forces of inertia which held it back, and of gravitation which impelled it onward, seemed to be so balanced that the push of a child's hand turned the scales, and the ship glided onward to the water. That seems the kind of service we are permitted to do at the best. We "push a pound," and the Divine energy does all the rest

Home Life on an Ostrich Farm.

FOR "THE FRIEND."

(Continued from page 85.)

Another of our many eccentric-looking plants, the *finger poll*, is also used in very dry seasons to feed cattle; the men who go about the country cutting it up being followed by the animals, which are very fond of it, but which, owing to its excessive toughness, are unable to bite it off. It grows close to the ground; its perfect circle of thick short fingers, rather like gigantic asparagus, radiating stiffly from the centre. How the cattle manage to eat it without serious consequences has always been a matter of wonder to me, for the whole plant is filled with a thick, white, milky juice, which when dry becomes like the strongest india-rubber. We often used this juice for mending china, articles of jewelry, and many things which defied caustic, to which, indeed, we found it superior.

One of our plants always reminded me of those French sweets, threaded on a stiff straw, which often form a part of the contents of a bon-bon box. The thick, succulent leaves, shaded green and red, with a frosted, sparkling surface which increases the resemblance to the candied sweets, and all as exactly alike in shape and size as if made in one mould, are threaded like beads at equal distances along the stem, which passes through a little round hole in the very centre of each. They can all be taken off and threaded on again just as they were before.

Close to the ground, and growing from a little round root apparently belonging to the bulbous tribe, you sometimes—though only rarely—see a tiny mass of soft, curling fibres, delicate and unsubstantial-looking as a little green cloud. Even the foliage of asparagus would look coarse and heavy beside this really ethereal little plant, which yet is durable, for I have now with me a specimen which, though gathered five years ago, is still quite unchanged.

The wild tobacco is a common—indeed too common—plant in the Karroo; it has clusters of long, narrow, trumpet-shaped flowers, of a light yellow, its leaves are small, and it resembles the cultivated tobacco neither in appearance nor in usefulness. Indeed it is one of our worst enemies, being poisonous to ostriches, which of course—true to their character—lose no opportunity of eating it. We made deadly war upon it, and whenever during our rides about the farm we came upon a clump of its blue-green bushes, we would make up a little bonfire at the foot of each, and burn it down to the ground. But it is tenacious of life, and its roots go down deep, so its career of evil was only cut short for a time. Besides which, our efforts to keep it under were of little avail while our neighbors, "letting things slide," in true colonial fashion, allowed the plants to run wild on their own land; from whence the seeds were always liable to be washed down to us during "a big rain," when the deep *sluits* which everywhere intersect the country become, in its every rage, raging torrents, dashing along at express speed.

One more queer plant in conclusion of these slight and very unscientific reminiscences of our flora, which I trust may never meet the eye of any botanist. The *kerbosch*, or candle-bush, a stunted, thorny plant, if lighted at one end when in the green state, will burn steadily just like a wax candle, and is used as a torch for burning off the thorns of prickly pear, &c.

The dry climate of the Karroo is considered very healthy, especially for those suffering from chest complaints, of this our author says: "No one need die of consumption, however advanced

a stage his disease may have attained, if he can but reach Cape Colony and proceed at once inland. He must not stay near the coast; it would be as well—indeed better—for him to have remained in England to die among friends; for in the moist neighborhood of the sea the disease cannot be cured, its progress is simply retarded for a while. But a railway journey of only a few hours lands the patient in the very heart of the Karroo; and once in its dry atmosphere, he may hope—nay expect—not a mere prolongation for a few months of such a life as one too often sees sadly ebbing away in Mediterranean winter resorts, but a return to health and strength."

The long droughts are certainly very trying; indeed they could not possibly be endured by any country less wonderfully fertile than South Africa, where it is calculated that three good days' rain in the year, could we but have this regularly, would be sufficient to meet all the needs of the land. But often, for more than a year, there will be no rain worth mentioning; the dams, or large artificial reservoirs, of which each farm usually possesses several, gradually become dry; and the *veldt* daily loses more of its verdure, till at last all is one dull, ugly brown, and the whole plain lies parched and burnt up under a sky from which every atom of moisture seems to have departed—a hard, gray, metallic sky, as different as possible from the rich, deep blue canopy which, far away to the north, spreads over lovely Algeria. The stock, with the pathetic tameness of thirst, come from all parts of the farm to congregate close round the house; the inquiring ostriches tapping with their bills on the windows as they look in at you, and the cattle lowing in piteous appeal for water; and you realize very vividly the force of such scriptural expressions as, "the heaven was shut up," or, "a dry and thirsty land where no water is."

Every Karroo house has a dam near it, and on a large farm there are generally three or four more of these reservoirs in different parts of the land. The selection of a suitable site for a dam requires some experience. An embankment is thrown up across a valley, where from the rising ground on either side the water is collected. The ground must be "brack," a peculiar kind of soil which, though loose and friable, is not porous. This brack is often used to cover the flat roofs of the houses; but unless it is well sifted and laid on thickly, dependence can not always be placed on it, as we have several times found to our cost. Rows of willows or mimosas are generally planted along the banks of the dams; and though the moisture which is sucked up by their thirsty roots can ill be afforded, yet in that most treacherous of lands, their bright, fresh green is of immense value; and the poor ugly houses, standing so forlornly on the bare *veldt*, with but the narrowest and scantiest of gardens—if any—between them and the surrounding desert, seem redeemed from utter dreariness and desolation, and some slight look of home and refinement is imparted by the dam's semicircle of trees. A good-sized dam is sometimes half a mile broad, and, when just filled after a good thunder-shower, is quite an imposing sheet of water. Occasionally, in very heavy thunder-storms, the glorious supplies pour in too lavishly; the embankment, unable to resist the pressure, gives away; and the disappointed farmer, who has ridden up in the hope of feasting his eyes on watery wealth, beholds his treasure flowing uselessly and aimlessly away across the *veldt*.

Then, too, even the noblest of dams must dry up in a long drought; and that landowner is wise who does not depend solely on this form of water-supply, but who takes the precaution of sinking one or more good wells. This is expensive work—especially when, as in our case, the hard rock has to be blown away by dynamite; a party of navvies, encamped on the farm for weeks, progressing but slowly and laboriously at the rate of about one foot per day. For the payment is £5 a foot; but the advantage is seen during the protracted droughts. Then, on farms which only possess dams, the ostriches and other stock are seen lying dead in all directions, a most melancholy sight. Where there is a well, however, the animals can always be kept alive. The water may go down rather low, and the supply doled out to the thirsty creatures may not be very plentiful; but with careful management no stock need be lost during the longest of droughts. But, even with our good well, we found it necessary to be very economical; and the few small eucalypti and other trees which, with great difficulty, we kept alive near the house, have often for weeks together been obliged to content themselves with the soapy water from the baths; while our poor little patch of kitchen-garden has more than once had to be sacrificed and allowed to dry up—the water necessary for its irrigation being more than we could venture to spare.

In a few days—incredibly few—the effects of a good rain are seen in the appearance of the *wells*, which rapidly loses its dry, burnt-up look. But, even before the perennial bush had time to recover its succulence and verdure, all the spaces between its isolated tufts are covered with the softest—and most delicate—looking vegetation, which, as if by magic, has sprung suddenly into existence. All these plants, which are of many different kinds, and some of which possess very minute and pretty flowers, are indiscriminately called by the Dutch, *opvolg* ("that which comes up"); and if you happen at the time of their appearance to have a troop of infant ostriches, there is no better food for the little creatures than this tender, bright-green foliage. They are but short-lived little plants; the hot sun soon drying them up.

(To be continued.)

ADVERSITY is very often a blessing in disguise, which by detaching us from earth and drawing us towards heaven, gives us, in the assurance of lasting joys, an abundant recompense for the loss of transient ones. "Whom the Lord loveth He chasteneth." Many a man in losing his fortune has found himself, and been ruined into salvation; for though God demands the whole heart, which we could not give Him when we shared it with the world, He will never reject the broken one, which we offer Him in our hour of sadness and reverse. Misfortunes are moral bitters, which frequently restore the healthy tone of the mind, after it has been cloyed and sickened by the sweets of prosperity. The spoiled children of the world, like their juvenile namesakes, are generally a source of unhappiness to others, without being happy in themselves.—*The Tin Trumpet*.

DUELIST.—A moral coward, seeking to hide the pusillanimity of his mind by affecting a corporal courage. Instead of discharging a pistol, the resort of bullies and bravos, the really brave soul will refuse to discharge its duty to God and man, by daring to break the laws of both.—*Selected*.

FOR "THE FRIEND,"

Lines Inscribed to Dr. Rothrock.

Accompanied by two ears of yellow field corn which he wished me to bring him, the kind he so much relished when he pulled and boiled them in an old tin can during his boyish rambles in the country.

As the times that are past can return to us never,
We must note what we write on the page of each day,
For that page once turned over is thus, and forever;
For time as a ratchet wheel moves but one way.

Still "who would not welcome that moment's returning,"
When free as the wind e'er mountain or plain,
The vigor of youth in full ardor then burning,
Might make even yellow-corn relished again.

But vain is that thought, nothing here can restore us,
A moment that now and forever is past—
One morning, one noon, and one evening's before us,
To improve or neglect just so long as they last.

This spirit immortal—this elaborate frame,
An emblem of time and eternity combined;
From the hand of an Author immortal it came;
And must be for achievements immortal designed.

Then let us keep pace with the ranks on our way;
Undaunted the standard of virtue we raise;
In wisdom and knowledge and science each day,
March abreast with the times in their rapid career.

For there is no return to the days that are past,
To mourn or repair what never will undo;
The die must now stand as that die has been cast,
Of the shadows of Ahaz our dials have none.

But the shades of the night are approaching us fast,
More swift than the storm-driven shadows they run;
Then let us work on whilst the daylight shall last,
For the night must arrive when no work can be done.

C. S. COPE.

WEST CHESTER, Ninth Mo., 19, 1891.

CREEPING UP THE STAIRS.

BY N. S. McFERRIDGE.

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play;
I was brooding o'er some trouble
Which had met me unawares,
When a little voice came ringing,
"Me is creepin' up the stairs."

Ah, it touched the tenderest heart-strings,
With a breath and force divine,
And such melodies awakened,
As no wording can define:
And I turned to see who was crying,
All forgetful of my cares,
When I saw that little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering,
Like a magpie in the trees,
Till at last she reached the topmost,
When o'er all her world's affairs,
She delighted stood a victor,
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With a noble earnest strife;
Onward, upward reaching ever,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet,
By their side may be no rail;
Hands and knees may often pain us,
And the heart may almost fail.
Still above and there is the glory,
Which no sinners can compare,
With its rest and joy for ever,
After creeping up the stairs.

THE PRINCE OF PEACE.

BY JAMES RUSSELL LOWELL.

"What means this glory round our feet,"
The maged mused, "more bright than morn?"
And voices chanted, clear and sweet,
"To-day the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sung, "Peace on earth, good-will to men."

"'Tis eighteen hundred years and more
'Since those sweet oracles were dumb;
We wait for Him like them of yore;
Alas! He seems so slow to come.

But it was said, in words of gold,
No time or sorrow e'er shall dim,
That little children might be bold,
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our willing hearts incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And kindly clasping hand in hand
Sing, "Peace on earth, good-will to men."

For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing,
"To-day the Prince of Peace is born."

Sacerdotalism and Modern Unbelief.

From an article on this subject, written by James Brand, D.D., of Oberlin, Ohio, and published in *The Independent*, the following paragraphs are extracted:—

Ours is an age of mental unrest. Traditional beliefs are largely disturbed. There are those who feel that religious thought is drifting, as DeQuincey would say, down toward the Botany Bay of the Universe. The alarm, however, is groundless. As the human race cannot change its nature or stop thinking, neither can it drift into permanent infidelity if it would. There is a stubborn sentiment abroad in this world, that what fits man's moral nature and saves him from his sins, is not going to be overthrown either by infidel crowing or Christian weeping. Vast progress is being made in the establishment of Scriptural faith. Christianity is conquering the intellect of man in spite of himself. True science is now theistic. Rationalism is itself one result of the leaven of the Gospel. Agnosticism, the latest phase of unbelief, is a concession.

The drift of this age is away from ecclesiasticism, away from priestcraft, away from all official human mediators, away from sacerdotalism; toward individualism, reason, the rights of the laity, the equality of priest and people, Christian socialism, independent manhood.

Infidel attacks are, to-day, largely against the administration of religion rather than the principles of the Gospel. Of course the old positions of unbelief are not abandoned. There are still individuals doing desperate battle for all exploded theories. For unbelief is buttressed by natural depravity far more than by natural science. But the faith of the really evangelistic Church is stronger and steeper than twenty-five years ago. To men in earnest to save men, Christianity grows more and more invincible. The most striking feature of the Gospel is the imperturbable repose which sits upon its pages.

The words of Jesus rise amid the froth of human thinking like an island of marble above the foam of the sea.

In the secularizing and rationalizing tendency

of our times the church has allowed the cardinal doctrine (of the place and the work of the Holy Spirit) to be pushed into the shade. Even practical Methodism is yielding to this general drift and is sorely tempted to worship its statistics and to bow down to its own "net and drag." In England, if we may judge by the late noble utterances of the Bishop of Liverpool, the case is quite as bad. He says that "Myriads of church members throughout the land know nothing of the work of the Holy Spirit in their hearts."

It is plain that the truth needs to be emphasized that Christianity is not simply truth, however reasonable. It is not simply men organized under certain rationally defensible doctrines and aiming to evangelize the world. It is all of these *plus* the presence and power of the Holy Ghost. Drop out that idea and we concede nearly all that rationalistic infidelity claims.

Still another comparatively neglected truth in vast portions of Christendom is our Saviour's conception of the necessity of the new birth as distinguished from what may be called the magical theory of the sacrament of baptism. Says Bishop Kyle, "Such is the intensity of man's natural tendency to formalism in religion that myriads have always clung to the idea that these two sacraments (Baptism and the Lord's Supper) necessarily confer grace independently of faith in those that receive them." This magical theory of baptism, a sort of holy witchcraft, the hearty acceptance of which, the Council of Trent made a condition of salvation, is accepted not only in the Roman, but in large sections of the Protestant world. Biblical faith cannot prevail till this pestilent feeder of superstition is put away.

FOR "THE FRIEND."

The Desert State.

The State of Nevada has no counterpart in the Union. It has the smallest population of any; numbering only 45,761 in 1890, whilst its area is 112,000 square miles, ranking fourth in size in the catalogue of States, and being nearly 21 times larger than Pennsylvania or New York. Its plains are elevated about 4,000 feet above sea level over all its general surface, whilst the mountains rise from 1,000 to 5,000 feet higher; nevertheless it sends no water to the ocean, not being traversed by a single stream which flows beyond its borders, with the exception perhaps that a few small brooks descend from its south-eastern part into the Colorado River, which forms the boundary between this State and Arizona. Nevada is in fact part of a great natural basin, of which the western rim is the Sierra Nevada range, and the Wasatch the eastern. The northern and southern boundaries are likewise hemmed in by mountain elevations which are higher than the interior of the State. The rainfall is affected by this fact, as the surrounding mountain tops rising into regions of perpetual snow, precipitate the vapor from the passing currents of air from all quarters of the compass, and leave them to flow over Nevada bereft of moisture, so that the mean annual deposit of rain and snow at Carson City, on the west side of the State, is only 11.22 inches. What rain and snow do fall within its borders, although forming some considerable streams, as the Carson, Truckee, and Humboldt Rivers, which flow even for scores of miles, finally lodge either in shallow lakes, or sinks into the dry soil and disappears. Many of these lakes evaporate entirely away in the hot season, leaving vast beds of salt. One of these salt beds covers fifty square miles, over which the pure

chloride of sodium lies dry and white to a depth varying from six inches to two feet. The deposits of salt are not confined to these beds or plains; it sometimes occurs in elevated positions, the strata often in the aggregate being many feet thick, and imbedded in hills and mounds of such extent as almost to justify their being called mountains. One of these, situated in the extreme south-east corner of the State, covers an area of several thousand acres, the layers being composed of cubical blocks of salt, often a foot square, nearly pure, and as transparent as window glass.

A recent journey over the Union Pacific Railroad through Utah and Nevada, to and from California, impressed the writer with the unique character of the natural scenery of both these divisions of the United States. After passing the great Salt Lake going westward, the traveller enters a region which has received the appellation of "the great American Desert," and it is well deserved. The mountains are in detached groups, rather than continuous ranges; their tops are flat, being composed of strata of rock, mostly level, each stratum a few feet in thickness, and extending down their vertical sides several hundred feet like courses of masonry in the walls of a mighty castle. Below these are buttresses of disintegrated rock and gravel, which have fallen from the tops of the mountains, reared up at an incline against their sides, the whole elevation above the plain being from two to three thousand feet. Here and there, as the eye runs along the summit, a sudden break will be seen in the outline of this crest of fifty or more feet in depth, cut down as square as if by hammer and rule, caused by the disintegration and collapse of the harder stratum. The scenic effect of this is to skirt the line of view with a long rampart, in portions horizontal, then broken with rectangular towers and turrets, and finally the whole elevation ending with a column of rock perpendicular to the plain upon which the railroad runs. The intervening plains are often many miles in width, not absolutely level, but the surface upheaved in conical tumuli of sand, soil and gravel from twenty to fifty feet high.

The mountains are bare and void of every vestige of vegetation for hundreds of miles in extent. The plains are almost equally barren. The sage plant, and cactus, which in their wonderful varieties are conspicuous everywhere else, here dwindle away to mere flat excrescences, perhaps an inch or two high, sparsely tufting the dark soil. No tree or shrub or grass relieves the tired vision. The sun glares from a cloudless sky throughout most of the summer months, and the temperature rises to 100 degrees not seldom. As our train sped over this arid desert, suddenly the horizon became obscured, a brisk gale sprung up, the porter of the Pullman car hurried to close all the windows and ventilators and the air became so filled with dust that all objects were invisible a few yards from the train. The fine sand and alkaline dust penetrated the car and settled on everything, obscuring eye-glasses so much that reading was only practicable by constant wiping, and the whole scene reminded one of the dust storms encountered by travellers on the Sahara.

Occasionally in our journey over this desolate country a line of green vegetation would be seen in the distance: as we neared it the thread of a small water course which issued from the remnants of last winter's snow in the higher mountains, revealed the cause of the verdure. Dwarf cottonwoods and willows grew on its margin;

the railroad company utilized the water for supplying their locomotives, and a dining station, a grove of trees planted around it, with beautiful lawn grass underneath, proved the magic power of moisture and irrigation to transform the desert into an oasis of beauty. Mostly a few of the Piute, Bannock, or Shoshone Indians who are native to these regions would be seen around the stations. A few ranches with cattle and some growing crops would complete the evidences of life, and then in another mile's progress the railroad would again plunge into the desert to run perhaps one hundred miles before the recurrence of human settlements.

The construction of a trans-continental highway over such an uninhabitable domain as lies between the City of Ogden on the Eastern part of Utah and the Sierra Nevada Mountains on the West boundary of Nevada, a distance of six thousand miles, is a work of greater magnitude than can be appreciated unless one personally views the vast physical obstructions that had to be overcome by its pioneers. The very preliminary operation of surveying and locating the line was rendered almost impossible by the simple fact that suitable drinking water could not be obtained for man or beast for distances occupying more than a day's journey; and the advance surveying parties must have incurred imminent risk of perishing from thirst and heat in venturing far from their base of supply.

Nevada owes what little value she has as a habitation for man to the precious metals that have been found within her borders. The renowned Comstock lode or vein of ore, chiefly composed of rich sulphuret of silver with some gold intermixed, is situated in Storey County about twenty-five miles from the Western line of the State and in its north-western portion. It is on the eastern slope of Mt. Davidson, about six thousand feet above sea level, and is about fifty feet in average width by a mile and a half long, and has been excavated in some points to a depth of three thousand feet. It was discovered in 1859, and by the year 1867 it was computed that \$66,000,000 of bullion had been taken from it; as appears by the Report of J. Ross Browne, Commissioner, to the Secretary of the Treasury of the United States, on the Mineral Resources of the States and Territories West of the Rocky Mountains in 1867. This report states that the Comstock lode "equals perhaps any deposit of the precious metals ever encountered in the history of mining enterprise; its productive capacity, as now being developed, surpassing that of the most famous mines of Mexico and Peru."

This wonderful body of ore continued to produce immense quantities of silver for several years after the above report was made; as much as \$20,000,000 per annum being taken from it by several companies which worked claims on its entire length. The most perfect and expensive machinery was constructed to facilitate the work; the Suto Tunnel was excavated horizontally from the base of the mountain at a depth of two thousand five hundred feet from the top of the mining shafts, and made to penetrate them in order to drain off the water, at a cost of millions; but alas for human hopes, which in those palmy days predicted that this mass of treasure was inexhaustible; the Report made to the United States Government in 1883 on the Production of Gold and Silver in the Union states, that only one of the forty-five mines on that lode had paid a dividend to its stockholders since the year 1880; and that the assessments made on the stockholders of

these forty-five mines during the previous five years to enable the companies to pay working expenses had been \$29,367,000, whilst the dividends of profits during the same period had been only \$3,732,000. Virginia City, which had grown to a town of 25,000 inhabitants chiefly on account of the business and wealth arising from these industries, has since declined to 7,000 or 8,000. The total value of the silver mined in Nevada in the year 1889 was only \$6,206,000, and of gold \$3,000,000. The population of the State, which was 62,000 in 1880, was reported by the late Census at 45,761.

These facts serve to indicate the instability of the mining business in the precious metals. It is not peculiar to Nevada, but has been the experience of all the States in this country. California produced \$65,000,000 of gold in 1853, in 1889 only \$13,000,000. The great cause of such decline in mining profits is that the first results come from superficial deposits of the precious metals which can be cheaply obtained. As the excavations go deeper the labor and cost naturally increase. A productive vein is followed downward, or horizontally for a time and then often lost by reason of the stratum of rock to which it belonged dropping downward or being thrust upward or sideways by the forces of nature, so that much labor is spent in excavating unprofitable material in the search for the broken end. As the depth of the mining shaft increases, water penetrates it in greater volume and must be pumped out to enable the men to work at all. In the Comstock mines the water at the depth of 1,500 feet became so hot as to raise the mercury to 100 degrees and over. This affected the workmen seriously, and compelled a resort to some means for supplying the bottom of the mines with cool fresh air from the summit, which was done, but at a heavy expense. The heat was supposed to be generated by the chemical action of the water on the limestone rock of the mountain. Travel through the mining regions of the Western States gives striking proof of the vast amount of labor spent in digging and removing earth and rock by the immense heaps of such material visible in valley and on mountain sides which in many instances, yielded no profit, and perhaps not any gold or silver at all. Even if the ores do contain a portion of these metals, it must amount to a considerable per centage or it will not leave any profit after transporting it to the smelters and paying the cost of reduction and assaying. So great, indeed, is the expense of producing the precious metals, and so large the proportion of the work done in prospecting and searching for them without any success, that some have asserted that the value of all obtained so far in the United States would not equal the outlay of money involved in the process.

CHARLES RHOADS.

THE 30 ARTICLES OF THE CHURCH OF ENGLAND.—Nerves, we are told, ordered the non-conforming waves of the ocean to be scourged with rods, and confined within certain boundaries: in imitation of which sapient example, our Church has provided a cat-o'-thirty-nine tails to lash back the tide of human thought, and circumscribe the illimitable range of opinion. In both instances the success has not been worthy the attempt.—*Tu Trumpet*.

"EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jas. i: 17.)

FOR "THE FRIEND."

Iowa Yearly Meeting—(Conservative).

Assembled this year at West Branch, Cedar County. The company was larger than on any former occasion since reorganization,—quite a number of Friends from distant parts being present. Dakota, Nebraska, Kansas, New York, Pennsylvania, Indiana, and Canada were represented. From the two last named places ministers with credentials from their Yearly Meetings were present. Hickory Grove Quarterly Meeting—part of Ohio Yearly Meeting in Iowa—as usual, contributed largely to the attendance.

Epistles were read from all of the five Yearly Meetings with which this body corresponds, and were acknowledged to be of unusual interest as a means of bringing all into touch on the basis of true Christian fellowship, reference being made to the varied and special conditions of each. Glad response was made to all of these tokens of Christian love. As last year, an interesting communication was received from Friends at Pasadena, California, which also had sympathetic acknowledgment.

The state of Society as brought to view by the Answers to the Queries, was a matter of serious concern to most of the company. One of the smaller Quarterly Meetings, which for some time past had been on the decline, was discontinued. It appeared, however, that meetings for worship and discipline were attended by nearly all members, and while shortcomings and some unfaithfulness were manifest, the general feeling was that of hopefulness in regard to the cause of Truth and righteousness among them. A renewed sense of responsibility was felt touching the testimonies of the Society in their relation to the world and to others professing the same faith.

The interest shown at former Yearly Meetings for the religiously guarded education of the youth, has now in some degree developed. The committee appointed last year to have care in the matter, made report that a building suitable for the purpose was erected at a cost of \$2700, and that school work had commenced.

As the time for holding this Yearly Meeting and that of Ohio is nearly the same, and so hindering an intercourse very desirable, this Meeting, after serious deliberation, concluded to meet one week later, namely, on Fourth-day, after the first First-day in Tenth Month.

It may be well to mention, that after this decision was come to, information was received that Ohio Yearly Meeting had been engaged in consideration of the same subject, and appointed a committee to act with a similar appointment of Iowa Yearly Meeting, to approach the other fraternal Yearly Meetings, with a view to rearrangement. A committee was appointed.

Christian love and unity was a marked feature of the meeting during all its sittings, which extended over five days, and concluded under a strong sense of privilege, hoping to meet again at North Branch next year. A. C.

EDUCATION.—Rough-hew their purposes how they will, individuals, classes, nations, are all receiving an unconscious education, over which they have little control, from the Divine School-master, who, looking upon the whole human race as his scholars, and generations as his successive classes, is preparing us, by the gradual development of our energies and talents, for that loftier position in the scale of existence, to which man is eventually destined.—*The Tu Trumpet*.

Natural History, Science, etc.

The Blue Titmouse.—When the blue titmouse has taken possession of a hole, she is not easily induced to quit it, but defends her nest and eggs with great courage and pertinacity, puffing out her feathers, hissing like a snake, and trying to repel the fingers of the intruder. . . . The branch containing the nest may even be sawn off and conveyed to a distance (a cruel experiment), without the mother leaving it, and cases have been known in which, when this has been done, she has still continued to sit on her eggs, hatch them, and rear her brood. With equal persistence will this species year after year, use as a nursery the same hole; and a remarkable instance of this kind is on record. In 1779, according to one account—in 1785, according to another, it is said that a pair of these birds built their nest in a large earthenware bottle which had been left to drain in the branches of a tree in a garden at Oxbridge, in the township of Hartburn, near Stockton-on-Tees, and safely hatched their young. The bottle having been allowed to remain in the same position by the occupiers of the farm, then and still a family of the name of Callendar, was frequented for the same purpose and with a like result, until 1822, when, the tree becoming decayed, the bottle was placed in one near by, and the tenacity continued until 1851. In that year the occupiers of the farm omitted drawing out the old nest, as had been the constant practice before the breeding season, and in consequence the birds chose another place; but in 1852 they returned to the bottle, and have annually built in it, or in a second bottle, which has lately been placed close by it, up to the present year, 1873, with the exception of one season, when a pair of great titmice took possession of their inheritance. The intruders were shot, and the tenacity, it is hoped, will not be again disturbed.

Introduction of the Potato.—The circumnavigator, Francis Drake, has the credit of introducing the potato in Europe, but the Spaniards had brought it with the tomato from the Andes some while before, and it was established there and in Italy, where they called it tartuffol, long before Sir Walter Raleigh shipped his cargo in 1626, from Virginia to England. According to Humboldt it had been cultivated in England since 1684; in Saxony since 1828, and since 1838 in Prussia.

There was much difficulty in introducing the potato into France. It was only toward the end of the reign of Louis XIV that it began to be used. The learned had opposed its introduction systematically, saying it produced leprosy, and the common people refused to test it even on their live stock.

A trick at last established it. Fields were planted all over France with potatoes and carefully guarded till the tubers were ripe, it being given out that these fields were growing a new thing specially for the king, and that trespassers would be prosecuted. Now, the laws at that time were severe. A man might be hung when he hunted in the wild forest, for the game was the seigneur's, almost each one of whom kept his private gallows. Trespass against the king implied, therefore, terrible punishment.

The danger of the punishment proved itself an alluring bait. As the contriver, wise in human nature, had foreseen, the fields that were purposely left unguarded were pillaged right and left, the potatoes eaten, some kept and planted, and the tuber at last effectively introduced in France.

Items.

Growth of Catholicism in England.—An article in *The Independent*, of New York, states, that while there can be no doubt that that Church has grown absolutely to a noteworthy degree, it is equally certain that it has not grown relatively and that its increase in England has not been in proportion to the increase of the country as such, nor does it enjoy that proportion of influence and power which its numerical strength would lead one to expect. The merit of having demonstrated this anew is that of Professor Dr. Baddensieg, of Dresden, the leading Wickliffe specialist of our times and one of the most thorough students of English ecclesiastical affairs in the present century. In a long article in *Die Zeit* for the 10th of October, he writes in the *Freussische Jahrbucher* for the current year, he discusses the question in all its details, the characteristic features of the essay being its statistics and the quotations from English Roman Catholic papers in confirmation of his views.

Among the prominent journals of the Roman Catholic Church cited by Dr. Baddensieg is also the *Tablet*, the official organ of Cardinal Manning. "It is not counting the conversions of immigrants, the annual losses of Anglo-Romanism far exceed the annual gains." A leading contributor to the Catholic periodical, *The Month*, in 1855, states that in 1841 the Roman Catholic population of England and Wales was 800,000. As the total population from 1841 to 1885 increased from 18,850,000 to 30,540,000, or 62 per cent, the growth of the Roman Catholic contingent ought to have been 496,000; i. e., not counting the conversions of immigrants, the Roman Catholics in 1885 ought to have been 1,296,000. But it is statistically proven that since 1845 over one million Irish Roman Catholics immigrated to England, so that the Catholic population in 1885 at the lowest ought to have been considerably over two million. Instead of this, it was only 1,362,700. As these data and their lesson are from a Catholic author in a leading Catholic journal, no complaint of anti-Catholic interpretation can hold here.

Training to Selfishness.—It is a question worth the asking, whether a child's best interests are not sometimes destroyed by the very means which a parent uses for their defense and preservation. A child's instincts are usually generous, and this very generosity, when joined with the natural impulsiveness of childhood, may lead to acts of indiscretion; but, at the most, these instincts call for regulation only, not suppression. There could be no better means for training a child into habits of selfishness than the custom which some parents have of offsetting every indiscretion to which a child's generosity may be prompted him by some piece of worldly wisdom relative to a proper care for number one, or to the place where clarity begins, or to some other of the principles by which the world justifies its selfishness. There are influences enough around the young which tend to slay their childhood, with its simplicity, its selflessness, and its faith in God and man; its parent should be the first to join with those forces that war against the child's soul. If a child's generosity prompts him, in his childish ignorance, to unwise acts, each him to be generous wisely, but never teach him to suppress his generosity. There is none too much unselfishness in the world; and he who cuts down a single growing blade of that rare plant sows against God, and wrongs universal man. Unwise generosity is not the highest kind of generosity; it is a hundredfold wiser and loftier, that our worldly wisdom which saves its money-bags and crushes out its heart.

War Under Democracy.—In a "Fourth of July War," delivered at Boston, U. S., last month, by Hon. Josiah Quincy, he said: "Even our own recent experience in the United States, has shown that the waging of war under a democratic Government, seems to involve, through the payment of pensions, a new and unforeseen expense of vast proportions, continuing for half a century or more of time, has been established. Our pension roll today is a hundredfold larger and loftier, than that our worldly wisdom which saves its money-bags and crushes out its heart."

any army but that of Russia. To-day pensions and interest on war debt, we are to pay making an annual payment of over 150 million dollars (\$20,000,000), for a conflict which closed more than a quarter of a century ago. Expensive as is the conduct of a war under a monarchy, our experience has shown that its cost is greater yet under a democracy."

THE FRIEND.

TENTH MONTH 17, 1891.

OHIO YEARLY MEETING.

From several sources we have received information respecting the late Ohio Yearly Meeting, the sessions of which convened at Stillwater, near Barnesville, on Seventh-day, Ninth Month 26th, with a Meeting of Ministers and Elders.

The meetings for worship on First-day were, as usual, largely attended; but the crowd was not so great as sometimes has been the case. The meetings were quiet and orderly. In the morning the nature of Gospel worship was opened to the people; that the time had come when the true worshippers shall worship in spirit and in truth—that now no person and no thing stood between the soul and its Creator—"no ordinance, no law, no priest—for 'he is not a Jew that is one outwardly,' &c. We must spiritually know Christ through the baptism of the Holy Spirit, which is the one saving baptism.

The vocal services in the afternoon were largely in the line of affectionate exhortation—"Come unto Me all ye ends of the earth, and be saved."

The Meeting for Business opened on Second-day morning. The representatives were all present but one. Epistles were read from the five Yearly Meetings which correspond with that of Ohio. Their reading, as an aged Friend in attendance remarks, "was, with little exception, to good satisfaction,—a manifest sense of sober reflection was in a marked degree evident."

On Third-day, Barclay Stratton was re-appointed clerk. The Queries and Answers were read, and much counsel given on the deficiencies noted in the Answers. The reading of the Holy Scriptures was urged on the attention of Friends, and the necessity of making the root good, so that the fruit also might be good.—"Oh, that our soul's breathing may continually be for an increase and growth in the pure seed's life." The number of children of a suitable age to attend school was reported to be 605.

On Fourth-day, a meeting for worship was held, "in which the doctrines of the Gospel, as held by Friends, were preached with power and clearness."

The minutes of the Meeting for Sufferings showed that that body had appointed a committee to prepare a memorial to the United States Senate, urging the ratification of the treaty to exclude liquor from the Congo.

One hundred dollars were appropriated for the use of the Book Committee, and a donation of £10 had been received from England for the same use. Two hundred and fifty dollars were given to the committee to aid primary schools. The Book Committee was encouraged to procure copies of John Wilbur's Journal, for each of the libraries [of Monthly Meetings].

A joint committee was appointed to consider the propriety of changing the time of holding the Yearly Meeting—to report next year. The meeting was "favored to conduct the business in much harmony, and to feel the Divine presence to be near."

An elderly Friend, who attended that Meeting the present year for the first time, writes to us, that the contrast was very apparent between the light and airy conversation at some Yearly Meetings he had before attended, and the sober appearance of the older Friends and the quiet and respectful address, as well as the large number of plainly dressed young and middle-aged men and women at Ohio. It was an encouragement to him to believe "that the principles which we as a Society profess, are yet in a little measure maintained by those who, as coadjutors and fellow-workers with John Wilbur, lifted up a standard against Gurneyism."

WESTERN YEARLY MEETING.—(PROGRESSIVE.)

Having received no definite account of the proceedings of this body, we copy the following points from the *Christian Worker*:—

1. Western followed Iowa in changing its name from "Society" to "Church."
2. It struck out from the Query addressed to ministers and elders, the following words:—"That the outward rites of water-baptism and the supper, and all other types, shadows and ritualistic ceremonies, in worship, having been fulfilled and ended by [Christ], should not be advocated nor observed by ministers and other official members of the Friends' Church."—As the *Christian Worker* says: it "ceases to lay its hand upon any one, until he teaches or seeks to lead others into the use of the outward rites." But it appears to leave even its ministers and elders at liberty to sanction these shadowy rites, by their own practice, without rebuke.

3. A full recognition of the system of providing pastors is placed in discipline, and encouragement is given to meetings to avail themselves of the benefits [and evils] of this system."

SUMMARY OF EVENTS.

UNITED STATES.—The War Department has received a report in regard to the recent Indian troubles in the Calispel country, Washington, from which it appears that the Indians are incensed at the white men because of the alleged unlawful seizure of their hay land on the north and east sides of the Pen d'Oreille River. This land has never been acquired by the Government, and the chieftain of the Indians seems convinced that his people are to be driven from their homes by the whites without any compensation. A troop of cavalry was sent to the scene to preserve the peace.

The Ecumenical Methodist Council began its sessions in Washington, D.C., on the 7th inst. This will be the second council of this kind in the history of the Church, the first having been held in London ten years ago. All branches of the Church are represented by nearly five hundred delegates. The council will be confined to discussion. There can be no legislation. No delegate or organization will be bound by what is said or done.

Lieutenant Schwatka, who has been conducting an exploring expedition to the St. Elias Alps and Northern Alaska, reached Victoria on the 8th inst. His party succeeded in breaking through the St. Elias Range, a feat said to have never before been accomplished by man.

It is reported from West Superior, Wisconsin, that the Farmers' Alliance of Minnesota will build a million-bushel elevator at Victor, commencing this fall and having it ready for next season's crop. The elevator will be built by a stock company composed wholly of grain growers. The capital stock, \$1,000,000, is to be divided into shares of \$10 each.

John G. Otis, the Alliance Congressman elect from the Fourth District of Kansas, has prepared a comprehensive financial bill for presentation to the next Congress. "It provides for pennies and nickels, silver and gold coins, and the free and unlimited coinage of both, and also for \$2,000,000,000 of paper money, each bill being absolutely money and not in the form of promise. It provides that the kind of money of the kind mentioned in this section shall be interchangeable with each other at par and a full legal tender for

all debts, both public and private." It provides further for three Treasury funds, the general revenue fund, the real estate and revenue fund and the national food and clothing fund.

There are many miles of excellent forest timber in the vicinity of Biglerville, Southern Pennsylvania, which will never be disturbed by forest fires, in consequence of cattle being carried on in connection with forestry. Cattle being allowed to graze under the trees keeps down all underbrush, and when there is no dead underbrush there can be no forest fires.

A dispatch from Napa, California, reports that the heaviest earthquake shock ever felt there was experienced on First-day night. The Masonic Temple and several other buildings were shattered, and much damage was done in drug stores and dwellings. The shock was also felt at Sonoma and at other points.

Deaths in this city last week were reported to number 372, which is 32 more than the previous week, and 50 more than the corresponding week last year. Of the foregoing, 197 were males and 175 females; 62 died of consumption; 35 of diseases of the heart; 19 of cancer; 19 of marasmus; 17 of diphtheria; 17 of inflammation of the stomach and bowels; 15 of cholera infantum; 14 of old age; 12 of pneumonia; 11 of apoplexy and 10 of apoplexy. *Markets, &c.*—U. S. 25, 100 a 100; 45, 116 1/2 a 100; currency 65, 111 a 120.

Cotton was quiet but steady on a basis of 91c per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17 a \$17.75; spring barley, \$18 a \$18.75.

FLOUR.—Western and Pennsylvania super, \$5.60 a \$5.85; do. do., extras, \$5.90 a \$4.25; No. 2 winter family, \$4.25 a \$4.60; Pennsylvania, roller, straight, \$4.50 a \$4.85; Western winter, clear, \$4.50 a \$4.65; do. do., straight, \$4.65 a \$5.00; winter patent, new, \$5.25; do., straight, \$5.00; \$5.25; do., patent, \$5.25 a \$5.50; do. do., favorite brands, higher. Rye flour was firmer and ranged from \$4.75 a \$4.85 per barrel. Buckwheat flour moved slowly at \$2 a \$2.10 per 100 pounds, as to quality.

GRAIN.—No. 2 red wheat, \$1.05 a 1.00 1/2.

No. 2 mixed corn, 62 a 63 cts.

No. 2 white oats, 36 a 36 1/2 cts.

BEEF CATTLE.—Extra, none here; good, \$5 a 5 1/2 cts.; medium, 4 1/2 cts.; fair, 4 a 4 1/2 cts.; common, 4 a 4 1/2 cts.; culls, 3 1/2 a 3 1/2 cts.; Texans, 3 a 4 cts.; fat cows, 2 1/2 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 7 cts.; good, 4 a 5 cts.; medium, 4 a 4 1/2 cts.; common, 3 1/2 a 4 cts.; culls, 2 1/2 a 3 cts.; lambs, 4 a 6 1/2 cts.

HOGS.—Good Western, 7 1/2 a 7 cts.; other Western, 7 a 7 1/2 cts.; State hogs, 6 1/2 a 7 cts. *Deaths.*—William Henry Smith, first Lord of the Treasury, Warden of the Cinque Ports and the Government leader of the British House of Commons, who has been ill for some time past, suddenly suffered a relapse on the morning of the 6th inst., and died the same afternoon.

The death of William Henry Smith, who was universally popular, has excited the most profound regret in Conversative and other circles. He, who was one of the representative business men of England, is \$140,000,000.

Charles Stewart Parnell, the great Irish Nationalist, died on the evening of the 6th inst., at Brighton, Eng. His system had been broken down for a long time, and his illness was of about a week's duration. He was buried at Dublin, on the 12th. His death produced a profound sensation throughout the British Empire.

Sir John Pope Hennessy, Member of Parliament for North Kilkenny, deceased the same day, at S. Parnell.

A dispatch from Dublin, dated the 12th inst., says: At midnight the colleagues of Parnell gave out a manifesto announcing their determination to continue the contest with the opponents of Parnell. The manifesto begins by saying: "Ireland was first united, not by the cause of Ireland's freedom remains. We have a duty to the living and the dead. That duty is to maintain erect and unswayed the flag of National independence you, the people of Ireland, gave into the hands of Charles Parnell and his Parliamentary colleagues." The manifesto was signed by eight out of thirty-one Parnell colleagues. It is believed by many that, notwithstanding this manifesto, the Irish party will be reunited.

A dispatch from St. Petersburg announces that the Russian Amir of Transcaucasia, under the command of Prince Tsaltsin, has safely traversed Kishlagh, Yarkand and Karghalich.

The London Standard, usually a very conservative journal, publishes a communication in regard to this so-called aggressive movement of the Russians. The letter is dated from Bombay and the writer points out that the presence of the Russians in the Pamir is tantamount to the annexation of 22,000 square miles of Chinese territory and 10,000 square miles of Afghan territory. More than this, the Russians "have within the last month had the stupendous audacity to order two British officers off the ground belonging to a neutral power." Obviously Russian aggression must be checked, and Lord Salisbury will doubtless ask for explanation, assuming that the facts are correct. But the prophet disdains slow methods of diplomacy.

"The time has come," he says, "long though it has been procrastinated, when the supremacy of England in Asia must be, once and for all, so firmly established that the world which has flowed so steadily eastward throughout the last fifty years may not be checked, but sent sweeping back to the Caspian. We have in Lord Salisbury a Foreign Minister imbued with the highest traits of the national character, bold, brave and just. We have a navy the envy of the world. We have in France, Germany and Russia, some of the finest quality and organization to any that Russia can bring against us, under command of and enthusiastically devoted to one of the ablest generals of the day. We may never hit upon such a fortunate era again."

Attention has been called to the serious diminution of birds in France, and in other parts of the nests. Some injurious species are becoming very rare, while plant parasites are increasing. Cats and dogs are the chief destroyers.

The daily papers of Madrid quote from a recent circular of the Governor General of Cuba that after the lapse of the commercial treaties in Second Month after the "most favored nation clause" will cease to operate. The United States alone will thus reap the advantage of the concessions granted by the special treaty with Spain.

After a long recess the Bundesrath, or legislative body representing the individual States of Germany, reassembled on the 7th inst. The House considered, as the first order of the day, the projected law to repress drunkenness, which, as is well known, is a pet measure of the emperor. The fact that the initiative proposals came from the emperor failed to command the bill to the Bundesrath. A majority of the plenipotentiaries declared their opposition, and would not accept the project in its present form. The member appointed to the Bundesrath by the Bavarian Government intimated that the State he represented desired no such liquor legislation as the bill provided. The bill, ought, he declared, to be withdrawn. The Prussian member, acting under instructions from the emperor, was the only plenipotentiary who defended the measure.

The bill was finally referred to a commission. It is certain that it will appear in the Reichstag transformed from a rade, through attack upon the liquor trade into a mildly beneficent bill for the protection of the public health, and the law, though feeling repressed as regards the adoption of the bill as a sweeping reform, are arranging for the holding of a congress at Stuttgart for the purpose of organizing a political defence of themselves.

The King of Wurtemberg, died at Stuttgart, on the 7th inst.

Advices received in London from various points in Russia state that great masses of peasants are flocking into the towns from the country districts, perishing from the want of food. At least 55,000 have passed through Tuimlen alone seeking food. Many are falling from exhaustion and dying in their tracks. The wanderers have no fuel, and the cold is intense. Incendiarism and pillaging are spreading.

This year's sugar crop in Cuba amounts to 827,000 tons, an increase of 267,000 tons over the product of 1890.

NOTICES.

A REGULAR MEETING OF FRIENDS' TEACHERS' ASSOCIATION will be held at 140 North Sixth-street, on Seventh-day, the 24th of Tenth Month. The programme will be announced later.

ELIZABETH WESTON,
Secretary.

WESTON BOARDING SCHOOL.—The stage meets trains leaving Phila. (Broad St. Station) at 6:53 and 8:34 A. M., 2:53 and 4:55 P. M. It will meet other trains when notified.

ZEBEDEE HAINES, Sup't, Westtown, Penna.

We are keeping a box open, at 116 North Fourth Street, up stairs, for further contributions of Clothing, &c., to be forwarded to John F. Stanton, of Chattanooga, Tennessee, who has kindly offered to distribute the same to needy and deserving persons and families.

We desire to forward the box by Sixth-day, the 23d inst.

Contributions are solicited from Friends or others.

WANTED.—A woman Friend desired a situation at light housekeeping, or care of invalid.

Address, E. L. E.,
Office of "THE FRIEND."

THE PHILADELPHIA AUXILIARY BIBLE ASSOCIATION OF FRIENDS.—The Sixty-first Annual Meeting of the Association will be held at No. 1205 Arch St., on Fourth day, Tenth Month 14th, 1891, at half-past four o'clock.

B. W. BEESLEY, Secretary.

WANTED.—Two young women want evening work to do at home; no machine sewing, otherwise not particular. Can give good recommendation.

Address, H. E. S.,
Phila. P. O., Penna.

WESTTOWN BOARDING SCHOOL.—The General Committee met in Philadelphia on the 23d inst., at 11 A. M. The Committee on Instruction met the same day, at 9 A. M.

WILLIAM EVANS, Clerk.

Tenth Month, 1891.

ERRATUM.—On page 73 of Tenth Number of "THE FRIEND," near bottom of third column, for *Secundo Month*, read *First* month.

DIED, Twelfth Month 31st, 1890, at the residence of her son-in-law, Abel Roberts, Abington, Pa., HANNAH E. BUCKRIS, in the seventy-eighth year of her age. A beloved member and Overseer of Abington-*particular* and Abington Monthly Meetings of Friends.

—, after a short illness of typhoid fever, ALBERT H. HAYES, son of Ericson and Harriet H. Hayes, of near West Chester, Penna., on the morning of Tenth Month 3, 1891, in his twenty-seventh year. Though his sufferings were severe, he bore them patiently and without a murmur. He was a devoted son and brother, and to the last was thoughtful for those around him. Near the close he said, "Give all glory to God," and after, "Great God, I suffer affliction with the people. His relatives and friends have the comforting belief that all is peace.

—, at her residence in Moorestown, N. J., Tenth Month 4th, 1891, HANNAH WARRINGTON, a member and minister of Chester Monthly Meeting, New Jersey, in the ninety-ninth year of her age. She was made willing in early life to take up the Cross, and followed a crucifix, but now risen and glorified Lord, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season. Believing herself called to the work of the ministry, she passed through deep baptisms preparatory thereto; feeling her own insufficiency for the work, and that others were more eloquent than she; until the Master was pleased to confer upon her his devoted servant to speak to her state, and assure her, that if she would yield to his requirements she should be brought through, and enabled to sit among princes.

Being made willing to go down into Jordan, the river of judgment; she was enabled to bring up stores of mental, to the service of Him who had called her out of darkness into his marvellous light, that she might tell unto others the unsearchable riches of Christ. She was acknowledged a minister in the Third Month, 1823. She was frequently liberated for service in her own Yearly Meeting, and sometimes in others; and these visits were paid to the peace of her own mind, and the comfort and satisfaction of those among whom her lot was cast. She was a firm and upright pillar in the Church; standing firmly against all innovations from the trials of 1827 to the close of her life. Having filled up her measure of suffering for the body's sake, which is the Church, she was enabled partly to wait and quietly to bide, until He whose right it is to claim his own, was pleased to say, "It is finished;" and to release her spirit from its tenement of clay. "To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

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For "THE FRIEND,"

Selections from the Journal of William Evans.
(Continued from page 93.)

1841.—"At New Garden, I apprehended it was my place to advert to the conversation, which our Lord gives, as having taken place between the rich man and Abraham; when he solicited him to send one from the dead to his five brethren, that they might not come into the place of torment; and Abraham finally relented to him, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' From which it is evident, if man will not embrace the means already appointed for his salvation, no other will be granted; and that while he refuses to comply with the terms of acceptance, he would be likely to reject a miraculous visitation, sent for their reformation. The grace of God appearing in the hearts of all men, was held up as the immediate means; and denying self, taking up the cross daily and following Christ, the terms laid down upon which alone we can hope to partake of that salvation, which He has purchased for all those who obey Him. Christ's incarnation, offerings, death, resurrection, ascension and glorification, wherein he is our propitiation for sin, and our intercessor with the Father, and his inward and spiritual appearance, knocking at the door of the heart for an entrance; his office as the great Baptizer of his people; sitting as a sinner with fire and a fuller with soap, in which He administers the one saving baptism with the Holy Ghost and fire, and prepares the heart as a temple for Him by his Spirit to dwell in, thus setting up his kingdom there, and ruling as Lord, Judge, Lawgiver and King, were treated on and supported by Scripture testimony. The Truth rose into a good degree of dominion, and our ancient friend Nathan Hunt, expressed his satisfaction, saying, 'They were the doctrines he held and believed, and he was opposed to all innovation upon them.'

"At Springfield, a considerable number of friends and others convened; some of whom appear to be a seeking people, and not knowing where to find what they longed for, are wandering from place to place, and from one preacher to another. These were recommended to the gift of Grace in their own hearts; by receiving which they would come to have their eyes opened to see their conditions, and true faith be given them to believe in Christ their Saviour; who

would feed them with the bread of life, and open in them the spring of living water; by which their souls would be refreshed and nourished up unto everlasting life. Christ was preached as the Author of this true faith, as the Rock on which the church is built; as the Captain of salvation, who only can arm his soldiers for the spiritual warfare; and who gives them victory over their soul's enemies. No man can come to the Father, but by Him; and it is only as He is revealed in the heart, by the same spirit which revealed Him to Peter, that any can have true and saving faith in Him; by which they lay hold of the offers of his love and mercy, and through the obedience of which, they obtain victory over the world, the flesh and the devil; and persevering to the end, inherit the promises, and are made partakers of that salvation, which He purchased for all those who receive and obey Him. It was a season of Divine regard; wherein I was greatly favored with utterance, and the presentation of many passages of Scripture, to show the nature of the Gospel dispensation, and to confirm the principles of Friends. It was cause of humble gratitude to our Holy Helper, that He was pleased to open the treasury of things, new and old, and qualify to exalt his great name, and call upon the people to come and enlist under the banner of the Prince of peace."

"Attended Marlborough Meeting; in which the state of things was felt to be low. It appeared proper to sound an alarm amongst them, lest they become swallowed up by the world, and lost in a state of indifference to the work of their own salvation, and support of the cause of Christ. The right education of their children, which is often neglected by parents becoming engrossed with schemes of business, was plainly spoken to, and parents solemnly called upon, to give more close and serious attention to the cultivation of the minds of their children, the proper care of their persons, and to subjugating their wills and passions, at an early period of life. They were urged not to withhold from them a suitable share of school instruction; so that they might not be sunk in ignorance, and feel themselves lessened by it. The happiness which resulted to parents and children, where they were joined in walking together in the right way of the Lord; promoting each other's best welfare; far outweighs any pecuniary advantages, arising from entire devotion to the pursuit of business. The toil and watchful care of such pious parents, would generally be amply repaid in old age, by the fruits of it in their offspring. Then would these, under the influence of the power of religion, cherish and console their valued and declining parents; whose joy it would be, to see their sons and daughters established in the Truth, and as upright pillars, supporting the ark of its testimonies."

"At Holly Spring Meeting, the injunction of Christ, 'Take no thought saying, what shall we eat? what shall we drink? or wherewith shall we be clothed?' for after all these things do the Gentiles seek; for your Heavenly Father know-

eth that ye have need of all these things. But seek first the kingdom of God and his righteousness, and all these things shall be added unto you,' was treated on. It was shown where this was carefully attended to in early life, and faithfully persevered in, the follower of Christ was preserved from the entanglements and perplexities, which the disobedient often become involved in. While these run into the inordinate pursuit of the world, after they had been visited in early life, and lost the life and greenness which they once had, the dedicated sons and daughters of God, are enabled to keep their worldly concerns in their proper place, and to fulfil their social and religious duties, in the right time and manner. The young people were earnestly pressed to mind the openings of Divine light upon their understanding; and to walk in obedience thereto; that so they might grow in the knowledge of the Truth, and become established in it. The solemnizing power of the Blessed Head was felt among us, and I hoped some of the young ones would be aroused to increased devotion and zeal."

"At Rich Square, there was given me unexpectedly an intimation to stand up with the testimony: 'There is none other name under heaven given amongst men whereby we may be saved,' but the name of Jesus Christ of Nazareth. The way was opened to preach Christ Jesus as the only way to the Father, and his spiritual baptism with the Holy Ghost and fire, as the appointed means by which sin and corruption are to be purged out of the heart of man; and he prepared to be made a partaker of the fulness of the blessings of the gospel of Christ; both in what He did and suffered for us, in the prepared body, and the glorious reward at the end of the race; laid up for all those who love and serve Him with sincerity and faithfulness. The current then turned to the exercised remnant in this meeting; who were encouraged to increased dedication in the occupancy of their gifts, and to be willing to be again and again baptized into suffering on their own account, and for the body's sake, the church. The young people were also invited to receive Christ in his visitations to their souls; to take his yoke upon them and learn of Him, that they may be made servants in his house, and qualified to support the doctrines and testimonies given to us to bear. Some of the sincere-hearted were tendered, and manifested their unity, in seeming unwillingness to part from us, as well as by expressing their satisfaction with our company."

"At Newhagan Creek, the duty of silent waiting, and introversion of mind before the Lord, that we may hear and understand the still small voice which speaketh as never man spake, and by obedience thereto, be brought to the knowledge of God and Jesus Christ, whom He hath sent, which is life eternal; was opened and enforced. It was shown that, however valuable the knowledge communicated by the Scriptures, and highly to be prized and cherished, yet this of itself was not sufficient. The saving knowl-

edge of the Father is received by and through the Son; who is the way, the truth and the life, communicated by the operations of his Spirit in the heart. It was a time of renewed favor.

"After dining, we rode to Symond's Creek, where we had the company of nearly all the members of the two meetings last visited. It was satisfactory to have them together; giving the opportunity of entering into feeling with them, in their reduced condition; in which the way was opened to encourage the honest-hearted to keep hold of the shield of faith; whereby they might quench the darts of the enemy, who seeks to discourage and turn aside from the path of duty. The necessity of watching over, and restraining the children from the corruptions which abound in the world, and of Friends coming under religious exercise, that they may be qualified to bring them up in the nurture and admonition of the Lord, were pointed out; and the danger of being overwhelmed by the pursuit of business and the love of money, impressed upon some. The Truth rose into dominion, and brought some into tenderness, and they took leave of us in near affection and unity, desiring our preservation every way."

"At Black Water Meeting, in Virginia, I was led to speak to some respecting the feeling which they were brought under, in the midst of their efforts to obtain happiness from worldly enjoyments. That there is at times a longing desire in the soul after substantial food which none of those earthly delights can satisfy. However they may be pursued with avidity, they all fail; leaving the soul empty and destitute; often followed by the convictions of Divine Grace, that the work of salvation is neglected, and these delights are leading their votary in the broad way which must terminate in destruction. Some of this description were earnestly labored with, to arouse them to a sense of their danger, and the necessity of giving heed to the warning voice of the Lord's Holy Spirit while the day of mercy lasts. There were a few exemplary young Friends present, to whom the language of encouragement was extended, to dedicate themselves to the cause of Christ; and taking his yoke upon them, openly confess Him before men. It was a comfort to meet with such, where the Society has become almost extinct."

(To be continued.)

In seeking a sphere of usefulness, do not look too far away. Closer inspection may discover your field of labor just where you are. God's providence determines your lot, and generally purposes work for you in your immediate surroundings. It is hard for the ambitious and future-scanning to realize this. They want some opening in a distant clime, or in "the good time coming." They are so concerned about the great destiny awaiting them, and so expectant of a certain order of opportunity, that they overlook the work and place of activity near at hand. Too often the agency for their development, and the season for their best exertions, and the place of their life-work are lost through neglect of their present environments.

EVERY young man is speaking by his daily example to every acquaintance of his; and he is winning his fellows to a higher plane of living, or encouraging them to be satisfied with life on a lower plane. Not merely when he rouses himself to active effort in behalf of a companion, but in his ordinary conduct, and in the spirit which he illustrates in all his course, he is influencing individuals, and he must give account of that influence by and by.

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 95.)

We have already referred to the visit paid to Friends in Maryland by John Burnyeat, George Fox, and their companions, about the year 1678.

William Edmundson mentions in his Journal that about the year 1676 he travelled among Friends on the Eastern Shore of Maryland, "where we had many precious heavenly meetings for the worship of God, and men's and women's meetings to order the affairs of the Church. A blessed time we had together, to our mutual comfort."

After laboring on both sides of the bay, he went southward to Virginia, and his narrative of the journey shows some of the hardships to which travellers in those times were exposed. He says: "As we crossed the mouth of York River, a storm took us, and the wind came against us, so that we were hard put to it to escape the breakers; yet the Lord's eminent hand saved our lives."

"A report went to Friends in Maryland, that we were drowned, but we got to a little creek in a small island, uninhabited, and were forced to stay there three nights; the wind being against us, also the weather foul and stormy, with rain, sleet and snow. We had no shelter but the open skies, and the wet ground to lie on, this augmented my cold and pain, but the Lord bore up my spirit, and enabled me to endure it, as He had done in many other afflictions." When the weather became more favorable they took boat and came, towards morning, to the house of a Friend on Elizabeth River. Here "they took me out of the boat, and led me into the house, for I was not able to go alone, and set me on a chair, but presently my spirit was uneasy and greatly disquieted, being sensible things were wrong in that house." After the people were up in the morning, he admonished them, was helped into his boat and went on.

In 1682 William Penn visited Lord Baltimore, to confer with him on the disputed boundary line between their respective settlements. On this occasion he held an appointed meeting at Choptank. He remarked, in a letter to a friend, that he "had good and eminent service for the Lord," but we have not met with any particulars.

In 1691 Thomas Wilson and James Dickinson visited the meetings in America, and in the course of their travels T. W. says he "had many blessed meetings among Friends on both sides of the bay." Of these but few particulars are preserved; yet we may well believe that they were especially serviceable and comforting, for Thomas Wilson was one eminently qualified and gifted of the Lord, with ability to promote his blessed cause. His friend, James Dickinson, says of him: "I know there was not anything more delightful to my dear companion, than to be under the influence of God's Holy Spirit, wherewith he was often filled. The power of the Lord was wonderfully with him, and made him as a cloud full of rain, carried by the breath of the Almighty, to water the ground."

Thomas Story says that Thomas Wilson "was to me the most able and powerful minister of the Word of Life in the age." He mentions being with him in 1693, at Oxford, "where we had a comfortable open meeting; for though many of the collegians were there, who used to be rude in an extraordinary manner, yet the invisible power of the Word of Life being over them at that time, they were quiet under the

testimony thereof, in the authoritative ministry of Thomas Wilson; whose voice was as thunder from the clouds, and with words penetrating as lightning, saying, 'It is the pride, luxury and whoredoms of the Priests now, as in the days of Eli the high priest, which deprive them of the open vision of Heaven.' Upon this many of them were struck with amazement and surprise, and their eyes were filled with tears."

When Thomas and James were about to come to America, it was a time of war between France and England, and, "and," says T. Wilson—"the rumor was, that the French fleet lay about thirty or forty leagues from the Land's End of England, in the way we should pass, which brought a very great concern upon us, with many inward seekings and supplications to the Lord, that if it was his blessed will, He might be pleased to preserve us; and being strong in faith that it was easy with the Lord God to deliver us, we trusted in his holy power. I being in deep travail of soul, had an opening from the Lord, that it was his holy will to deliver us, and we should live to see it, which I believed and was humbly thankful to the Lord, and told my dear companion thereof with great joy. He also told me, that being under a travail of soul, the Lord had showed him that the French fleet would encompass us on both sides, and also behind, and come very near, but the Lord would send a great mist and darkness between us and them, in which we should sail away, and see them no more." All this came to pass as he had foreseen. Of the fleet that left England together, their vessel and two others were all that escaped.

In 1714, the same two Friends again came to this country, and were at the Yearly Meeting at Choptank, on the Eastern Shore of Maryland, "which was very large, many people besides Friends flocking to it from several parts of the country, and the doctrine of Truth was largely opened to them." In 1696 James Dickinson also crossed the ocean and held meetings in Maryland, where he found "great openness in the hearts of many to receive Truth's testimony."

Another faithful laborer in those parts was Thomas Chalkley, a native of London, who afterwards made Philadelphia his home—although much of his time was spent on the ocean in trading voyages to Barbadoes and other West Indian Islands—and in religious visits. In 1698 he found many Friends about the River Choptank. In 1703 he again travelled southward through Maryland into Virginia and North Carolina. He says: "One day, going out of our course through a marsh, I trod on a rattlesnake, which is accounted one of the most poisonous snakes; but it only hissed at me, and did no harm. This was one deliverance, among many, which the Lord, by his providence, wrought for me; and I bless his holy name for all his mercies. We lay two nights in the woods, and I think I never slept better. It was the eighth hour in the evening when I laid down on the ground, one night, my saddle being my pillow, at the root of a tree; and it was four o'clock in the morning when they called me. When I awoke, I thought of Jacob's lodging on his way to Padan Aram, when he saw the holy vision of angels, with the ladder whose top reached to heaven. Very sweet was the love of God to my soul that morning, and the dew of the everlasting hills refreshed me."

Being on the Peninsula in or about the year 1705, Thomas Chalkley had some controversy with a priest named Crawford, who said he

would prove them to be no ministers of Christ. "I bid him," says T. C., "prove himself one, and he would do the business." "Well," says he, "how shall we know who are Christ's ministers?" "Why," said I, "art thou willing to be tried by Christ's rule, for he hath given us a plain rule to know them by." "What is that rule? Let us hear it," says he. It is short but full, namely, "By their fruits you shall know them; for men do not gather grapes of thorns or figs of thistles; wherefore by their fruits they are known." "I deny it," says priest Crawford, "that they are known by their fruits." I answered, "then thou deniest the plain and naked truth of Christ. So I called aloud to the people to take notice what a blind guide they had; and indeed he was wicked as well as blind, and his fruits not good. For soon after, news came that he had a wife in England, and as he had another here, his fruits were wicked with a witness." This incident illustrates the truth of the remark, that several ministers of the Church of England, who were tempted to go to Maryland by the bounty given by the legislature, were men of poor character.

Thomas Chalkley adds, "that we got a meeting, called Little Creek Meeting, settled near this place (near the town of Camden in Delaware), and a meeting house built at Duck Creek (a few miles further north). The people in those parts about this time began mightily to see through the formal preaching of such as preach for money."

In 1706 he was again in Maryland, and had "many good meetings" at a house built by Aquila Paca, head sheriff of the county, who lived at the head of Bush River.

In 1725 this indefatigable laborer for the good of souls was at a general meeting in Cecil County, which was "large and quiet." It held several days, and the gospel dispensation was set forth, and the love of God in Christ exalted. From Cecil we went to Chester River, and had a meeting there, at which the people were exhorted to come to Christ, the eternal rock and true foundation, and to build their religion on Him, against whom the gates of hell can never prevail; and they were so much affected, that they did not seem forward to leave the house after the meeting was over. From Chester River we went to Third Haven, to the general meeting of Friends for Maryland, which was very large, some Friends from Pennsylvania and Virginia being there, and many people of other societies. Many testimonies were borne to the work of Christ by His Spirit in the soul, and Friends were earnestly desired to be diligent in reading the Holy Scriptures, and to keep up the practice of our wholesome Discipline; by the neglect of which a door would be open to loose living and undue liberties.

From Third Haven we travelled into the great forest, between the Bays of Chesapeake and Delaware, and had a satisfactory meeting. There was no public house in this place, therefore I told the people of the house I was obliged to them for the use of it; but they tenderly answered, they were more obliged to me for my kind visiting of them; and truly we had a solid, good meeting there; the people being generally poor, they had but little notice taken of them by the money-loving teachers, who preach for hire.

(To be continued.)

Wood Pulp.—This is largely and increasingly used in the manufacture of paper. The consumption of wood by pulp mills at the present time is estimated at 1,000,000 cords a year.

From the "BRITISH FRIEND."

Peculiarities of Friends.

THEIR OBJECTIONS TO CONGREGATIONAL SINGING.

It may be said that instruction is imparted by singing. Children are taught to sing hymns containing important religious truths, which are thereby impressed on their memories, and were they not taught to sing the hymns, they would never learn them at all. But over against this rises the question, Is singing a desirable method of imparting instruction? Viewed simply as a hymn lesson, in a Bible narrative for instance, there seems little to object against singing; but it is impossible to maintain this simple view, except abstractly, for any length of time. Cultivate the taste for what is called sacred music, and sacred songs will be sung, not for any good they may do, nor for the sentiments they express, but for the pleasure the singing affords. After the art of singing has been acquired, it is uncommon for the singer to make nice distinctions between the songs he sings, provided the language be unobjectionable. In sacred song he will sing anything. Begin with a simple narrative or declaration of Scripture, such as is contained in the 1st Psalm or the child's hymn, beginning—"When mothers of Salem their children brought to Jesus,"

and he will not hesitate to go on and sing any other psalm or hymn in the collection, it matters not whether it be historical or devotional, or whether it express joy or repentance, want or fulness, a sense of sin and shortcoming, or a sense of holiness and satisfaction. It may be the 23d Psalm, or it may be the 42d, and as a rule, it depends on the tunes to which they are sung, and not on the condition of heart which they express, which of them it shall be.

In this expression of unexperienced emotion lies one of the main objections of Friends to congregational singing. The congregation is called upon to sing the Psalmist's experiences while strangers to his condition of soul. Indeed, in a large number of cases, it is not the spiritual condition of the congregation that is taken into consideration at all, but the subject of the preacher's discourse, the psalms or hymns being chosen according to their fitness to illustrate the sermon.

I have never heard it pleaded that congregational singing in meetings for worship was observed for any other purpose than that of praising God. Yet that more than any other is the purpose which congregational singing as presently conducted does not and cannot serve. On the contrary, instead of being a means of uttering praise, the conclusion cannot be avoided, that it is more often a means of uttering what is not true in pretence of praise. How inconsistent it is with the views of Friends, how much at variance with the principle of Truth, may be estimated by a consideration of the following circumstances:—It presupposes a form of words prearranged and set to a tune. It presupposes also that, on being called upon, the congregation can and will immediately unite in spirit with the sentiment of the song and join heartily in singing it. It presupposes, almost invariably, further, that the leader of the meeting may select any psalm or hymn in the collection, and as many or as few of them as he pleases, and call upon the congregation to sing them. If they respond, they will thereby praise God; if they do not, they will render themselves liable to the charge of declining to praise God!

Perhaps no one who has been brought up in

a religious denomination outside of the Society of Friends can have failed to observe this, and also to have had brought home again and again to his mind the fact that congregational singing was simply a pleasant mode of filling up time, and, although prefaced by the formula, "Let us praise God by singing," or "Let us worship God by singing to his praise," etc., the song was sung as a matter of course, irrespective altogether of its subject or its sentiment, and very often, especially during the hymn before the sermon, the minister himself did not join in it, but while the congregation was so occupied, busied himself in preparing for his discourse.

If congregational singing be right, it cannot be wrong to have it of the best quality. This depends not on the preparation of the heart, but on the training of the voice. We hear of many complaints regarding religious meetings, that the singing is poor, wretched, disgraceful, never in tune, etc., and of as many attempts to remedy such a state of matters. First, a conductor is appointed; then a choir; choir practice follows, and afterwards an instrument is provided in order to furnish a suitable musical accompaniment. In some cases the singers are hired for their services, and paid according to their ability to sing, and in almost every case the slow-going psalms are superseded, and more enlivening hymns take their place.

All this has been witnessed in the Presbyterian churches of Scotland within very recent memory. Even still in many country districts the hymn book is to a large extent unknown, and in our cities an occasional meeting is to be found where hymns are not permitted to be sung, they being regarded as "human inventions," and where the congregational singing is restricted to psalms and paraphrases of Scripture; while as for musical instruments in these congregations, the thought of them could not be endured; but it seems as if the innovation is spreading so fast that in a comparatively short time most of the congregations of all the Presbyterian denominations in Scotland will have musical instruments employed in their meetings. In cities the beginning has commonly been made by introducing an organ or harmonium into the mission meeting held in the hall connected with their regular place of worship. After it is here the congregation get accustomed to it, and most of them learn to like it, and then it becomes an easy matter to get it transferred to the regular service.

Is there not a similar movement going on among Friends? Singing has been introduced into many of our mission meetings. Instrumental music has been introduced also. But there is this difference between Friends and Presbyterians: In the case of the latter there have been but an enlargement and elaboration, and, in some respects, a perfecting of the system of praise which had previously obtained among them; whereas in the case of Friends, the foundation on which according to their profession, all true worship and praise are based, is subverted, and another, which they have hitherto borne a testimony against, is laid in its place.

W.

ENDOWMENTS.—Church.—See Poison; but do not see the Bible. An old tradition bears, that when Constantine, the emperor, first endowed the Church, a voice was heard from heaven, crying out, "This day is poison poured into her!" Whatever may be thought of the tradition, no one can doubt the fulfillment of the prophecy. Wherever Religion has been the mother of Wealth, the daughter has invariably devoured the parent.—Selected.

FOR "THE FRIEND,"
THE MIGRATION OF THE BIRDS.

BY C. S. COPE.

O! sweetest song 'twixt heaven and earth,
The firewell of the feathered choir,
It gives the holiest feelings birth,
That can my inmost soul inspire.
I hear you chant the solemn stave,
And feel your song inspire my theme,
As balanced on the ether wave,
Or lasking in the solar beam,
It bids me hope, if heavenly care
Is thus ordained by high decree,
That I may justly claim a share
In that Divine economy:
One instance 'mid the countless host
That tells me of omnipotence,
And bids me more devoutly trust
His overruling providence.

These myriads in flocks congregating on high
The summer's sad requiem sing;
And are taking their leave for a sunnier sky
To await the return of the spring.
They feel in their hearts, from the finger of God,
The approach of this season of strife;
Unmistaken they turn from this stormy abode
To a smiling volume of life.
The wild howling tempest is at its raging past
Can give them no cause for alarm,
Through the broad fields of ether they ride the rude
blast
And sport with the lingering storm.
From the home in the hills 'mid the snows of the
north,
For the ravage of winter is there,
From the crags of the cliffs where her brood is brought
forth,
Sweeps the freebooter pirate of air.

Now hovering low at the face of the earth,
Now perching on some moss-covered spray,
Or swooping afar as an arrow of wrath
A sure missile of death to her prey.
These lofty migrating triangular flocks
With their patriarch leader in the van,
Bred high 'mid the desolate icebergs and rocks
Beyond the adventures of man,
Behring, Hudson and Barrow strove hard in their day
To be where your fathers have been;
Kane, Franklin and Hayes gave the prime of their
days
To see what you often have seen.
The snow from these hills, and the ice from these
shores,
The sun of no summer can clear
Since the poles have been set as they now are inclined
To the plane of our orbit, they're there.

The poor little snow-breasted bird of the north
Has left his Canadian home,
Preparing to take up his boarding with us
When the storms of the winter shall come.
The woodpecker now with his ivory beak,
No milder more busy than he,
Is driving the forest nuts into the cracks
Of some desolate time shattered tree.
All the different tribes of the swallows and martins
Have reared up their broods and away,
They bathed in our streams, skimmed our valleys and
mountains,
Through the heat of a bright summer's day.
In the wild windy days, in the rains of the autumn,
Ere the frost of the season begin
The cat-bird and thrush their long journey have taken
With a gay polyglott, their kin.
The bluejay stays late with his quarry-tool note,
As if drilling away at a stone,
But he leaves us at last ere the terry-blast
From the rocks of the mountain is blown.
Bobolink and the plover, curlew and killdeer
With others one thousand and one,
Have taken an out for the woe-ber pewee
Now chirps to a vertical sun.
For instant as true as a gun to her charge
Will protect all her subjects from harm,
Scarcely one of the far-scattered myriads at large
Is left in the rear of the storm.
Through our fields and our meadows, our orchards and
groves

That so late rang vociferous in song,
Soon no chirp can be heard, not the voice of a bird
Our hills and our valleys among.

Still we trust in the One that has ordered their flight
And by his decree we can learn
That seed-time and harvest, the cold and the heat,
And the birds of the spring shall return.

WEST CHESTER, Tenth Month 2, 1891.

FOR "THE FRIEND,"

INVOCATION.

O, Thou whose power is greater than man knows,
Whose love, though strong and pure, is sweet and
mild,
To Thee my heart in supplication flows,
O Lord, have pity on Thy erring child.
I know Thy love is like a golden chain
To bind our human hearts to heaven and Thee,
To win us from a world of sordid gain
To dwell in mansions blest, from sorrow free.

O, take away my heart, so cold and proud,
And give me one as white as driven snow,
To see Thy lying to earth's darkest cloud,
And trace Thy hand in all things here below.

To give to Thee the praise; to whom alone
Our thanks are due; to live in Thy great light,
And offer all that I have called my own
If it will help one soul to robes of white.

To help the world from sorrow, sin and pain,
To live in true light of holiness,
That we may barter all for heavenly gain,
And know "salvation from our selfishness."

The life without—the type of that within—
Is but a fleeting show of earthly things;
What is it if it do not turn from sin,
And live our lives unto the King of kings.

Teach me to pray not for myself, but those,
Now over all the world, whom Thou dost love;
That, where the light of love forever flows,
They may be gathered home in heaven above.

L. L.

FOR "THE FRIEND,"

TEACHING.

How can we teach of that light Divine
When the soul is dark and blind?
How can we tell of that wondrous love
Without its power within?

'Tis useless to offer to others
A balm for a wounded heart,
Unless we have tested its virtue
And tried it in every part.

We never can lead another
A path we have not trod,
And how can we win to the Saviour
If we do not know our God.

Oh, vain is our every effort,
We shall both fail together still,
'Tis like a beautiful structure
With no corner-stone at all.

However fair the profession
'Tis sadly a power for ill,
Unless life's daily record
Shows forth the Father's will.

'Tis true that the blessed teaching
Of a godly life can't die,
Is a sermon that reaches farther
Than aught the lips can say.

A. M. S.

DEAD, BUT ALIVE.—As an old minister was
trying to comfort a doubting Christian woman,
who was in deep despondency, she cried out, "Oh,
I'm dead, dead, twice dead, and plucked up by
the roots!" He replied, "Sitting in my study
the other day, I heard a scream, 'Johnny's
fallen into the well!' Before I could reach the
spot, I heard the mournful cry, 'Poor little
Johnny's dead—poor little Johnny's dead!'
Bending over the curb, I called out, 'John,
are you dead?' 'Yes, grandfather,' he replied, 'I'm
dead.' I was glad," said the old man, "TO HEAR
IT FROM HIS OWN MOUTH!"—Selected.

FOR "THE FRIEND,"
Home Life on an Ostrich Farm.

(Continued from page 92.)

During the first two years the sex of the ostrich cannot be distinguished, the plumage of all being a dingy drab mixed with black; the latter hue then begins to predominate more and more in the male bird with each successive moulting, until at length no drab feathers are left. At five years the bird has attained maturity; the plumage of the male is then of beautiful glossy black, and that of the female of a soft gray, both having white wings and tails. In each wing there are twenty-four long white feathers, which, when the wing is spread out, hang gracefully round the bird like a lovely deep fringe—just as I have sometimes in Brazilian fringes, seen fringes of large and delicate fern-fronds hanging, high overhead, from the branches of some giant tree.

The ostrich's body is literally "a bag of bones," and the enormously developed thighs, which are the only fleshy part of the bird, are quite bare, their coarse skin being of a peculiarly ugly blue-gray color. The little flat head, much too small for the huge body, is also bald, with the exception of a few stiff bristles and scanty tufts of down; such as also redeem the neck from absolute bareness. During the breeding season the bill of the male bird, and the large scales on the fore-part of his legs, assume a beautiful deep rose-color, looking just as if they were made of the finest pink coral; in some cases the skin of the head and neck also becomes red at that time.

On a large farm, when plucking is contemplated, it is anything but an easy matter to collect the birds—the gathering together of ours was generally a work of three days. Men have to be sent out in all directions to drive the birds up, by twos and threes, from the far-off spots to which they have wandered; little troops are gradually brought together, and collected, first in a large enclosure, then in a small one, the plucking-kraal, in which they are crowded together so closely, that the most savage bird has no room to make himself disagreeable.

Besides the gate through which the ostriches are driven into the kraal, there is an outlet at the opposite end, through the "plucking-box." This latter is a most useful invention, saving much time and trouble. It is a very solid wooden box, in which, though there is just room for an ostrich to stand, he cannot possibly turn round; nor can he kick, the sides of the box being too high. At each end there is a stout door; one opening inside, the other outside the kraal. Each bird in succession is dragged up to the first door, and, after more or less of a scuffle, is pushed in and the door slammed behind him. Then the two operators, standing one on each side of the box, have him completely in their power; and with a few rapid snips of their shears his splendid wings are soon denuded of their long white plumes. These, to prevent their tips from being spoilt, are always cut before the quills are ripe. The stumps of the latter are allowed to remain some two or three months longer, until they are so ripe that they can be pulled out—generally by the teeth of the Kaffirs—without hurting the bird. It is necessary to pull them; the feathers, which by their weight would have caused the stumps to fall out naturally at the right time, being gone. The tails, and the glossy black feathers on the bodies of the birds, having small quills, are not cut, but pulled out; this, everyone says, does not hurt the birds, but there is an unpleasant

tearing sound about the operation, and I think it must make their eyes water.

After a plucking, would come several very busy days of sorting and tying up the feathers in readiness for the market; for T——, whenever he could spare the time, preferred doing this work himself to employing the professional sorters in Port Elizabeth, who charge exorbitantly. During these few days everything had to give way to feathers, large piled-up masses of which crowded the rooms, till we seemed to be over head and ears in feathers. Feathers covered the floor and invaded every article of furniture, especially monopolizing the dining-table; and when, at all sorts of irregular hours, we grudgingly allowed ourselves time for rough, impromptu meals of cold or tinned meat, we picked among feathers. It was useless to attempt keeping the rooms either tidy or clean while sorting was going on; and we resigned ourselves to living for those two or three days in a state at which owners of neat English homes would shudder—indeed, those only who have seen the process of sorting can form any idea of the untidiness, the dust, the fluffs, and the sneezing.

If an ostrich-feather is held upright, its beautiful form—graceful as the frond-like branch of the cocoon palm, which it somewhat resembles—is at once seen to be perfectly even and equal on both sides, its stem dividing it exactly in the centre; whereas the stems of other feathers are all more or less on one side. The ancient Egyptians, observant of this—as of everything in nature—chose the ostrich-feather as the sacred emblem of truth and justice, setting it upon the head of Thmei, goddess of truth.

After a good rain, ostriches soon begin to make nests; the males become very savage, and their note of defiance—*brooming*, as it is called by the Dutch—is heard in all directions. The bird inflates his neck in a cobra-like fashion, and gives utterance to three deep roars; the two first short, the third very prolonged. Lion hunters all agree in asserting that the roar of the king of beasts and that of the most foolish of birds are identical in sound; with this difference only, that the latter, when near, resembles the former very far away. T——, when hunting in the interior, has often been deceived by the sound—expecting a lion, and finding only an ostrich.

When the birds are savage—*qui*, as the Dutch call it—they become very aggressive, and it is impossible to walk about the camps unless armed with a weapon of defence called a "tackey." This is simply a long and stout branch of mimosa, with the thorns all left on at the end. It seems but a feeble protection against a foe who, with one stroke of his immensely powerful leg, can easily kill a man; the kick, no less violent than that of a horse, being rendered infinitely more dangerous by the formidable claw with which the foot is armed. Those, however, who are well practised in the use of the tackey are able, with the coolness of Spanish bull-fighters, to stand and await the charge of the terrible assailant. They allow him to come to what, to the inexperienced eye, seems unpleasantly close quarters; then, just as he prepares to strike, the tackey is boldly thrust into his face. The thorns oblige him to close his eyes, and he can only run blindly forward; the bearer of the tackey springing on one side, and gaining time to proceed some distance on his way, before the silly bird has recovered from his bewilderment and makes a fresh charge, when the weapon is again presented.

Fortunately, you are never assailed by more than one ostrich at a time; for in the large camps of some two thousand acres each—in which the birds are not fenced off in pairs, but live almost in the freedom of wild creatures—each one has his own domain, separated from those of others by some imaginary boundary-line of his own, visible only to himself, but as clearly marked out as the beat of a London policeman. There, in company with one or perhaps two hens, he dwells monarch of all he surveys; any other ostrich daring to invade his territory is at once attacked; and the human intruder is closely followed, his tackey in constant requisition, until the feathered lord of the land has seen him safely off the premises. Immediately after thus speeding the parting guest, the most savage bird is quite harmless; he dismisses you from his thoughts, and walks quietly back, feeding as he goes. And in the distance you see the head and long neck of his neighbor, whose kingdom you have now entered, and whose sharp eyes spied you out the instant your foot crossed his frontier. He now advances towards you with jerky, spasmodic movements, as if he were bowing you a welcome; this, however, is far from his thoughts, and after sitting down once or twice to give you his challenge—whereby he hopes you will be intimidated—he trots up defiantly, and the tackey's services are again required. Thus, during a morning's walk through the camps, you may be escorted in succession by four or five vicious birds, all determined to have your life if possible, yet held completely in check by a few mimosa thorns.

When an ostrich challenges he sits down; and flapping each broad wing alternately, inflates his neck, and throws his head back, rolling it from side to side, and with each roll striking the back of his head against his bony body with so sharp and resounding a blow that a severe headache seems likely to be the result.

A person on horse-back is even more obnoxious to the ostriches than a pedestrian; and a ride through the camps enables one to realize how true to life is the description, in the Book of Job, of a vicious bird: "What time she lifteth herself up on high, she scorneth the horse and his rider." The creature, when preparing for an attack, draws itself up, stands on tiptoe, stretches its neck to the full extent, and really seems to gain several feet in height. And, indeed, it does its best to knock you off your horse.

As the new arrival in a country subject to earthquakes begins by thinking very lightly of these disturbances, but finds his appreciation of their importance increase with every successive shock; so the new chum in South Africa, inclined at first to look with contempt on the precautions taken against savage ostriches, learns in time to have a proper respect for the foolish, innocent-looking creatures, whose soft, dark-brown eyes look at him so mildly (when he is on the right side of the fence) that he finds it impossible to believe the stories told him of their wickedness, and nothing but a closer acquaintance can undeceive him. On one of the farms a sturdy new-comer, six feet in height, starting for an early morning walk, was cautioned against going into a certain camp where the ostriches were dangerous. He laughed at his friends' advice, told them he was "not afraid of a dicey-bird!" and—disclaiming the proffered tackey—started off straightway in the forbidden direction. He did not return home to dinner; a search was made for him; and eventually he was found, perched up on a high iron-stone boulder; just out of reach of a large ostrich,

which was doing sentry, walking up and down, and keeping a vicious eye on him. There he had sat for hours, nearly roasted alive (iron-stone boulders in the Karroo can get so hot in the sun that it blisters your hand to touch them); and there he would have had to sit till sundown, had not the timely appearance of his friends relieved him of the too-pressing attentions of the "dicey-bird."

Another gentleman had a theory that any creature, however savage, could be subdued—"quelled," as he said—by the human eye. One day he tried to quell one of his own ostriches; with the result that he was presently found by T—— in a very pitiable predicament, lying flat on the ground; while the subject of his experiment jumped up and down on him, occasionally varying the treatment by sitting on him.

(To be continued.)

FOR "THE FRIEND."

Hints on Education Addressed to Parents.

A four-page Tract with the above title, published by the Tract Association of Friends, is now ready for distribution. Feeling the importance of the subject, the essay as originally prepared, was submitted to several parents and teachers, whose experience with children was felt to be valuable and practical, and their suggestions were made use of. The result is commended to the attention of all who are willing to circulate the Tract where it is needed; and truly this field of service is a wide one.

The importance of the best early training of children, is one that it is difficult for us fully to realize. Impressions made in infancy, and the influence of surroundings at that period of their lives, are seldom if ever wholly eradicated. This brings to mind the remark of a Roman Catholic, to the effect that, if he had the entire charge of a child up to its ninth year, he would not be afraid that future events would take it away from his church.

The prosperity of our beloved country is dependent upon the purity and true patriotism of the coming generation. And the purity and patriotism of the children is largely dependent upon the atmosphere, moral and religious, of their homes. For as the essay truthfully says: "Above everything else, those who have the care of children should set a good example. They should strive to be themselves what they would wish those to be who look to them for guidance. * * * The influence of a truly Christian example cannot be measured."

I was recently witness to the following occurrence: A little boy in short dresses, between three and four years old, came up to his mother and asked her for a cigarette. She refused to give him one, telling him he was too young to smoke; whereupon he went into a paroxysm of passion, and ran out of the house. Not unlikely he was pacified with the thing he wanted, after I had left; for my impression is that he was refused because of my presence. It is not difficult to picture to ourselves the probabilities of that boy's career. Since the incident occurred, I have been informed that an older child of the same family has been arrested by the police.

Are there not readers of this paper who know of individuals and families, where the "Hints on Education" may have a place? It ought to have an annual circulation of thousands of copies.

F. M.

Tenth Month 1, 1891.

FOR "THE FRIEND."

The Night.

We are expressly told by the Lord, "My spirit shall not always strive with man." This should be a solemn warning not to resist the precious visitations of his grace, and an inducement to close in with the offer of his mercy while vouchsafed, not to do as Felix, who reasoned with of temperance, righteousness and judgments to come, tremble; but answer, "Go thy way for this time, when I have a convenient season I will call for thee." We are not told that this season ever came to him, and we know not that it ever will to us.

Esau found no place of repentance though he sought it carefully with tears.

Many bolster themselves up in the pseudo-belief of a future state of probation. "Give me ten thousand thousand years of punishment, if you please, after death, but it will not be forever," remarked my next door neighbor to me; "there will be an end to it and happiness be mine."

It is said by high authority, "The wicked shall go away into everlasting punishment, but the righteous into life eternal." Even according to the creed of my neighbor, how infinitely wiser it would be to heed the admonitions of Truth, obey and walk in the Light, and be a child of God—ready to wing our flight to Him when the silver cord is loosed, or golden bowl broken, the brittle thread of life slowly unwooled, or suddenly snapped, than to exist hereafter "ten thousand thousand years," or even one hour in punishment, alienation from heavenly harmony and love.

Believing as I do, that my neighbor was in error, how much better it would be for us, "to choose this day whom we will serve, remembering, 'It is for you Oh! house of Israel to choose the good and reject the evil.'" The latter we cannot pursue with impunity. "Every transgression of disobedience receives its just recompense of reward."

"Work while it is day for the night cometh wherein no man can work." Dark indeed is the night in that soul from which the Lord has withdrawn his Light—the grace of his holy Spirit—the true Light that enlighteneth every one.

Ah! there are eclipses of the sun and moon, but nothing comparable to the darkness in the hearts of that person who suffers self to intervene and cut off from the Light, who turns his back to it and falls into his own shadow, attempting to walk therein.

"It is a fearful thing," for those who have gone counter to the law, which is perfect, and the counsel which the Author thereof giveth—"to fall into the hands of the living God." We are to strive against sin in every presentation. If yielded to, it becomes master, and impels its followers onward.

Some years ago there was a small vessel found out at sea with only one aboard. He had murdered the rest. Conversing, he said, "we did this and that." When asked "why he said 'we,'" as he was the sole perpetrator of the crime?" "No," was his response, "Satan was with me and helped." Yes, he lures to evil till he has his prey captive to his will, then he leaves them to pay their own penalty—the reverse of a guilty conscience.

A noted murderer who had taken the lives of a family near Philadelphia, was asked "How he could do it, especially of the little child?" His melancholy reply was, "After he had slain the first, he could do any thing."

Beware of the first wrong step, the next is oft easier, and the poor beguiled soul is lured on to the pit of destruction where hope and happiness never come. "As death leases, so judgment finds." "As the tree falls, so it lieth." No coming back to do what we have left undone, or to undo what has been done amiss. It behooves us all to "work while it is day, for the night cometh wherein no man can work."

E. S. L.

WINONA.

A Glimpse of the Old Dominion.

BY A. ROBINSON, D.D.

R. T. M.—was the son of a Methodist preacher of Kentucky, known for his unflinching fidelity to his convictions and his independent habit of doing his own thinking. R. T. was like his father. At the age of nineteen he was teaching school. One evening a slave, owned by their nearest neighbor, a warm friend of his father, came to him and said: "Massa Robert, I want to learn to read and write, and I want you to help me."

"But, Adam," said Robert, "you know it is contrary to law, and liable to be visited with a heavy penalty to teach a slave to read."

"I know dat, but wha's de harm? I just wants to learn to read de Bible."

"Yes, but the law makes no exceptions; but, Adam, I don't believe the law is right, I have no respect for it, and on one condition I'll agree to teach you to read and write, if you have the patience to learn."

"What's dat condition, Massa Robert?"

"It is that you will never write a pass for yourself or any one else to be out after nine o'clock at night."

"All right, sah; I'll never do it."

Accordingly, night after night, the slave followed the directions of the young school-teacher, fashioning pot-books after his copy, and laboring through his ab, abs, until, as the reward of his patient toil, he could write fairly well and read the Bible. But such a flagrant crime could not go unpunished. The alert prosecuting-attorney got hold of the facts, and the case of Robert was presented to the grand jury and witnesses summoned. Robert, learning of what was brewing, mounted his horse and rode to the county seat, and went to the hotel and put up his horse, and got his dinner, and there met the foreman of the jury, who was a warm friend of his father and the owner of Adam. As he came up to him he said:

"Hello, Bob, what are you doing here?"

"I came to court."

"Who are you courting?"

"Nobody."

"But what are you here for?" he continued, uneasily.

"Well, sir, I understand I'm indicted before the grand jury for teaching your slave, Adam, to read and write, and I propose to go before them and give all the facts. If this State will send a man to jail for such a thing as that, I'm their man."

"See here, Bob, get on your horse and go home."

"No, sir; I shall do nothing of the kind. I propose to see the bottom of this business."

The foreman turned away, greatly perplexed, for he had no idea of allowing the son of his friend and neighbor to be subjected to any penalty for what he had done. When the jury convened after dinner, the first case brought forward by the prosecutor was Robert's, and a

witness was put on the stand who told all he knew. At this juncture the foreman, though it was wholly irregular, said:

"Gentlemen of the jury, and Mr. prosecutor, I know all about this case. The young man is the son of my friend and neighbor, and he is here, and proposes to come before you and plead guilty to all that is charged in this indictment. This slave is mine, and the facts connected with it pertain to nobody's business but my own. Now I want this case *colled* or withdrawn, right here."

Such was his influence, that the prosecutor promptly did as he was requested to do, and Robert quietly returned home the same evening.

Years and years afterward, when slavery had long become a thing of the past, Robert met a slave of long ago on the street in the city where he was residing. The man recognized the benefactor of his boyhood at once, and made himself known by calling up the facts we have given.

"What are you doing here?" said Robert.

"I am here to preach," said Adam.

"You a preacher? I should like to hear you."

"I would like to have you to hear me to-night, at the little brick church on — street."

"I'll be there," said Robert.

At the time appointed, a large congregation, Robert among them, listened to the melting story of the cross. In concluding his sermon, the preacher gave the facts about his learning to read and write; and said: "And now, friends, the man is here who taught me, and I want you to know him."

At the close of the service, the congregation gave an ovation to this modest man, who as a boy, dared to do right because it was right. And so he does yet. What a delightful commentary upon the promise: "Cast thy bread upon the waters, and thou shalt find it after many days."—*Christian Advocate*.

FOR "THE FRIEND."

John H. Vincent, Chancellor of Chautauque University, in his paper to the "The Forum,"

"HOW I WAS EDUCATED," says:

The chief value of my almost continuous school-life as a student for the first fifteen years, and of my school-life as a teacher for nearly four years that followed, lay in my home life and its rare opportunities. My father was a reader, and had a small but valuable library which he required his children to use. He had given much attention to the matter of correct pronunciation and expression, and made a point of holding his children to the use of good English. All mispronunciations and all "bad grammar" which he detected were condemned, and we, the children, were not only allowed but encouraged to call attention to whatever we thought improper in the speech of each other, and of father himself. To this habit of parental carefulness I owe more for what little knowledge of English I have than to all my teachers and text books put together. Living for several years in a community where the worst provincialisms prevailed, I was kept to a great degree from falling into habits which it would have been hard in the after-years to correct.

The religious element was an important factor in my early training. My father was a strict disciplinarian and a firm Christian believer. Family prayer twice a day was the invariable rule. The first-day of the week was a day of public and domestic worship, and careful searchings of heart. The work of the week-

day in school, in business, and in recreation was then brought to a rigid, religious test. In all this there was no harshness or severity; it was simply placing emphasis upon the greatest reality of human life. My mother was an incarnation of consistency, fidelity, self-sacrifice, and generosity. I never heard her speak one harsh or foolish word. She believed with her whole soul in the truths of religion as taught by Jesus of Nazareth, and her daily life was controlled by her faith. Therefore I could never think of education as a mere disciplining or furnishing of the intellect. To my thought, it embraced the developing and ordering of the whole manhood. This was my mother's doctrine, continually reiterated by my father: education without religious faith and life is valueless. To my restless, undisciplined, selfish boy-nature, all this seemed hard and impracticable. To her it was easy, but it was beyond my grasp. Therefore life was to me a struggle, full of Divine aspirations and of all too human grovelings, of promise and of failure; and I suffered much from a conscious contrast between the best I dreamed of and the shabby best I did attain. False motives in study hampered me. It seemed to me that I had no right to gain mental power through selfish ambition. Education was my idol, and yet I could not conscientiously give myself wholly to it. * * *

I do not regret the faithful teachings which brought me thus early face to face with religious realities; but had this discipline lacked the demonstration of the pure and consistent life of my mother, it would have been disastrous in the extreme. Supported as it was by her living example, and by the real tenderness and integrity of my father, I was saved from morbidness, and from the reaction which often comes to a man when the religious instruction of his youth has been a discipline of legality without love, and of dogmatism without the vitalizing and vivifying power of personal example.

T. DWIGHT.

Natural History, Science, etc.

Myrrh and Frankincense.—Facts about Two very Curious Gums from Eastern Trees.—One recently hears of frankincense and myrrh, said a botanist to a *Star* reporter; "but few people know what they are. Both are gum resins obtained from trees. That from which frankincense is derived grows chiefly in Arabia, though it is also found in certain parts of India and elsewhere. On the coast of Adel, it is said to be found sprouting from between marble rock, without soil, appearing to spring from a mass of substance resembling a mixture of lime and mortar. The purer the marble the finer the growth of the plant. Young trees furnish the gum, to obtain which a deep incision is made in the trunk, a milk-like juice exuding. When it has time to harden, the large, clear globules are scraped off into baskets, and the inferior quality that has run down the bark is collected separately. Anciently it was reported that the gum which produced frankincense was one of the gems and darkness, where slaves, as a punishment, were compelled to collect the gum from trees infested by winged serpents of various brilliant colors, which could only be driven away by smoke. These beliefs were probably invented by Arab spice producers of fertile imagination, who were desirous to avoid competition.

"Fifteen centuries before Christ, an Egyptian queen named Hatsa, made an expedition to

the Arabian coast of the Red Sea, and brought back with her thirty-one incense trees. The gum was much employed of old in sacrifices, its use arising primitively from the belief that pleasant smells were agreeable to gods in general. Trade in such produce must have been very extensive in those times. One thousand talents' weights of frankincense was brought every year to Darius, by the Arabs, as a tribute. As much as this was burnt annually in Babylon, on the great Altar to Bel. Thus it is seen to have been in days of antiquity one of the most valuable products of the East. It was used by the Egyptians in their religious rites, and was in high repute for medicinal purposes. Sometimes blazing lumps of it were employed for illumination. In China it has always been considered a remedy for leprosy.

"Myrrh is the gum of a tree that grows in Southwestern Asia. Until within the present century, its botanical source was in some degree a mystery. The plant in question is scrubby, not exceeding twelve feet in height. It is from what is called the Somali country that the product is chiefly obtained, being sent to a great annual fair at Berbera, where it is bought up by agents of the East India merchants. Bombay and Aden are the chief centres of the trade. At these places it is sorted, the best quality being sent to Europe and the poorer kind to China. Once a year the queen of Great Britain, on the occasion of the Feast of the Epiphany, makes an offering of gold, frankincense and myrrh at the Chapel Royal, London. This custom has been pursued since the time of Edward I. Taken medicinally, myrrh is believed to act favorably upon the appetite and digestion. It also has a special effect upon the mucous membrane, so that people use it to harden gums which are readily made to bleed by the toothbrush."—*Washington Star*.

THE FRIEND.

TENTH MONTH 24, 1891.

Several inquiries have recently been made by younger Friends and others, as to the cause of the separation in 1827, which divided the Society of Friends into two bodies, called by way of distinction Orthodox and Hicksite Friends; and it has been suggested that it would be expedient to insert an article on this subject in "THE FRIEND" by way of information.

Some reluctance to respond to this request has been felt, because the Editor was unwilling to do anything which might unnecessarily wound the feelings of any, or awaken a spirit of controversy.

The request, however, is a reasonable one in itself, and it is hoped that a brief explanation may be made which will not give offence to any one.

The groundwork or root of the trouble was a difference that arose in opinions on doctrinal subjects of the very highest importance.

Elias Hicks, who had long been in the station of an approved minister in the Society, and had acquired great influence, after a time adopted views in reference to the nature and Divinity of Jesus Christ our Saviour, the doctrine of the atonement, and as to the authority and authenticity of the Holy Scriptures, which were not in harmony with the doctrines always held by the Society and watchfully guarded.

Elias Hicks appears to have regarded Jesus

Christ as a frail creature like other men, and that He became the Son of God through obedience to that portion of Divine Light which was manifested to Him; and he declared that this Light would do the same work for every creature that submitted to it. Hence all mankind might become Divine in the same way that Christ was Divine. So that when Elias Hicks acknowledges the Divinity of Christ, he refers or seems to refer to the Life of God in the soul of man. This explains the remark of one of his numerous followers to this purport, "that she as fully believed in the Divinity of Christ as in the Divinity of every human soul."

Such a dangerous doctrine is totally unlike that expressed by William Penn, who, in an epistle to John Collins said as follows: "I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things were made that are made in the heavens above or in the earth beneath, that He is, as Omnipotent so omnipresent and omniscient, therefore God."

The Prophet Amos long ago used this language, "Can two walk together except they be agreed?" It can be no just cause for surprise, that when doctrines were assailed which were and are held in reverence, as among the vital and fundamental principles of Christianity, that very great alarm and uneasiness, discussion and controversy should be the result.

In Philadelphia Yearly Meeting, where probably a larger number of persons were carried off with the ideas of Elias Hicks than in any other part of the United States, a large number of his adherents issued an address, explaining the ground on which they were about to separate from their brethren, in which they say: "Doctrines held by one part of Society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious."

The Yearly Meeting of Philadelphia in 1828 issued a "Declaration," setting forth the causes and some of the proceedings connected with this separation, in which it says of Elias Hicks' doctrines:

"Under the plausible pretext of exalting 'the light within' as the primary rule of faith and practice, he endeavored to lessen the authority of the Holy Scriptures; and when he had greatly impaired the sentiments of reverence justly due to their Divine testimony, he proceeded to speak of our blessed Saviour, as being merely an example or pattern to us, and denied that his death was an offering for the sins of mankind, except for the legal sins of the Jews, calling Him the Jewish Messiah. Faithful, experienced Friends, who were established in the doctrines of Christ and his Apostles, and who saw the baneful consequences that must result from the promulgation of such opinions, were brought under much painful solicitude, for the preservation of the Society. Having proceeded further in avowing his disbelief in our Lord Jesus Christ as the Saviour of men, publicly declaring that the same power that made Him a Christian, must make us Christians, and that the same power that saved Him must save us; he was again privately labored with, in order to convince him of his error."

The statement made by the adherents of Elias Hicks as to the existence of a marked difference in doctrinal belief was generally accepted as correct on all sides; and in view of it, we think a separation became inevitable, unless the members of the Church were prepared no longer to regard it as a "pillar of the Truth."

SUMMARY OF EVENTS.

UNITED STATES.—Postmaster General Wamaker was in correspondence with the Postmaster General of Canada with reference to an agent of the Louisiana Lottery who is said to be flooding the United States mails with his circulars, &c., from Toronto. It is suggested that such letters might be stamped with the words: "Supposed liable to custom duty," so as to bring them under the supervision of Government officials of the office.

The United States Grand Jury at El Paso, Texas, reported four indictments against Paul Conrad, President of the Louisiana State Lottery Company, and other officers and employes of the company, for violation of the anti-lottery law. In the case against Lieutenant others of the Juarez Lottery Company, of Mexico, 555 indictments were returned.

The Post-office Department has received a number of reports from postmasters indicating that the lottery business is dying out.

The Commission appointed by the Secretary of the Interior to negotiate with the Shoshone and Arapahoe Indians of Wyoming for a cession of a part of the Wind River Reservation has affected an agreement with the Indians under which they cede to the United States more than half the reservation, or about 1,100,000 acres out of a total of 2,000,000 acres. For the cession the Indians receive \$300,000, or about fifty-five cents per acre.

The Census Office has made public a bulletin showing the population of Utah by minor civil divisions. The total population is 207,905, an increase of 44.42 per cent.

A letter has been received in Seattle, Washington, from Lieutenant Russell, chief of the party sent out by the Smithsonian Institution to survey Mount St. Elias, in Alaska. The letter is dated Yakutat, Ninth Month 23d. The attempt to reach the summit of Mount St. Elias was unsuccessful. A height of 14,000 feet was reached, but 1,000 feet to be surmounted.

The New Orleans Times-Democrat asks: What is the world's beer bill? The *Gambrius*, the organ of the Austrian brewers and hop-growers, answers this question every year by publishing a conspectus of the annual production of beer all over the civilized globe. The total quantity brewed in 1890, says the *Gambrius*, was inferior to us, was 1,956,000,000 hectoliters, or 51,834,000,000 gallons, whereas in 1889 it was only 1,736,000,000. Great Britain and Ireland held the pre-eminence, with 567,000,000; the German Empire followed next, with 523,000,000, and Austria-Hungary came third, with 469,000,000. The average hectoliter is equal to nearly 261 gallons, wine measure.

The number of deaths in this city last week was 398; being 26 more than the previous week, and 77 more than the corresponding week of last year. Of the whole number, 297 were males and 101 females; 61 died of consumption; 46 of diphtheria; 25 of diseases of the heart; 21 of marasmus; 17 of cancer; 16 of cancer; 15 of convulsions; 15 of cholera infantum; 14 of old age; 13 of pneumonia; 10 of apoplexy and 8 of typhoid fever.

MARKETS.—U. S. 2s, 100 a 100; 4s, 116 1/2 a 117 1/2; cotton, 11 1/2 a 12.

COTTON was quiet but unchanged. Sales on a basis of 8c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17 a \$17.75; spring bran, in bulk, \$16.50 a \$17.

FLOUR.—Western and Pennsylvania super, \$3.60 a \$3.70; do., do., extra, \$3.40 a \$3.50; do., do., No. 2 winter family, \$4.25 a \$4.50; Pennsylvania roller, straight, \$4.50 a \$4.85; Western winter, clear, \$4.50 a \$4.65; do., do., straight, \$4.65 a \$5.00; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.75 a \$5.00; do., straight, \$5.00 a \$5.25; do., patent, \$5.25 a \$5.50; do., do., favorite brands, higher. Eye flour was in fair request and firm, and some of the best. Whole wheat flour was scarce and firm at \$2.25 a \$2.30 per 100 pounds for new.

GRAIN.—No. 2 red wheat, \$1.03 1/2 a \$1.03 1/2. No. 2 mixed corn, 62 a 63 cts.

No. 2 white oats, 30 a 37 1/2 cts.

BEEF CATTLE.—Extra, one head, 51 a 54 cts; medium, 41 a 51 cts; fair, 41 a 42 cts; common, 4 a 4 1/2 cts; culls, 31 a 33 cts; Texans, 3 a 4 1/2 cts; fat cows, 21 a 31 cts.

SHEEP AND LAMBS.—Extra, 41 a 51 cts; good, 4 a 5 cts; medium, 31 a 41 cts; common, 51 a 4 1/2 cts; 4 a 2 1/2 cts; lambs, 4 a 6 cts.

HOGS were active at 7 a 7 1/2 cts. for Western.

FOREIGN.—On the 18th inst., it was officially announced that Arthur J. Balfour, Member of Parliament for East Manchester, and at present the Chief

Secretary for Ireland, has been appointed First Lord of the Treasury.

C. S. Parnell's death has failed to heal the breach in the Irish party. This touch is delicate, but the verdict of the correspondents is that the members of what is still known as Parnell's party must finally yield, and that the nation as a whole will support O'Brien and Dillon in supporting Gladstone's Home Rule Measure. The Parnellites will probably be defeated at the general election, but a general feeling of relief will be felt at the faction quarrel.

The substance of the reply of Lord Salisbury, on behalf of England, to the Porte's note, sent to the Powers regarding the passage of the Dardanelles of vessels belonging to the Russian volunteer fleet, does not imply any modification of the restrictions existing here. But, Lord Salisbury added, it is assumed that privileges conceded to other nations in regard to the straits of the Dardanelles, would belong equally to Great Britain. In other words, Lord Salisbury has politely informed the Porte that if vessels of the Russian volunteer fleet are allowed to pass the Dardanelles, Great Britain claims the same right for her "volunteer" vessels.

Portions of Great Britain have been swept by a storm of unusual violence, lasting with slight interruptions from the 14th to the 19th instants. The damage to shipping has been especially great. On the west coast of Ireland, a vessel is accounted to a hurricane, most severe in that part of the country for twenty years.

Dr. Kanthack, an English member of the Indian Leprosy Commission, claims to have succeeded in his experiments in the artificial rearing of the leprosy bacillus. He is a pupil of Dr. Vichow, of Berlin. The earthquake shocks at the island of Pantellaria and its vicinity continue. A volcano has arisen in the bed of the sea off the coast of Pantellaria, which ejects masses of stone to a great height.

The Chinese Minister to Germany has arrived at St. Petersburg from Berlin, in consequence of sudden news from Peking that the Chinese Government has Russian encroachments upon Pamer, the extensive table land of Central Asia, called from its altitude "the roof of the world." The Chinese Government became alarmed over the advices that the Russians had penetrated far beyond the frontier of this district, and the Minister was positively requested to proceed to Peking and obtain positive assurances with regard to the intentions of the expedition. China and England are acting in concert in the matter, owing to the receipt of trustworthy information to the effect that the territory of Afghanistan has also been violated.

The famine prevails in thirteen different governments of Russia, and 14,000,000 persons are in urgent need of succor. The Government is negotiating for the purchase of large quantities of breadstuffs in the United States. The sufferers in the Volga district will be the first to receive assistance, as it is considered absolutely necessary to succor them before the Volga freezes over. Twenty pounds of wheat will be given to each person.

The peasants of Satara, a province in the eastern part of Russia, have dispatched an urgent address to the Czar, in which they say: "We are suffering from famine. The Government does nothing to help us and we only have to die." Our Father and Czar, don't let us die of starvation!"

A dispatch from Shanghai dated Tenth Month 14th, says: The foreign Ministers have broken off negotiations with the Government, and have announced to China that now their own governments must act.

RECEIPTS.

Received from Henry Bell, Agent, Ireland, £17, 17s. 6d. 10s. each for himself, John Douglas, Jr., S. D. Smith, John Jones, John Jones, Daniel Alesbury, John Alder, Thomas B. White, William White, William Boncher, and M. A. Pearce, Ireland, and John E. Southall, England, vol. 65; 5s. from James Malcolmson, to No. 27, vol. 65; £1 from Joshua Barker, South Australia; vol. 65.

Remittances received after 4 o'clock P. M. on Third day will not appear in the Receipts until the following week.

NOTICES.

EXURATEM.—Albert L. Hay, whose death was noticed in "THE FRIEND" of last week was in the twenty-fourth, not the twenty-seventh, year of his age. His father's name is J. Borton Hayes, not J. Briton Hayes, as therein stated.

NEW PUBLICATIONS.—"The Tract Association of Friends" has just published the following little books for children on paper covers, 8 pages each.

My First Lesson.
The Bomb Shell.
Who Can Bear a Guilty Conscience?
"Touch Not, Taste Not, Handle Not."

Also the following new Tracts:
Regulation and Control of the Temper. 4 pages.
Hints on Education, addressed to parents. 4 pages.
James Parnell, the Youthful Martyr. 8 pages.
And the following old Tracts from new electrotype plates:

Memoir of Mary Jane Graham; "Whereas I was blind, now I see." 16 pages.
Humphrey Bache, or Restitution the Fruit of Conversion. 8 pages.

The article under the heading of William Caton was selected from "Annals of the Early Friends," written by Frances A. Budge.

A REGULAR MEETING OF FRIENDS' TEACHERS' ASSOCIATION will be held at 140 North Sixteenth St., on Seventh-day, the 24th of Tenth Month. The programme will be as usual.

ELIZABETH WOOLMAN,
Secretary.

WESTWON BOARDING SCHOOL.—The stage meets trains leaving Phila. (Broad St. Station) at 6:53 and 8:48 A. M., 2:53 and 4:55 P. M. It will meet other trains when notified.

ZEREBED HAINES, Supt., Westwon, Penna.

We are keeping a box open, at 116 North Fourth Street, up stairs, for further contributions of Clothing, &c., to be forwarded to John F. Stanton, of Chattanooga, Tennessee, who has kindly offered to distribute the same to needy and deserving persons and families.

We desire to forward the box by Sixth-day, the 23d inst.

Contributions are solicited from Friends or others.

WANTED.—A woman Friend desired a situation at child housekeeping, or care of invalid.

Address, E. L. E.,
Office of "THE FRIEND."

WANTED.—Two young women want evening work to do at home; no machine sewing, otherwise not particular. Can give good recommendation.

H. E. S.,
Address, Phila. P. O., Penna.

WESTWON BOARDING SCHOOL.—The General Committee meet in Philadelphia on the 23d inst., at 11 A. M. The Committee on Instruction meet the same day, at 9 A. M.

WILLIAM EVANS, Clerk.

Tenth Month, 1891.

DIED, at his residence in Haddonfield, N. J., on the 16th of Fifth Month, 1891, LEITCH EVANS, widow of Amos Evans, in the eighty-first year of her age. A member of Haddonfield Monthly Meeting of Friends, at his late residence near Coal Creek, Iowa, on the 1st of Seventh Month, 1891, JOHN VAIL, in the seventy-eighth year of his age. A member of Coa Creek Monthly Meeting of Friends. Having been favored throughout a lengthened life with almost uninterrupted health, he was concerned as the pains of age were favored with a sense that he had prevailed in his many blessings, craving strength, resignation and patience to enable him to bear the conflict of flesh and spirit. Earnest were his petitions that he might be enabled to see to it that there was anything for him to do before it was too late. He wrestled long and patiently and was favored with an answer upon him, to number his days those he supplicated. "Into thy tender keeping, oh Heavenly Father, I commit my spirit, trusting in thy mercy and in the redeeming power of thy beloved Son Jesus Christ." He retained his mental faculties to the last, and calmly descended into the dark valley and shadow of death, and we doubt not but that he triumphantly emerged from among those who have been washed and made white in the blood of the Lamb. Thanks be unto Him who giveth us the victory.

—, on the 5th inst., at her residence in Wes Chester, Pa., RACHEL M., wife of J. Jones McFadden in the sixty-seventh year of her age. A member of Birmingham Monthly Meeting of Friends. Her illness was long and painful, but patiently borne "with all a murmur," and we trust she is now entered into unending rest and peace.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXV.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.
(Continued from page 98.)

1842.—In this year our beloved and honored friend received a minute to pay a second religious visit within the limits of Ohio Yearly Meeting. Attending Flushing Monthly Meeting, he says:

"I determined to strive to draw near to the Master, and to do nothing without his bidding; and after a time, the direction of the prophet, to bring empty vessels not a few, was presented, with an intimation to rise with it. By keeping low, to the gentle openings of Divine life, I was enabled to preach the Gospel; and the power of Truth rose and spread over the meeting. The humble traveller was encouraged not to be alarmed with seasons of poverty and emptiness, when the Master withheld the manifestation of His presence, and there seemed not the least capacity to attain to any good. But patiently abiding here, He will reward these sooner or later, with the smiles of His approbation, and renew their spiritual strength. I was humbly thankful for the evidence which He condescended to give, that He had not forsaken me; and I desired to be more given up to endure whatever I see proper, for my good. I know that I cannot bear much favor, but often need stripping; and if I am but kept in the life, and from uttering words without the power, so that the living may savor it, and the negligent be quickened, it is enough, with His approbation."

"Attended Stillwater Quarterly Meeting; wherein, though under fear and emptiness, a renewed qualification was unexpectedly furnished, to preach the Gospel of life and salvation through Jesus Christ our Lord; showing that in order to be made partakers of that salvation which He purchased for us, we must be in the daily practice of waiting upon Him for the renewal of strength, by the bread of life and the water of life, which He gives; both for our own growth, and to fit us for every good work in His use; and to perform that worship to Almighty God which is in spirit and in truth. The rebellious were warned and pleaded with, to turn their backs upon the corruptions of the world, and take the yoke of their Redeemer upon them. The blessedness of the religion of Christ was opened; being inward in its operation; every one receiving Him in his spiritual appearance to the heart, may become possessed of it; and,

through perseverance, experience the old man with his deeds to be put off, and the new man put on; and thus be brought under the flaming sword, which separates between the precious and the vile, into the paradise of God, and into the image which Adam was created in. It was a solid time, and the power of Truth went over the meeting.

"The subject of education engaging my mind in the second meeting; I endeavored to press on the fathers the great necessity for, and the blessings of a good home education; wherein, with love and firmness, a steady restraint is kept over the children, with relation to dress, company, and indulging them in other things not suitable for them. With the unity of the men and women, I went into the apartment of the latter, and affectionately enjoined this duty upon the mothers also, who are more with the children, and have opportunity of early commencing the regulation of their will and temper; and, by a religious concern and firmness, of bringing them up in the nurture and admonition of the Lord."

"At Painsville, after much suffering, from the outward and unsettled state of many, it seemed necessary to rise and open the object of our religious meetings; not to utter words nor to hear words, but to worship God in spirit and in truth. The need of stillness of body, as well as of mind; the benefit of self-control; having our thoughts restrained, and maintaining a patient waiting upon the Lord, were impressed. Every one being gathered to the gift of God in themselves, there would be a united travail to gain ascendancy over the roving thoughts; and to experience the solemnizing presence of the Head of the church, to arise into dominion in each one, and over all. The benefit of accustoming children to restraint at home, and to sit still in our religious meetings, enforced by the example and authority of parents; the importance of parents discharging their duties to the children, and of the children submitting to their parents, were affectionately pressed upon them. The prodigals were warned of the fearful consequences of evil company, and pleaded with to come out of it, and return to the path of rectitude, that they might escape the inevitable results of disobedience and rebellion. It was a solemn time in the felt, wherein the humbling power of Truth was seen."

"At an appointed meeting at Somerton, I waited to see whether the Master would call for any vocal service; and his language to his immediate followers, 'Without me ye can do nothing,' revived; with an intimation to stand up, which I did, and communicated it with fear; adding, if they can do nothing without Him, neither could we. I remembered the expression of an experienced minister, in relation to the early ministers in our Society, that, 'As it was once a cross to us to speak, though the Lord required it at our hands, let it never be a cross to us to be silent when He does not.' If we are baptized into the likeness of Christ's death, we shall be, also, in the likeness of His

resurrection; and those who are baptized into Him, are baptized into His death. As we abide here, his time, we shall know Him to be unto us the resurrection and the life; when He sees fit to arise, we shall also be raised into newness of life. Other matter to different states opened, and was delivered under the humbling hand of the Lord upon me, and reached the states of some. It appeared afterwards, that I was introduced into sympathy with a young Friend who had been exercised in the ministry."

"At West Grove, I was led to bring to view the circumstance of the original members of our religious Society, being gathered from the various professions, to sit down in silence, and wait upon the Lord. They had been strict in the different ceremonial performances, and tried the most eminent preachers; but failed to find what their longing souls wanted. After they were brought to see their own inability, and that of others, to supply what they ardently sought, they were drawn to wait upon the Lord Jesus Christ, and fount Him in their own hearts. Thus they were gathered to a teacher that could not be taken from them; who could speak to their condition, and give them power over Satan and all his temptations. They received gifts, and were prepared to occupy them to the honor of their Lord and Master, and to the furtherance of others in the way of salvation. So I was led to preach Christ to the people, as their present Saviour; as well as the one offering for sin, without them; by whom the Father hath forever perfected them that are sanctified, by the spirit of judgment and of burning. And I was enabled to pray fervently to God that He would strengthen the weak hands and confirm the feeble knees; visit the rebellious with his Day-spring from on high; gather the children under the yoke of his dear Son, and increase and preserve a band there, to stand for his blessed name and cause; and glory and honor were ascribed unto the Lord God and the Lamb for ever. Amen."

"Had an appointed meeting at Plainfield; in which my dear Lord and Master renewedly furnished ability to dip into the states of some; and to show that as He declared to his disciples, 'Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain;' so it was applicable to every regenerated child in his family, in their respective measures and places. He chooses them, as they submit to his heart-changing power; ordains them for the place He allots to them in His church, that they should bring forth fruit to His praise, and their own everlasting peace. Many things were opened pertaining to the Christian warfare; and our hearts were tendered and bowled together before the Lord, to whom alone belongs the praise of His works."

"Many enter upon active life with small means, and are necessarily obliged to make their wants few. When a guard is not strictly kept, this frugal habit may produce a contracted mind, watching at every point to save; and in

this way persons often deprive themselves of those means of comfort and mental improvement, which they have within their power; and which they ought to use to qualify them more fully for usefulness in the world, and to prepare the minds of their children to receive right impressions and views, so as to fulfill their duties in civil and religious society. For want of a proper cultivation and expansion of mind, the nobility of man and the glorious design of the Creator in making him a little lower than the angels, may be lost sight of. When parents suffer themselves to be enslaved by this kind of life, the education of their children is much overlooked; they sometimes grow up like wild plants, and either run out into unsuitable company and practices; or follow the example of the parents in grovelling in the earth. Thus even if the form of religion is kept, the life and power are lost, and degeneracy is spread in our religious community."

"In sitting with Friends at Short Creek Monthly Meeting, I was gradually opened on the doctrine of Christian redemption, and enabled to show that Christ gave himself for our sins; not to allow man to sin with impunity; but to bring him out of it; and that it is only as we submit to the sanctification of the Spirit, that we can have ground to hope that our past transgressions will be washed away by the blood of the Lamb. Many passages of Holy Scripture were brought before me, showing the necessity of being made free from the practice and habits of sin; and it seemed to me, there were those who had great need to know the powerful operations of the Divine Word, like fire, to purge away the corruptions of their hearts; that they might be brought into acceptance with Him, who is of purer eyes than to look on iniquity and transgression. The attempts of some, of the present day, to destroy our faith in the spiritual appearance of Christ in the heart, as the hope of glory; which the Apostle denominates the mystery hid from ages and generations, but is now made manifest to the saints, were exposed; and this Christian doctrine, which is the glory of the Gospel dispensation, was supported by Holy Scripture. The efforts of some to invalidate other doctrines and testimonies of the Gospel as held by our ancient Friends, and to tarnish their reputation, were declared against; and I believed it proper to state that history furnished no evidence, so far as I was acquainted with it, that those of us, who had once been in measure subjected by the power of Christ, and afterwards turned against the principles of the Society, ever came to anything in a religious sense, while they remained in that opposition; but I believed that the Lord, in his own way and time, would bring a blast upon such; especially on those who had received spiritual gifts, and occupied prominent stations in the Society. It was very unexpected to be thus led forth, but I believe it was the Lord's doings; and the young people were solemnly warned to beware of all those who seek to weaken their attachment to our religious Society and its Christian principles."

(To be continued.)

ERROR OF CALCULATION.—The life of nine-tenths of mankind is a gross error of calculation, since they attach themselves to the evanescent, and neglect the permanent, accumulating riches in a world from which they are constantly running away, and laying up no treasure in that eternity to which every day, hour, minute brings them nearer and nearer.

From the "CHRISTIAN STATESMAN."

The Grave Peril of the Pension Legislation.

A political convention was lately held in one of our States, for the purpose of nominating candidates for two important offices. The names accepted by the convention were, it is stated, the candidates put forward by the secret, military organization known as the Grand Army of the Republic. The men selected may be fair, representative citizens, fully up to the average in integrity, capacity, and moral worth, yet that must be obviously a perilous custom which places the favorites of such an organization in power, and in effect, bids them remember and gratefully serve the friends to whom they may have owed their political elevation. It will be admitted that we have had military men, generals of wide renown, who have with general acceptance filled the highest office in the gift of the people, yet this fact does not affect the principle involved, nor lessen the peril which, from this quarter, menaces our free institutions.

The foregoing reflection occurred to me, in reading a recent timely and thoughtful article by H. H. Hinman, entitled "The Grand Army of the Republic and Pensions." It is found in the columns of the "Christian Cynosure," a weekly paper of reform, which takes advanced ground upon the subjects of war and secret societies.

"Believing as I do," says the writer above named, "that all wars are intrinsically wrong, and that all ceremonies and organizations that tend to glorify war are injurious to Christianity and inimical to the public welfare, I cannot but regret that the many excellent citizens connected with the G. A. R. should continue in that relation, and that through their influence the Sons of Veterans, and other kindred organizations, should be raised up to promote the war spirit and to add to the vast network of secret societies that honey comb every department of civil society. Wars and war preparations have for their ostensible object the preservation of *peace*; but experience shows the effect to be the reverse. War promotes war. Public executions were designed to diminish crime, and especially to prevent murders. But the experience of centuries shows that they have tended powerfully to increase crime and promote murder; so that most of the States have found it necessary to have the death penalty carefully hidden from public view. The same principle applies, in a still greater degree, to all wars and military parades.

"But the question which is now arresting public attention is the relation of the G. A. R. to the pension list and taxation. No one questions the propriety of giving pensions to disabled soldiers; but that more than one half of our vast national revenue should be appropriated to the payment of claims, many of which have not the slightest semblance to justice, is exciting astonishment and indignation. I am glad, too, to hear that a good many of the old soldiers not only wash their hands of the whole conspiracy, but are openly protesting against it."

Quoting from an article by Prof. W. M. Sloane in the "Century" magazine for Sixth Month, we are reminded that "General Grant thought that \$27,000,000 annually was not only an ample, but a lavish provision for those who had suffered in the last war, barring all schemes of back pay, service and dependent pensions, which he denounced as highway robbery. Garfield, in 1872, said that nothing but unwarrantable extravagance would increase the pension list above \$29,000,000 a year."

But what now is the present demand in the

matter of pensions? The government, or more properly the people, are paying yearly an aggregate on pension account equal to at least five times the highest estimate above given, while there are pending in the Pension Commissioner's office upward of 500,000 applications, which when determined, will almost certainly make a total yearly charge upon the country of \$200,000,000. Back of this remain yet a number of schemes, claiming or to claim the attention of Congress, and which the recipients, in that bod of favors at the hands of the military organizations generally will be expected to support. Let us also reflect that the enormous collections of the government from the importers and manufacturers of alcoholic beverages, cigars, cigarettes, etc., pay in large part the pension bill. The receivers of pensions and the dealers in and users of strong drink, are in the main interested that the present order of things should not be interfered with. Little need therefore to extend the word of censure to the practice common in Rome's degenerate days, when contestants for the imperial purple, the commanders of cohorts and legions, and senators of wealth, gave largely lavishly to win the support of the populace. The same bribery and venality are witnessed in our day, and, though seemingly not so gross in form, are covered from sight, for very shame, under the mantle of secrecy. Well may War and the Drink Traffic be looked upon as twin "daughters of the horse leech," for truly their insatiate cry is ever "Give, Give."

JOSIAH W. LEEDS.

PHILADELPHIA.

FOR "THE FRIEND."

In the Divine economy the power of Jehovah is wonderfully manifest. Whatever is foreign to the all-wise purposes of God, is evil in its character and tendencies, even if its claims may be high—even to uphold and uphold that which has the appearance of being good. Hence the necessity of observing the Divine command given through the Apostle Paul—"Watch ye, stand fast in the faith, quit yourselves like men, be strong." When made strong by power Divine to resist evil of every kind, we find that temptation is not to be trifled with. The voice of the charmer may soothe the senses and lull into a feeling of false security. Human minds bear semblance one to the other—but being complex and varied in character, are prone to opposite extremes. The manner and form in which temptation is presented is not the same in all cases. One may be charmed with what another has no inherent liking for. Another may better understand that which the angel pronounced to St. John, the Revelator—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

"Still let us on our guard be found,
And watch against the power of sound
With sacred jealousy,

Let haply sense should damp our zeal
And music's charms bewitch and steal
Our hearts away from Thee."

Away from the Giver of every good and perfect gift. Immortal interests so far outweigh considerations of time and sense, that the Christian redeemed and set free—no longer follows cunningly-devised fables—but by a living faith is found following on after the companions of Christ's flock—having the patience of the saints and a continued hope of gaining final victory.

P. R. GIFFORD.

PROVIDENCE, Ninth Month 30, 1891.

FOR "THE FRIEND,"

The Eastern Shore of Chesapeake Bay.

(Continued from page 96.)

About the year 1738, this industrious servant of the Lord again visited Maryland and the parts of the country further south. For he was a man whose love to God was abundantly manifested by his labors on behalf of his fellow-men. The poet Whittier very pleasantly describes his home near Frankford, then a suburban village of Philadelphia:

"Beneath the arms

Of this embracing wood, a good man made
His home, like Abraham resting in the shade
Of Mamre's lonely pines.

Here, from his voyages on the stormy seas,

Weary and worn,
He came to meet his children, and to bless
The Giver of all good in thankfulness
And praise for his return.

And here his neighbors gathered in to greet

Their friend again,
Safe from the waves and the destroying gales,
Which reap untimely green Bermuda's vales,
And vex the Carib main.

To hear the good man tell of simple truth,

Sown in an hour
Of weakness in some far-off Indian isle,
From the parched bosom of a barren soil,
Raised up in life and power.

How at those gatherings in Barbadian vales,

A tendering love
Came o'er him, like the gentle rain from heaven,
And words of fitness to his lips were given,
And strength as from above.

How the sad captive listened to the Word,

Until his chain
Grew lighter, and his wounded spirit felt
The healing balm of consolation melt
Upon its life-long pain.

How the armed warrior sat before him to hear

Of peace and Truth,
And the proud ruler and his Creole dame,
Jewelled and gorgeous in her beauty came,
And fair and bright-eyed youth.

Oh, far away beneath New England's sky,

Even when a boy,
Following my plough by Merrimack's green shores,
His simple record I have pondered o'er,
With deep and quiet joy."

John Fothergill, of England, paid three religious visits to this country, and on each of these occasions visited the meeting in Maryland. Of his services during the first of these journeys in 1706 and 1707, he gives but few particulars. During his second visit in 1721, he mentions being at the Yearly Meeting at Tredhaven, "which continued five days successively, where a great number of Friends and others were gathered; and the Lord's goodness and majesty manifested among us." On this occasion he was at many other meetings in those parts, as one of which held at Joshua Kinnersly's, across the Choptank River, he says, "the glorious Gospel life and testimony ran freely forth, and prevailed in a great degree over many souls."

He again attended the Yearly Meeting at Tredhaven in the next year, 1722: "Great numbers of almost all sorts of people came thither, and the Lord God was pleased to open the glorious testimony of Truth, and the way of life, in his mighty power."

During this visit John Fothergill was much exercised in endeavoring to encourage the honest hearted, and rouse up the negligent.

During his third visit in 1736, besides holding meetings in other places, he went into the southern part of the peninsula, claimed by Virginia, and came one night to a Friends near

Muddy Creek, where formerly a meeting had been settled, "but by gradually mixing with the spirit of the world, and so into marriages with others out of the way of Truth, the elders being dead, the youth turned their backs on Truth, and the meeting was quite dropped." At Newadocks, "the meeting was held in the meeting house where formerly there had been a pretty number of Friends, but now they are nearly gone, through the love of the world, with its enjoyments and liberties; so that a meeting is hardly kept there. A pretty many of the neighbors gathered, though they seemed to have but little sense of God, or the operation of Truth; for indeed a cloud of carnal indifferency appeared to me to have overspread almost all that part of the country in an uncommon manner."

Among those who were early called to cross the ocean and proclaim the spiritual nature of the Kingdom of Christ to the inhabitants of the American provinces, was John Richardson. He was in Maryland in 1701; and found many "who loved to hear the testimony and doctrines of Truth, but too few who took up the cross daily, and followed Christ in the way of self-denial." He was afterwards at a Yearly Meeting at Tredhaven, "to which meeting for worship came William Penn, Lord Baltimore and his lady, with their retinue, but it was late when they came, and the strength and glory of the heavenly power of the Lord was going off from the meeting. The lady was much disappointed, as I understood by William Penn, for she told him she did not want to hear him, and such as he, for he was a scholar and a wise man, and she did not question but he could preach; but she wanted to hear some of our mechanics preach, as husbandmen, shoemakers, and such like rustics; for she thought they could not preach to any purpose. William Penn told her, some of these were rather the best preachers he had amongst us.

While in these parts, J. Richardson was in much danger on one occasion. He desired to visit a meeting on the west side of the Choptank River, and being on the east side, set forward with several friends in a small boat, not in good condition, with only one small sail. The river was about ten miles over, and after a time, the wind turned against them. It rained hard, and was very dark, and the water broke into the boat, so that it was one man's work to heave it out. The company became discouraged, and most of them very sen-sick. The man on whom they most depended gave out, and said that he could not steer the boat any longer. "Then," J. R. says, "notwithstanding the extreme darkness, the roughness of the waves, boisterousness of the wind and hard rain, as well as I was, I was obliged to undertake the steering of the boat, and not without some conflicts of mind, having no certainty, from any outward rule, which way we went. Having no fire and the boat being open, we could not have any light to see our compass; and my faith was in the Lord, that He would bring us to shore; and I kept the boat as near the wind as she would sail, and told my poor, sick and helpless company, I believed we should not perish, although we might miss our port. The like imminent danger, I think, I was never in before upon any water; but renowned over all be the great name of the Lord forever, we put into the mouth of our desired river as though we had seen it in the day, or steered by a compass, neither of which we had the benefit of for several hours.

"Here we went on shore and made a great fire under the river's cliff, and about midnight the moon rose, it cleared up and froze, and was

very cold. My companions falling asleep, I turned them over and pulled them from the fire as it increased, and put them nearer as it failed, but could not keep them awake. I sought logs of wood and carried them to and minded the fire, which was work enough for the remaining part of the night; but morning being come, we got into our cold, icy boat and sailed away towards the meeting. When we were come, among Friends, notice was given of a stranger being there, and a heavenly and sweet meeting it was, so that we thought we had a good reward for all our trouble."

In reading the narratives of the labors and exercises of those who were instruments in laying the foundations of the Church in this country, one can see the truth and force of John Richardson's expressions, when he says, "Those whose eyes are truly opened cannot but see it is the love of God, and love to the souls of men, that constrains us thus to take our lives as in our hands, and labor through many weary steps, in many perils by sea and by land, and in the wilderness; sometimes in tumults and noises, sometimes in watchings and fastings, and we have sometimes been made spectacles to men; but the Lord hath given us faith and patience to bear and overcome all, as we have singly stood in his heavenly counsel, and been truly devoted to his will in all things."

Samuel Bonwas was another English Friend whom a sense of duty drew across the ocean. He was twice in this country—in 1702, and afterwards in 1726. His Journal does not enter much into details when speaking of Maryland, but in a general way, he remarks that there were very few meetings of Friends in this country which he had not visited, two, three, four and some of them five and six times—so that he was a diligent laborer.

It was not only European Friends who were drawn by the love of Christ to labor in Maryland, but these parts were frequently visited by ministers from other American provinces. In 1740, John Churchman, whose home was at Nottingham, near the boundary line between Maryland and Pennsylvania, felt a concern to labor in the parts south of his dwelling. After attending Cecil and Sassafras Meetings, he attended the head of Chester River on the bridge. "John Browning, a Friend from Sassafras, going with us as a guide, who some time before had been convinced of the blessed Truth, by the inward operation of the Holy Spirit, without any instrumental means. He had been a member of the Church of England, and for his sobriety was chosen a vestryman; but after a time felt a scruple in his mind about taking off his hat when he entered the church-yard, so-called, fearing it was a superstitious adoration of the ground, from its supposed holiness; but would take it off when he entered the worship-house, and walk uncovered to his pew. But after a time he could not uncover his head, until what they call Divine service began; which, as he kept attentive to the scruple in his mind, became very lifeless to him, who was inwardly seeking for substance and life. He therefore withdrew from it, and after some time went to one of our meetings, rather out of curiosity than expecting any good, but felt himself owned, and had a taste of the peace which the world cannot give, and from that time became a constant attendant of our meetings.

"We had a meeting at Queen Anne's, amongst a people who for want of keeping to the life of religion, had almost lost the form."

At Tuckahoe Meeting, "I stood up with an

Home Life on an Ostrich Farm.

(Concluded from page 101.)

A few of our birds were fenced off in breeding-camps; each pair having a run of about one hundred acres. One of these camps was directly opposite the house; and from the windows we could observe the regularity with which the two birds, sitting alternately on the eggs, came on and off at their fixed times. The cock always takes his place upon the nest at sundown, and sits through the night, his dark plumage making him much less conspicuous than the light-colored hen; with his superior strength and courage, too, he is a better defender of the nest against midnight marauders. At nine in the morning, with unflinching punctuality, the hen comes to relieve him, and take up her position for the day. At the end of the six weeks of sitting, both birds, faithfully as the task has been shared between them, are in a very enfeebled state, and miserably poor and thin.

One unfortunite hen—having apparently imbibed advanced notions—absolutely refused to sit at all; and the poor husband, determined not to be disappointed of his little family, did all the work himself; sitting bravely and patiently day and night, though nearly dead with exhaustion, till the chicks were hatched out. The next time this pair of birds had a nest, the cock's mind was firmly made up that he would stand no more nonsense. He fought the hen; gave her so severe a thrashing that she was all but killed—and this treatment had the desired effect, the wife never again rebelled, but sat submissively.

Very different from this couple were the Darby and Joan in the camp opposite our windows. One unlucky morning the hen, frightened by a Kaffir's dog, ran into the wire fence, and was terribly injured. For two years poor Darby was a disconsolate widower, and all attempts to find him a satisfactory second wife were unavailing; several hens, which, soon after his loss, were in succession placed in his camp, being only rescued in time, and at the tacker's point, from being kicked to death. The bare idea of there being anything pathetic about an ostrich seems absurd—and indeed this is the only instance I have known of anything of the kind—but it was truly pitiful to watch this poor bird, as, day after day, and nearly all day long, he wandered up and down, up and down, the length of his camp, in the hard beaten track worn by his restless feet along the side of the fence.

When his time of mourning at length came to an end, and poor Joan's long-vaucant place was filled, we at first rejoiced. But we soon doubted whether, after all, he had not been happier as a widower. For the new wife, a magnificent hen, considerably above the average size, had him in complete subjection; his spirit seemed quite broken, probably with long fretting, and he made no attempt to hold his own, but was for the rest of his days the most henpecked—or ought I to say, hen-kicked?—of husbands. Some amount of stratagem was even necessary on my part, to ensure that he had enough to eat (this pair of birds, being near the house, were under my special care, and during droughts were daily fed by me); for every time he came near the food, the greedy hen would persistently drive him away, standing on tiptoe and hissing viciously at him—and I soon saw that it was useless to attempt feeding them together. But the poor ill-used bird and I were good friends, and quite understood one another;

No, He is very faithful, and that makes me trust Him more,
For I know that He does love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow; this shall then be your reward.

And where'er you leave the silence of that happy meeting place,

You must mind and bear the image of your Master in your face.

THE UNFINISHED STOCKING.

BY SARAH K. BOLTON.

Lay it aside—her work : no more she sits
By open window in the western sun,
Thinking of this and that beloved one
In silence as she knits.

Lay it aside; the needles in their place:
No more she welcomes at the cottage door
The coming of her children home once more
With sweet and tearful face.

Lay it aside, her work is done and well;
A generous, sympathetic, Christian life;
A faithful mother and a noble wife;
Her influence who can tell?

Lay it aside—say not her work is done;
No deed of love or goodness ever dies
But in the lives of others multiplies;
Say it is just begun!

—Home Journal.

CHILDISH WISDOM.

BY J. W. WARD.

'Twas the hour of prayer, and the farmer stood,
With a thankful heart and a lovely mind,
And prayed to the Author of every good,
That the Father of all would be very kind,
And bless his creatures with raiment and food;
That the blessing each day might be renewed,
That every man might find relief,
And plenty for hunger, joy for grief,
Be measured by the Merciful One,
To all who suffered beneath the sun.

The prayer concluded, the godly man
Went forth in love to inspect his farm,
And by his side delighted ran,
Glowing with every beautiful charm,
His little son, a sprightly boy,
Whose home was love, and whose life was joy;
And the father said, "The harvest yields
A plentiful crop, my son, this year;
My barns are too small for my grain, I fear."

And they wandered on through row upon row
Of plumpy sheaves; and at length the child,
With earnest look and a rosy glow
On his shining cheek, looked up and smiled,
And said, "My father, do you not pray
For the poor and needy, day by day?
That God, the good, would the hungry feed?"
"I do, my son." "Well, I think, as you plead"—
His eye waxed bright, for his soul shone through it—
"That God, if He had your wheat, would do it!"

—British Friend.

How prone we are to think that we belong where we want to be, instead of thinking that we ought to want to be where we belong! If our inclinations and supposed interests point in one direction, it is quite likely to seem to us that that is the direction of our duty. But if our duty seems to point in an opposite direction from our desires and our immediate gain, we are hardly ready to admit that the best place in the world for us is the place that we shrink from. We wish that our duty could lie in the direction of our wishes, instead of wishing that our wishes could go out in the direction of our duty.

heart filled with affection, having that passage of Scripture before me, in which the Apostle Peter declared the universality of the love of God, *i. e.*, 'I perceive of a truth that God is no respecter of persons, &c.' I was enlarged thereon to my own admiration, and I believe to the satisfaction of the people. After this we attended the several neighboring meetings, through very cold weather; and the houses being open and unprovided with the means of keeping them warm, of which there is too manifest a neglect in these parts, they were uncomfortable, which occasioned unsettlement."

"In this journey, travelling in Talbot County, an elderly man asked us if we saw some posts to which he pointed, and added, the first meeting George Fox had on this side of Chesapeake Bay, was held in a tobacco house there, which was then new, and those posts were part of it. John Browning rode to them and sat on his horse very quiet; and, returning to us again with more speed than he went. I asked him what he saw among those old posts; he answered, 'I would not have missed what I saw for five pounds, for I saw the root and ground of idolatry.' Before I went, I thought perhaps I might have felt some secret virtue in the place where George Fox had stood and preached, whom I believe to have been a good man; but whilst I stood there, I was secretly informed, that if George was a good man, he was in heaven, and not there, and virtue is not to be communicated by dead things; whether posts, earth or curious pictures, but by the power of God, who is the fountain of living virtue."

John Churchman paid several other visits among Friends on the Eastern Shore, the last of which, in 1775, was shortly before his decease.

(To be continued.)

"The Secret of His Presence."

The verses below were written by Ellen Lakshmi Goreb, a Maharrata Brahmin lady of the highest caste. She was born at Benares, North Month 11, 1853, and is now at Amritsar, in the Punjab, working as a missionary among her own countrywomen, often encountering opposition, but also often cheered by finding women glad to listen to the Gospel story, and by receiving a welcome here and there, even in the darkest places.

In the secret of his presence, how my soul delights to hide!

Oh! how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet;
If I tried I could not utter what He says when thus we meet!

Only this I know: I tell Him all my doubts and griefs and fears

Oh! how patiently He listens, and my drooping soul He cheers!

Do you think He ne'er reproves me! What a strange friend He would be

If He never, never told me of the sins which He must see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful deed and thought?

and at all sorts of odd times—watching for those golden opportunities when his tyrant was safely out of sight at the further end of the camp—he would come down to the fence and look out for me, and I would bring him a good feed of mealies.

When, as sometimes happens, one solitary chick is reared at the house, it becomes absurdly and often inconveniently tame. A friend of ours, on returning to his farm at the end of a severe thunderstorm, found that an ostrich's nest had been washed away. Some of the eggs had been rescued from the water, and—being of course deserted by the parents—were placed in an incubator, where, contrary to all expectations, one chick came out. This bird, Jackie, became the tamest and most audacious of pets; and, like many another spoilt only child, was often a terrible nuisance. All the little niggers about the place had a lively dread of him, and he requisitioned their food in the boldest manner. As they sat on the ground at meals, with plates of boiled pumpkin and rice in their laps, he would come up, and, stretching his snake-like neck over their heads, or insinuating it under their arms, would coolly help himself to the contents of one plate after another. Occasionally he would make for the youngsters in so menacing a manner as to frighten them into dropping their plates together; then, while his victims ran away crying, he would squat on his heels among the *debris*, and regale his enormous appetite at leisure.

But one day retirement came. Being free of the kitchen—simply because no one could keep him out—he was not long in observing that the pumpkin and rice always came out of one particular pot; and, the idea suddenly occurring to him that he could do no better than go straight to the fountain-head for his favorite dish, he walked up, full of joyful anticipation, to the fire where this pot was bubbling. The cook—who, being mother to several of the ill-used children, did not love Jackie—offered no friendly interference to save him from his fate; and, plunging his bill into the pot, he greedily scooped up, and, with the lightning-like rapidity of ostriches, tossed down his throat, a large mouthful of boiling rice. Poor fellow! the next moment he was dancing round the kitchen, writhing with agony, shaking his head nearly off, and twisting his neck as if bent on tying it in a knot. Finally he dashed wildly from the house; the cook, avenged at last for all the dinners he had devoured, called after him as he stumbled out at the door, “Serve you right, Jackie!”—and away he fled across the *weld*, till the last that was seen of him was a little cloud of white dust vanishing on the horizon. He returned a sadder and a wiser bird; and it was long before he again ventured inside the kitchen.

The hen ostrich lays every alternate day; and if, for each egg laid, one is taken from the nest, she will continue laying until she has produced from twenty to thirty. One, which belonged to T——, laid sixty eggs without intermission. If no eggs are taken away, the hen leaves off laying as soon as she has from fifteen to twenty; the latter being the greatest number that can be satisfactorily covered by the birds. The surplus eggs are placed in incubators. It is best not to give much artificial food to the birds while sitting; as, if overfed, they are become restless, and are liable to desert the nest.

Every morning and evening, the nest, or rather the shallow indentation in the sandy ground which forms this simplest of all “homes

without hands,” is left uncovered for a quarter of an hour, to allow the eggs to cool. The sight of nests thus apparently deserted has probably given rise to the erroneous idea that the ostrich leaves her eggs to hatch in the sun. The passage in the book of Job: “Which leaveth her eggs in the earth, and warmeth them in the dust,” is also generally supposed to point to the same conclusion, though in reality there can be no doubt that the latter part of the sentence simply applies to the warming of the eggs by the heat of the bird's body as she sits over them in her dusty nest. Stupid though she is, she has more sense than to believe in the possibility of the sun hatching her eggs; she is indeed quite aware of the fact that, if allowed to blaze down on them with untempered heat, even during the short time she is off the nest, it would be injurious to them; and therefore, on a hot morning, she does not leave them without first placing on the top of each a good pinch of sand. This she does in order that the germ—which, whatever side of the egg is uppermost, always rises to the highest point—may be shaded and protected. Having thus set her nest in order, she walks off, to fortify herself with a good meal for the duties of the day.

It is a strange fact, that the most savage ostrich, if he comes up and finds you between himself and his nest, does not, as would naturally be supposed, rush to defend his eggs, and, if possible, kick you to death, but is instantly changed into the most abjectly submissive of creatures. He squats at your feet; making a peculiar rattling noise with his wings, biting the ground, snapping his bill, closing his eyes, and looking the very embodiment of imbecility as he meekly implores you to spare his eggs. This suppliant posture is, however not to be trusted; and, if tuckey-less, you had better remain at the nest until assistance—or night—comes, for if once the positions of yourself and bird are reversed, he squats, no longer in servile entreaty, but in defiance; and his challenge is promptly followed by a charge. The hen ostrich, being destitute of a voice, has but one way of calling her chicks, which is by that same rattling and rustling of the wings.

Ostriches are long-lived creatures; indeed, it is impossible to say what venerable age they may be capable of attaining, for, however old they become, they never show any signs of decrepitude, nor do their feathers deteriorate; while, as for an ostrich dying of old age, I do not believe any one has ever heard of such a thing. But it is accident which, sooner or later, ends the career of nearly every ostrich; and in about ninety-nine cases out of a hundred the disaster is, in one way or another, the result of the bird's own stupidity. There surely does not exist a creature—past earliest infancy—more utterly incapable of taking care of itself than an ostrich; yet he is full of conceit, and resents the idea of being looked after by his human friends; and when, in spite of all their precautions for his safety, he has succeeded in coming to grief, he quietly opposes every attempt to cure his injuries, and at once makes up his mind to die. If his hurt is not sufficiently severe to kill him, he will attain his object by moping and refusing to eat—anyhow, he dies—often apparently for no other reason than because his master, against whom he has always had a grudge, wishes him to live. He seems to die out of spite; just as a Hindoo servant will starve himself, waste rapidly away, and finally come and expire at the gate of the employer with whom he is offended.

The worst and most frequent accidents by

which ostriches contrive to make away with themselves are broken legs; these—even were the patients tractable—it would be impossible to cure, owing to the strange fragility of that limb which, as we have seen, is capable of inflicting so deadly a kick—and any poor bird which breaks a leg has to be instantly killed. The bone seems almost as brittle as porcelain; and a comparatively slight blow is enough to splinter it into just such jagged and pointed fragments as result from breaking the spout of a china tea-pot.

FROM THE “BRITISH FRIEND.”
Peculiarities of Friends.

MUSIC.

The peculiarity of Friends-respecting music consists in their recognizing the fundamental difference between the songs of Zion and the songs of Babel. The world's teachers can instruct and make proficient in the latter, but it profeth nothing to attain to the utmost proficiency in their art; but it is the Lord who prepareth the sacrifice of praise, and causeth the lips to sing of his glory.

The mirth and song of Babylon are not for those whose hearts are dedicated to the service of the Lord, nor can the sanctified soul find delight in them. Theirs is a new song which none but the redeemed can sing, even praise unto our God.

Music is one of the many inventions sought out by man. He is fond of applying it to various purposes, and proud of his skill in doing so. He presumes to make it sacred by applying it to the language of Holy Writ, and the result he calls praise; forgetting that, let him cultivate it ever so perfectly, and apply it to language the most reverent, poetic and sublime, it is beyond his power to make anything sacred of it, although he may not stop short of making it an idol. The acquisition of the art of producing harmonious sounds, whether by voice or by instrument, can never make man a whiter purer of heart, meeker in spirit, or more righteous in manner of life. Neither can it enable him to praise his God or serve his brother better than he otherwise could do. It cannot make holy words more holy, nor profane words less profane, but it may render both more pleasant to the ear. The more pleasing and attractive the sound is to the ear, however, the more it will hinder that abstraction of the mind from things of sense which is necessary when the soul retires before its Maker, and the more, also, it will render evil sentiments palatable to a refined taste; so that, whether the words be of a religious or of a profane description, the application of music to them will operate injuriously.

Against those songs which cannot be said to be either religious or profane, and the sentiment of which is unobjectionable, the only objections that shall be urged are those that apply only to the music itself, and the same objections will also apply to all kinds of instrumental music. These may be stated as follows: Music is essentially a worldly accomplishment, the purpose of which is to please the senses. A long period of time must be spent in order to acquire proficiency in it. When acquired it profeth nothing. It exercises so seductive and delusive an influence upon the mind that it is almost impossible to keep it within innocent bounds. It is one of the principal and most deadly baits used by the watchful enemy of souls for alluring men and women from the paths of virtue and self-denial to the haunts of pleasure and sin. It predisposes to

wanton mirth and levity, and unfit the mind for serious thought. It is, like all worldly pleasures, unsatisfying. Like them also, it beckons on to further pleasure, and is full of promise. It thus draws the mind downward in search of that which will ever elude its grasp, for there is no substance in it. Further, the cultivation and practice of music is responsible for much of the corruption that exists in the professed Church of Christ, nor does it appear that the corruption can be removed without eradicating the cause. The remedy cannot be effected by altering the tune or changing the singers, but by closing the lips until the Lord is pleased to fill them with singing and to open them with praise, for it is the Lord's own works that praise Him and not man's. So Friends believe, and it is this belief and the practice consequent upon it that constitutes the Peculiarity of which we are speaking.

W.

FOR "THE FRIEND."

The *Barnesville Republican* furnishes the following interesting remarks in reference to the late Yearly Meeting of Friends in Ohio.

After enumerating a number of valuable Friends who had been taken to their reward, and that others had come forward to fill their vacant places, the writer says: "So must it needs be to keep the organization going, and we are fully convinced that the 'Friends' Society' needs to be kept going and aroused to greater zeal in its work. Every influence for good is to-day greatly needed and should be kept widening to counteract the abounding multiplicity of evil. Many of the pioneer Quakers, as Penn, Story, &c., were men of learning, of liberal active minds, and it must be apparent to the careful observer of the progress of our civilization that one of its chief currents had its source in the Quaker colonies. That this current and its influence originating in the principle of 'The Light that lighteth every man that cometh into the world,' shall cease and come to naught; we do not believe.

When we compare the lot of a genuine Quaker, the comforts and blessings attending his manner of life here, and the hope of hereafter, with that of the great mass of humanity, it seems rather strange that those brought up and educated in this faith, persons of intelligence, should forsake 'the old way' or sell their birthright cheaply—

"For shall we learn in our ease, to forget
To the Martyr of Truth and of Freedom our debt?
Hide their words out of sight, like the garb that they
wore
And for Barclay's apology, offer one more?

The good, round about us, we need not refuse,
Nor talk of our Zion as if we were Jews,
But why shirk the badge our fathers have worn?
Or beg the world's pardon for having been born?

There are those who take note, that our numbers are small,
New Gibbons who write our decline and our fall,
But the Lord of the seed-field takes care of his own,
And the world shall yet reap what our sowers have sown."

Why, in the words of our beloved Whittier in the above lines, should any shirk the badge which our fathers have worn and turn again to the slavery of fashion under which so many groan.

A Friend, who in the practice of his profession was much thrown among the best people of other religious persuasions, said, "that he found many among them who acknowledged, that it was incumbent on all Christians to dress with

simplicity, but added, that if they did not change with the fashion they would soon look more peculiar than we do, and wished they had a mode of dress as we have. If we do not," he continued, "change with the fashions we unavoidably adopt a mode of dress and ours has been tried and found to be a good one." A valued minister remarked recently, that "if we let our testimonies fall, the principles will soon follow." Have we not already had evidences of this, among those claiming the name of Friends in many parts of the land? Let none of us then be ashamed to acknowledge in dress and language, as well as in every act of our lives, our allegiance to Him who said, "Whosoever is ashamed of me and of my words, of him shall the Son of Man be ashamed when He shall come in his own glory and in his Father's, and of the holy angels."

W. P. T.

Items.

G. W. Childs on the Theatre.—When I was young I had near a thousand, and many of the actors knew me, and I might have gone any time and witnessed the performance, without having to pay for it.—Other boys, acquaintances of mine, used to do it, and I would have liked to do it. But I thought it over and made up my mind that I would not. And I never did.

A Remarkable Edict of Kuang Hsu.—"The religions of the West (Christian countries) have for their object the inculcation of virtue, and though people become converts, they still remain Chinese subjects, and continue to be amenable to the jurisdiction of the local authorities."

"There is no reason why there should not be harmony between the ordinary people and the adherents of (foreign) religions, and the whole trouble arises from lawless ruffians fabricating baseless stories and making an opportunity for creating a disturbance."

"These incidents are taken from recent edict of Kuang Hsu, Emperor of China, and they show that even in our day "God moves in a mysterious way his wonders to perform."

Almost simultaneous riots in many provinces have caused the Emperor of China to feel his "dragon throne" begin to tremble. The Omnipotent has, on a momentous scale, caused "the wrath of man to praise Him," by making this heathen emperor, on June 13, 1891, issue this most remarkable edict to the hundreds of millions of his subjects.

Never before in this empire has the status of Christianity been so clearly and authoritatively stated. Ever since Christianity made an entrance into this Middle Kingdom, many Chinese, considering Christianity a seditious organization, have held themselves aloof from examining its claims, while many others, convinced of its truth, have feared to unite with the Christian Church, lest they should be branded as traitors, or at least disloyal to the Chinese Government.

This imperial edict completely sweeps away all such doubts and fears. It distinctly states, "though people become converts, they still remain Chinese subjects."

It means, also, that all of China's millions may know that they can become Christians without in the least dissolving their allegiance to the Chinese Government. In fact, there is greater religious liberty in China to-day than in Russia and in some other European countries.

In Japan apprehension arises lest the Church be united to the State, which might prove highly detrimental to a pure Christianity. In China, by this imperial edict Christianity has liberty enough. Throughout this ancient but by no means effete empire, the missionaries gratefully recognize that "the Lord hath made his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

The Jews heartily praised Jehovah for the edict of the Czar. The early Christians gladly praised God for the occasional edicts of toleration by certain

Roman emperors. Similarly, to-day, the missionaries in this populous heathen empire joyfully ascribe praises to the victorious Captain of their salvation for this remarkable edict of Kuang Hsu, Emperor of China.—*Marcus L. Traft in the Christian Advocate.*

Demoralizing Literature.—Our public-spirited friend, Josiah W. Leeds, has been calling attention, through the *Public Ledger*, to the corrupting accounts of criminals and similar debasing reading matter, as one of the causes of the increase of crime noted by the Census Reports; he mentions that recently the usually quiet borough of West Chester has been the field of a number of burglaries and of attempts, more or less successful, at horse stealing—one of the latest undertakings of the series by two lads (now in jail), whose baggage, as alleged, "consisted chiefly of paper-backed novels, dealing chiefly with exploits of criminals," elicited the *Ledger's* apt comment upon those ready text books or papers of crime as being "a class of books more pernicious than any against which the laws are directed."

The bank burglar who shouted "I'm a second Jesse James," as, with revolver in each hand, he "held up" two officials and a depositor while he secured his booty, declared plainly to the community the grade of school where he had learnt his lessons in outlawry. Now, we may not definitely say that this man obtained his literary supplies from the news-stands on the public sidewalks, yet we know assuredly that such pernicious and illegal reading matter cannot be scattered broadcast without a large resultant of criminal acts, and that the State or the municipality performs but a portion of its duty when it lays its heavy hand upon the detective library and dime novel graduates, while it permits the purveyor of the demoralizing stuff to pursue his calling unchallenged.

Bristling with Guns.—The *Auckland* (New Zealand) *Herald* recently reported a proposal, made by a local colonel, for largely augmenting the volunteer force, the proposal being accompanied by a wish "to see the country bristling with guns." Hereupon, a sensible correspondent wrote to the editor that "It is one of the misfortunes of a military education that most men trained as soldiers seem wholly unable to recognize that the highest manliness does not consist in military prowess, and that the hollow impudence, typified by 'bristling with guns,' tends far more to national degradation than to secure the national safety."

Natural History, Science, etc.

Poaching with Whiskey.—Among the methods used by poachers to catch partridges in England, the following is said to have been used: "Grain is soaked until it becomes swollen, and is then steeped in the strongest spirit. This is strewn in the morning paths of the partridge, and soon taking effect, the naturally pugnacious birds are soon staggering and fighting desperately. The poacher bides his time, and, as opportunity offers, knocks the incapacitated birds on the head."

The Salt Marsh of the Kavir.—Lieutenant H. B. Vaughan, who made a journey of 1164 miles in Eastern Persia, thus describes one of the most curious features of the country, the salt swamp of the Kavir: "As we quitted the defile, a sudden turn in the road presented to our astonished gaze what at first sight looked like a vast frozen sea, stretching away to the right as far as the eye could reach in one vast glistening expanse. A more careful examination proved it to be nothing more than salt formed into one immense sheet of dazzling brilliancy, while here and there upon its surface, pools of water, showing up in the most intense blue, were visible. Away to the north of it stood a distant row of low red hills. A peculiar haze, perhaps caused by evaporation, hangs over the whole scene, which, though softening the features of the distant hills, does not obliterate their details. This, which I

now see before me, is the great salt swamp, to the presence of which the Dash-i-Kavir owes its name. This swamp, lying at a low level in the centre of the great desert, receives into its bed the drainage from an immense tract of territory. All the rivers flowing into it are more or less salt, and carry down to it annually a great volume of water. The fierce heat of the desert during the summer months, causes a rapid evaporation, the result being that the salt continually increases in proportion to the water, until at last the ground becomes caked with it. The Persians say that many years ago a sea rolled its waves over the whole of the depression where I am now travelling, and that it was navigated by ships which used to sail from Semnan to Kasha.

The Mink.—On the shores of Casco Bay, Maine, the mink is still abundant. It lives in holes in the rocks near highwater mark. Its young are apparently brought forth at the end of Second Month or early in Third Month, and they are two-thirds as large as the parent by the middle of Sixth Month. They enter the water like others, swim about after flounders or cunners, bringing them ashore. We have observed a family of four, the mother and three young ones, engaged in fishing and eating flounders, and they were so tame we could approach within four or five feet of their station under a wharf. It seems to vary in color from a sable black to reddish brown, the young being dark. Interesting in their shape and habits, they amuse the summer residents, and are not molested.

THE FRIEND.

TENTH MONTH 31, 1891.

Some of the older members of Philadelphia Yearly Meeting, who have long taken an active interest in all that concerns its welfare, and on whose minds have been deeply impressed the exercises through which they have passed, and the stirring scenes in which they participated, may find it difficult to realize that a new generation has grown up around them, to whom the scenes and events so vividly present in the minds of their older friends, are a matter of history only, and who need from time to time to be informed of past incidents, so that they may properly understand the present position of their own Yearly Meeting.

In reading the account of the proceedings of their Yearly Meetings they see that a prominent feature in their business is the reception and sending of epistles to co-ordinate bodies, which they have never known to be done among ourselves, although it was formerly customary. It seems proper at this time, for the information of some of our younger members, to give a brief relation of the manner in which his suspension of correspondence came to pass. It was one of the consequences of that internal agitation which disturbed the peace of the Society of Friends about fifty years ago, and which had its origin in the promulgation of one doctrinal view which differed from those originally held by the Society of Friends.

These views naturally awakened deep concern on the part of many who saw their inconsistency with the accepted doctrines of Friends, and who felt it a duty to oppose their introduction and spread. Prominent among these in New England was an aged minister, who had said a religious visit to Great Britain, and

whilst there had been distressed by the evidences which he met with of a departure from our original principles. He felt it his duty to bear a testimony against these departures and those who promoted them; but instead of the sympathy and support which he ought to have received from his fellow-members, some of them misunderstood or misrepresented his motives, charged him with tale-bearing and detraction, and finally proceeded to disown him. There were others who felt as he did; and the result of this controversy was the division of New England Yearly Meeting into two parts, popularly known as the Larger and the Smaller bodies.

The writer of this still adheres to the conclusions at which he then arrived;—that the Friends of the Smaller Body were contending for the true principles of our Society, and were endeavoring to sustain the Yearly Meeting on its ancient foundations. In the perplexing questions concerning doctrine and discipline which then arose, it is probable that neither party made sufficient allowance for those who differed from them. However that may be, there is reason to believe that some of the members of the Larger Body in New England have, since that time, become sensible of the loss their meeting sustained in the practical expulsion of a body of sound Friends, who could have been very helpful in withstanding the introduction of changes in doctrine and in the manner of holding meetings for worship, which have since been a grief to themselves.

In confirmation of this belief, we quote the following extract from a letter written by a valued friend, which we recently had the privilege of reading:

"Every aged Friend who was in that contest and still remains in the Larger Body [of New England Yearly Meeting] when I have asked him or her if they regretted the action of the Yearly Meeting towards John Wilbur, unhesitatingly says, it was a great mistake, and that action has left the meeting a prey to the present tendencies which are destroying its Quakerism."

Both of the bodies in New England having claimed recognition of Philadelphia Yearly Meeting, the documents issued by each were subjected to a careful examination by a committee of its Meeting for Sufferings, and an elaborate report prepared, of which our Yearly Meeting transmitted copies to each of the Yearly Meetings in New England. A reply was received from the Smaller Body, but since that there has been no correspondence with either of them on our part.

In a body of people so closely united by many ties as is the Society of Friends, it may emphatically be said, if one member suffer all the members suffer with it. The controversy originating in England in doctrinal differences, and aggravated in New England by injudicious efforts to suppress discussion, spread to a greater or less degree into almost all parts of the Society. In Ohio Yearly Meeting, the party which sympathized with the Larger Body in New England, though much fewer in numbers than the others, yet so conducted themselves as to cause a separation. Their proceedings were stated by Philadelphia Yearly Meeting in a subsequent epistle to London, to be "subversive of the order and discipline of our Society." In accordance with this conviction, Philadelphia Yearly Meeting maintained its official connection with the Larger Body in Ohio, as is shown by a paragraph which in 1855 it directed to be added to its epistles to North Carolina and Indiana, which says: "Being

convinced that the meeting for which Benjamin Hoyle acted as Clerk is the original and only legitimate Yearly Meeting of Ohio, we have continued our correspondence with it."

In consequence of pursuing this course, New York, Baltimore, North Carolina and Indiana Yearly Meetings dropped epistolary correspondence with us; and thus the interchange of letters with them, so far as our Yearly Meeting was concerned, became a thing of the past.

As respects the three remaining Yearly Meetings that then existed—Ohio, London and Dublin—the suspension of correspondence was not their act—for the omission to reply to epistles received was on the part of Philadelphia Yearly Meeting. Several causes contributed to this omission; perhaps the most effective of these was the fact, that the feelings of our members had become considerably excited on the subject of the dissensions then agitating society, and these had become so associated in their minds with the sending of epistles, that this part of the business of the Yearly Meeting could not be transacted with that unity and harmony so desirable in the proceedings of the church.

Those of our readers who desire to read a fuller account of these things, may find them interestingly detailed in the "Brief Narrative of the Position of Philadelphia Yearly Meeting," issued by its Meeting for Sufferings in 1872, and which may be obtained gratuitously at the Book Store, 304 Arch St., Philadelphia.

Since the period of which we have been speaking, a new generation has arisen, and more open and radical departures from the principles and practices of Friends have been introduced in many places—departures which have led in different places to separations, so that we now have several bodies endeavoring to maintain the doctrines of primitive Friends, and which may be termed *Conservative* Yearly Meetings, in distinction from others which have to a greater or less degree yielded to the current which is sweeping those under its influence away from those doctrines. Yet even in those meetings which have most widely departed from the principles of Friends, there are still preserved those who walk in the old paths. Have not all those who adhere to the doctrines and testimonies of our common Society, no matter what may be the status of the meeting to which they belong, strong claims upon the sympathy and fellowship of those in other parts who are like-minded?

The partial isolation in which our Yearly Meeting stands with respect to other bodies ought not to render us unconcerned spectators of what is going on among them. If we are truly devoted to the cause of Christ, we will feel a living concern that his doctrines may be preserved in all parts of the Society, and that its members everywhere may yield their hearts to the visitations of his Grace and be preserved from everything that would mar the beauty of our profession. Philadelphia Yearly Meeting has from time to time manifested its concern by issuing epistles addressed to the members of its own and other Yearly Meetings, reaffirming the doctrines and testimonies held by the Society in the beginning; and we believe these epistles have tended to increase the unity and fellowship which bind together the true members of the Church of Christ.

We desire that our members individually may be willing to dwell under a similar exercise of spirit for the preservation and restoration of that unity which flows from the holding of the same Christian doctrines and a common walking in

consistency therewith. This will prepare them for a renewed consideration of the duty which rests upon the Church to build one another up in our most Holy faith, and open the way for their feelingly entering into any concern which may arise with life in the collected Church, for the further extension of labor in this direction.

WORDS of sympathy with one in sorrow are a help, even where they cannot be a cure. They bring comfort, while they are powerless to remove grief. Hearts that would break in their sorrow without any assurance of God's love in human sympathy, are stayed up in the conviction that they are not alone in their burden-bearing, as the words of tender interest in them in their trial multiply from those whose expressions carry proof of sincerity. Words are of service to the sorrowing, and they ought not to be withheld.

SUMMARY OF EVENTS.

UNITED STATES.—Our Government, through Minister Egan, has formally demanded reparation from the Government of Chili for the attack recently made in Valparaiso upon a number of seamen of the cruiser Baltimore. Our Government demands an immediate reparation for the whole affair and reparation for the injuries inflicted.

It is announced in Boston that the petition to the Czar of Russia relative to the treatment of Siberian exiles has been signed by more than one million citizens of the United States. The signers are now asking for aid in contribution in aid of the famine sufferers in Russia.

A dispatch from Ponca, Indian Territory, says that the Cherokee Commission on the 21st inst. concluded a treaty with the Tonkawa Indians, by which the Indians agreed to take land in severalty and to sell the remainder to the Government at \$1.25 per acre. After the Indians have been allotted their lands there will remain for settlement about 10,000 acres.

Two engineers who have just returned to Yuma, Arizona, from the crevasse through the walls of the Colorado River, endeavor to form the called "dam" to the river, so that no water will be lost into the Salton basin, and that, before there can be any rise in the river of any consequence, the opening will have been filled with sand.

Henry Villard was quoted at Spokane, Washington, on the 24th inst., as having expressed a belief "that the training of the Northern Pacific will, before long, be operated entirely by electric power."

A dispatch from Great Falls, Montana, says that the survivors of the Northern Pacific extension have discovered that "the main divide of the Rockies is only 5,200 feet above the sea level, instead of 5,500 feet, as shown in the old maps. Over 5,000 men are employed in grading and track laying, and it is expected there will be no cessation of work this winter."

A vein of immensely rich cinnabar ore, sixty feet in width, is said to have been recently discovered in Oregon.

A liquor dealer in Bar Harbor, Maine, including the proprietors of summer restaurants, has been indicted by the Grand Jury for alleged violation of the liquor laws.

John Hunt, J. D. Ponder and Thomas O'Keefe, proprietor, editor and business manager of the *Times* at El Paso, Texas, have been arrested for violation of the Anti-lottery law by mailing copies of their paper containing lottery advertisements. They were held in \$200 each for trial.

On the 23d inst., the United States Grand Jury at Sioux Falls returned eleven separate indictments against the officers of the Oregonian for violation of the United States Marshal and his deputies left the same evening for New Orleans to arrest all the officers of the lottery.

Deaths in this city last week numbered 407; which is more than during the previous week, and 67 more than during the same period last year. Of the foregoing, 297 were males and 200 females; 56 died of consumption; 41 of diseases of the heart; 37 of diphtheria; 19 of cancer; 17 of marasmus; 16 of cholera infantum; 14 of pneumonia; 12 of Bright's disease; 11 of cancer; 11 of old age, and 11 of inflammation of the brain.

Markets.—U. S. 2s, 100 a 1004; 4s, 1163 a 1171; currency 6s, 111 a 121.
COTTON was quiet, but firm, on a basis of 8½c. per pound for middling uplands.

LOUR.—Western and Pennsylvania super, \$3.00 a \$3.85; do. do., extras, \$3.90 a \$4.25; good 2 winter, \$3.75; 8½c. Pennsylvania, seller, straight, \$4.50; \$4.85; Western winter, clear, \$4.50 a \$4.65; do. do., straight, \$4.65 a \$5.00; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.75 a \$5.00; do., straight, \$5.00 a \$5.15; do., patent, \$5.25 a \$5.50. Eye flour was in moderate request and firm at a 30 a 40 cent premium for quality. Double flour was in fair request at full prices. Sales of 50,000 pounds good to choice new, at \$2.15 a \$2.25 per 100 pounds.

GRAIN.—No. 2 red wheat, \$1.01 a \$1.01½.
No. 2 white corn, 64½ a 65c. do.

CATTLE.—Extra, heavy, good 5 a 5½ cts.; medium, 4½ cts.; fair, 4¼ a 4½ cts.; common, 3¼ a 4 cts.; culls, 3 a 3½ cts.; Texans, 3 a 4 cts.; fat cows, 2 a 3 cts.

SHEEP AND LAMBS.—Extra, 5 a 5½ cts.; good, 4¼ a 4½ cts.; medium, 4 a 4½ cts.; common, 3¼ a 3½ cts.; culls, 2 a 3 cts.; lambs, 4 a 5 cts.
HOGS.—\$3.75 cts. for good Western, and 64 a 65 cts. for other grades. No State hogs arrived.

FOREIGN.—A cablegram from London dated the 20th inst., says: The floods in England, a result of the recent two weeks of successive heavy gales, continue to do a great amount of damage. The Thames, for instance, has been placed in a perilous position, or so beyond its banks. The town of Eton and many of the streets of Windsor are impassable, and punts (flat-bottomed boats) are being used to convey people from house to house.

A dispatch to the *Figaro* from Copenhagen, published on the 23d inst., says that during the imperial and royal gathering at Fredensborg the palace of the Danish royal family, where the Emperor and Empress of Russia have made long visits this autumn, the formation of a "League of Peace" was discussed at length among the principal notabilities there assembled. According to the *Figaro's* correspondent, the league is to include Russia, Sweden, Prussia, Greece, Sweden, Denmark and France. He adds that it was agreed that the league should be formed and that its constitution will be publicly announced in First Month.

This League of Peace, should it turn out to be an actual fact, will naturally be regarded as a counterpoise to the "League of the Three Emperors" openly announced by the Emperor of Germany recently to his recent visit to England.

Advices received in Paris on the 25th inst., from Melringen, in the canton of Berne, Switzerland, are to the effect that the town has been almost entirely wiped out by fire. The *Figaro's* correspondent says that Wildermann's Hotel are the only two structures to mark the situation of this once prosperous place. The town was reduced to ashes in three hours after the outbreak of the fire. It was impossible to save anything. The wind was so strong that partly-burned papers were carried as far as Lutetian, nineteen miles distant. The inhabitants of the burned town are in a pitiful condition, and parties for their help have started from Lutetian.

A dispatch from Madrid of the 20th inst., says: The terrible storm which has prevailed for several days in the north of Spain, without any respite, has driven throughout the entire country are rising steadily and rapidly. The celebrated leaning tower at Sagosa (the tower of Felipe, which leans about nine feet out of the perpendicular, and is so well known to foreign sightseers) has been undermined by the gathering waters, and threatens to totally collapse. Great the streets are flooded so as to be impassable, except for small boats, and the railways in and about Valencia have been washed away and partly destroyed.

The St. Petersburg correspondent of the *London Standard* says that the approach of frost has caused a renewal of the cries of distress. The *Norvici* estimates that the number of starving persons in the province prove that in many places speculators get extortionate prices. Corn merchants and village koolaks, or usurers, are charged with responsibility for the extortion. A Sumatra paper declares that the koolaks are in the habit of reducing those in their power to the lowest state of distress. The *Canal* has given 5,000,000 roubles from his own private purse to the famine fund, and has issued an appeal to the members of the nobility and the landed gentry to form another fund for relief of the famishing people.

According to a dispatch from Shanghai, the Kola-bu has caused the walls of Wo Chang, a large city in the province of Hoo-Pee, on the Yangtse-Kiang, to be placarded with posters announcing that all missionaries will shortly be exterminated. The wettest place in the world is said to be at Cherra

Ponjee, in the Khasi hills of Assam. The fall of rain for a single month has ranged from 100 to 200 inches. Notices received on the 22d inst. in Buenos Ayres, from Asuncion, the capital of the Republic of Paraguay, bring news of an attempt there to overthrow President Juan G. Gonzalez. The attempted revolution, however, was promptly suppressed by the troops loyal to the government.

A rich amber deposit, it is reported, has been discovered in Ontario, the estimated value of which is \$7,000,000.

NOTICES.

CARD CALENDAR.—Friends' Calendar for 1892 is now on sale at Friends' Book Store, Erie, a nickel each; when sent by mail, a dime for each copy, or a dozen copies for three-quarters of a dollar.

ERRATUM.—The writer of the obituary notice of Hannah Warrington informs us that she was recommended as a Minister in 1822 instead of in 1823, as therein stated.

BIBLE ASSOCIATION OF FRIENDS.—The Annual Meeting of the Bible Association of Friends in America will be held on Fourth-day, Eleventh Month 4th, at 8 P. M., in the Lecture Room of Friends' School, 140 North Sixteenth Street. Friends generally are invited to attend.

EPHRAIM SMITH,
Secretary.

WESTWON BOARDING SCHOOL.—The stage meets trains leaving Philadelphia (Broad St. Station) at 6:53 and 8:48 A. M., 2:53 and 4:55 P. M. It will meet other trains when notified.

ZEBEDEE HAINES, *Supt.*, Westwton, Penna.

WANTED.—A woman Friend desires a situation at light housekeeping, or care of invalid.

Address, Office of "THE FRIEND."

WANTED.—Two young women want evening work to do at home; no machine sewing, otherwise not particular. Can give good recommendation.

Address, H. E. S.,
Phila. P. O., Penna.

MARRIED, at Friends' Meeting House, Muncy, Pa., Tenth Month 7, 1891, CHARLES ELLIS ECROYD, son of James and Rachel H. Ecroyd, of the former place, to LUCRA H., daughter of the late George B. and H. Mary S. Taylor, of Philadelphia.

DIED, on the 14th of Ninth Month, CAROLINE SMITH, an esteemed member of the Monthly Meeting of Friends of Philadelphia for the Western District. She was the daughter of William and Ann Smith, and a grand-daughter of William Smith (broker), one of the seventeen Friends exiled to Virginia, in 1778, for alleged sympathy with the British crown, and because they could not conscientiously take the oath of allegiance to the Revolutionary Government. Caroline's parents were discerned from Friends early in their married life, for participation in the fashionable amusements of the day, and Caroline was brought up in much gayety, but about her twentieth year, yielding to religious conviction, she renounced her gay companionships, her "bat and feathers," and adopting a plain dress, she made application and was received into religious fellowship with Friends on the ground of conviction. Ever after that she was a firm and consistent adherent to the doctrinal views and testimonies of the Society. Although her own means were limited she always had something to share with those less favored than herself. Her industry and energy were remarkable, and while strength lasted she occupied much time in sewing and knitting for the object of her sympathy. She made personal distribution of her handiwork, usually accompanied by a tract or little book, a good variety of which she always carried with her in her bag, and with these went the kindness or the gentle admonition ministering to the recipient the helpful stimulant of her own cheerful but chastened spirit. She bore a lingering illness with great patience and resignation, and trusting only to the mercy of Him in whom she had believed, she peacefully passed away in her eighty-second year.

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THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 106.)

1843.—"Went to our beloved afflicted friend Mildred Ratcliff's; dined and lodged. She expressed her gladness at seeing me, and frequently spoke of the goodness of her Lord and Master; with whom she said she had precious communion when left alone; though at other times deeply mourning over the state of the church. She said she loved the Truth and its blessed cause, and believed that the Lord would preserve a faithful remnant, who would be enabled to maintain its doctrines and its testimonies. These would not be permitted to fall to the ground; but the Lord would continue to raise up those whom He would qualify to support them, as in the days of our early Friends, and to bear a plain testimony against wrong things. She was particularly strong in her disapprobation of Friends sleeping in our meetings for Divine worship; on account of which, she said, some thought she had been too severe; but she was decided that such sleeping Quakers were stumbling blocks to honest inquirers after the truth, and that they were denying the faith that would give the victory over all such weaknesses.

"Some Friends came in the evening, which we passed in pleasant, and, I hope, instructive conversation; principally on the state of our religious Society; both in relation to our besetting difficulties, and also on the cheering evidences without and within, that the gracious Head of the church has not forsaken us; but is visiting our dear young people, and giving gifts to sons and daughters, for his glory, and theirs and the church's benefit."

W. E. returned home on the 17th of First Month.

"The low state of our Society, in many respects and in many parts, has been much upon me; with apprehensions that some who have been visited, are not coming forward in the strength and devotedness that they ought; while others seem more disposed to promote the assimilating of the members of our Society with others, than to build it up on the faith which the first members were built upon. These things are discouraging; and yet there are not a few among us who are united in the fellowship of suffering; and are praying and watching for the consolation of Israel. If these can do no

more, they may, through faithfulness, deliver their own souls; and others, seeing their steadfastness, may be drawn to follow them as they follow Christ. To-day I attended the Northern District Monthly Meeting. At the close of the last meeting a word of exhortation sprung in my heart, to encourage Friends to daily, inward travail of soul; that they may be kept alive in the Truth. It was this that made us, in the beginning, a living people, and in which the members were made helpful to one another, and quick in discerning the devices of the enemy, who is always seeking our destruction, both individually and as a body."

1843, Fifth Month.—"I obtained a minute from the Monthly Meeting, and attended New York Yearly Meeting, throughout most of which I found it my place to keep under a silent travail of spirit, for my own preservation, and that I might be ready to receive the intimations of religious duty whenever it pleased the Lord to put me forth in his service. On First-day morning, in the large meeting room, after my friend Thomas Kite had been engaged in the ministry, my way appeared to open to rise with the call of the prophet Jeremiah, 'Pass over the isles of Chittim, and see; send unto Kedar, and consider diligently, and see if there be such a thing: Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' I was led to show that, like the Children of Israel, many among us have forsaken the Truth; and where they have done this, they have attempted in various instances to invent substitutes for obedience to the Divine will, inwardly made known, and taking up the cross daily and following Christ in the path of self-denial. It was through the immediate revelation of the Spirit of God, that his disciples could know and declare Him to be the Christ, the Son of the Living God; and it is only by the manifestation of the same Spirit, that any now can have true and saving faith in Him. The indispensable necessity of receiving Christ in the heart, that we may know Him for ourselves to save us from our sins, and the danger of losing that precious state, after we have known it, was opened to the people; and his humbling, solemnizing power was felt among us."

In the Fifth Month of 1843, our friend procured the requisite minute of the approbation and unity of his Friends, to make a religious visit to Indiana Yearly Meeting and some of its meetings. He thus alluded to one of these:

"First-day, a large concourse of people came together. The young people were unsettled; coming into the meeting at a late hour, and many going out very soon. This is an evidence of defective education; for were they properly instructed, they could not easily disturb a religious meeting; nor would they feel the same

inclination to be going out, were their minds impressed, as they ought to be, with the solemnity of Divine worship. In the forenoon I was silent, other Friends being engaged in the ministry; but in the afternoon I was led to call the attention of Friends to the afflictions, permitted to overtake the Society; and to consider how far our unfaithfulness had brought them upon us. To examine how far the world and its attractions had absorbed the mind; so that some may have forgotten the duties they owe to their Almighty Creator; their spiritual eye had become dim, and they unable to sound an alarm at the approach of the enemy, because they had lost their discernment. The young people were also spoken to, on their conduct; and all classes invited to draw near to the Lord Almighty; that they might be clothed with the spirit of prayer, to cry unto Him for help in this day of trial; and come up faithfully, in their generation, in showing forth the excellency of the religion we profess, and laboring in its blessed cause. I hope the Spirit of Him who seeketh to save that which is lost, and to preserve those who are in danger, was the clothing of my mind; and that his power was exalted over disorderly walkers; and the rightly-exercised comforted."

"Third-day. After the business was finished, it seemed incumbent upon me, to endeavor to open a little of the concern I felt, particularly for the young men, in these times of commotion and division; when many spirits are abroad in the world, seeking to unsettle their minds, and draw them from that inward abiding with Christ, the Captain of salvation; wherein only we can be preserved, receive a knowledge of our place and service in the church; and wisdom to do what He requires of us. The danger of listening to those, who would spoil them, through philosophy and vain deceit; and of being led astray from Christ, the Sun of Righteousness; so as to become like wandering stars, was plainly held out to them. The faithful laborers, striving to stem the current of disaffection, were encouraged to maintain their ground, with Christian firmness; and the young men invited to deep indwelling at the feet of Jesus; that they may be prepared to bear their share of the weight of the ark, and stand nobly in their day for the cause of Christ."

"8th. First-day. Attended their morning meeting in Cincinatti; in which I was enabled to set forth the nature of the Christian religion; which changes the heart, and constrains us, as one of the first duties, to do justly in the sight of our great Creator; not as men pleasers, or eye-servants, but in the Lord's fear, who searches the heart. This vital, practical religion, regulates the natural passions and propensities; brings them into subjection, and qualifies man in every station in life, to glorify God in his body and in his spirit, which are his. In its nature and operation, it is plain and simple; consisting in obedience to the Divine will, as made known in the heart. As man, through the power of Divine Grace, glorifies his Maker, he works out his own salvation, with fear and

trembling, before Him; and at the same time, is fitted for the Lord's service in the world and in the church. Thomas Kite ended the meeting with prayer.

"Feeling a concern to see the members alone, I proposed they should convene in the afternoon; which was agreed to. The number now composing this meeting, we were informed, is about one hundred males and one hundred and fifty females. A pretty large company collected, principally young persons; and I had an opportunity to show, that separated as they are from the body of Friends, some of them coming from places where they had many advantages, they have increasing need to watch and pray, lest they enter into the temptations around them. Habits or principles, not congenial with the purity and self-denial of the Gospel, getting among them, may easily spread; unless those who know the voice of the true Shepherd, keep a firm ground, in steadily opposing wrong things. Faithfulness is not only of great moment to themselves, but may also be so, to the rising city where they dwell. They were affectionately entreated to yield to the tendering convictions of the Spirit of Christ, which some of them had known to operate powerfully on the heart; and lay aside those things which He required them to give up; that He may fashion them for his use; and they would receive the consolations of his peace, to reward them for obedience. Parents were impressively exhorted to watch over the children committed to their charge; commanding them in love, and restraining them from unsuitable things; that, as delegated shepherds, they might guard them from the corruptions of the world, and prepare their hearts for the seed of the kingdom. And no greater joy will they have in advanced life, next to Divine approbation, than to see their sons as olive plants around their table, and their daughters as corner-stones, polished by the Truth, after the similitude of a palace. I felt peaceful; Divine help having been extended, to qualify for the discharge of duty."

"Twelfth Mo. 23d. Feeling my mind drawn to go down to Westtown school, I set off this morning. Two deaths having occurred among the scholars, sympathy, and the impression of duty, induced me to make them a visit. Attended their meeting the next day. I was excited among them in the authority of Truth; being in the first place, led to deal plainly with some of the children; who, it felt to me, were under very little religious restraint in their own minds; but were doing what, at times, they knew was wrong, and inciting one another to the same improper conduct. Then I was turned to the care-takers; to encourage them to a more fervent travail of soul for themselves, and for the children entrusted to their charge. The power of Truth spread over the meeting, and brought the spirits of some down; tendered others, and I hope impressions were made that will be lastingly useful. In the afternoon I felt bound to open to them the ground of our testimony to the use of the plain language; thou and thee to one, and you to more than one. It was the Scripture language from Genesis to Revelations; and it was our duty to avoid the corruptions brought in through pride; also, of our testimony against the vain titles given to men, and against the heathen names of the days and months. I returned home on the 25th in peace; but as is very common with me, in poverty of spirit."

(To be continued.)

Character is what men is in his in most thought.

FOR "THE FRIEND."

Some Superfluous Titles.

A brief article lately appeared in "THE FRIEND," giving the testimony of William F. Davis, of Boston, concerning the simple, Scriptural manner of speech as held by Friends. The following from a Methodist paper, the *Christian Neighbor*, appeared about the same time, and is a similar "strong endorsement of our testimony to plainness of speech." The editor says, referring to the printed minutes of a Yearly Meeting which he had lately received:

"The plain, straightforward way of doing business, as shown by the minutes is worthy of imitation by other religious assemblies. Throughout the minutes we fail to find Mr., Mrs., Rev., D. D., Col., Major, Professor, Esquire or any other prefix or suffix to the name of any of the many persons—men and women mentioned in the proceedings. God bless the Quakers in their simplicity and zeal in the maintenance of 'the faith which was once delivered unto the saints.'"

When riding in a train some months ago, a man whom I knew by face but not by name seated himself beside me, and handed me his card by way of introduction. He had not much more than done so, when he extended his hand for it, and, at the same time taking a pencil from his pocket, effectually marked out the "Rev." which preceded his name. He then handed it back with some deprecatory remark about the title being of no consequence to him. It would seem as though it might very well have been dropped before it went to the printer.

The late Nathan Brown, of New England, a Baptist, and for many years a missionary in Assam and Japan, and translator of portions of the Bible into the vernacular of those lands, having had conferred upon him (1855) the degree of "Doctor of Divinity" by Williams College, responded:

"I have long felt, in common no doubt with many others, that the customary use of D. D. as a mark of distinction among ministers of the Gospel, or as an appendage to the common address of an individual, is liable to serious objections. Regarded simply as a college honor like the title of A. B. or A. M. its application would be attended with fewer inconveniences." He hence trusts that his friends will both write to and speak of him in a plain manner.

"The *Guide to Holiness* lately referred to the 'inappropriety of the term 'Reverend' applied to ministers'; and added, 'We should welcome its disuse, and the *doctrinate* also.' It thence showed a desire to exemplify its convictions, by printing a page of 'News from the Field,' with the names of the numerous ministering brethren mentioned shorn of the inappropriate title.

It is to be hoped that some under our name in the West, who are reaching after the appellation of 'Friends' Church,' as a designation of our corporate membership, will rest satisfied with the name which has customarily been applied to our religious assemblies and gathering places.

When the body of members shall have been called the "Church," the houses for assembling will be similarly named, and it will become correspondingly easier to introduce the "pastor," steeple, bell, organ, &c. Christ Jesus, who is not divided, is "the Head of the body, the Church." It were not well, it seems to me, to invest this term with any denominational or sectarian association. Plenty of claimants there be in the ecclesiastical world to the exclusive custodianship of the "true Church;" so, let us

neither add to the confusion, nor be ashamed of designating our religious gatherings as "meetings," and our places of assembly "meeting houses," as of yore. The religious bodies commonly known as Non-Conformists have mostly submitted to the substitution now proposed for us. Have we a clear call to follow after?

JOSHUA W. LEEDS.

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 108.)

About the year 1744, John Griffith, who then resided in Darby, near Philadelphia, visited meetings at Cecil, Thirldhaven and other adjacent places, in company with Michael Lightfoot. He says, "we were greatly favored" in them.

John Griffith afterwards removed to England, and when in this country on a religious visit in 1766, he again visited meetings on the Eastern Shore. Some of these were large, "and the truths of the Gospel powerfully declared in them, and the everlasting, unchangeable Truth was exalted over all of a contrary nature to itself."

In 1754 Samuel Fothergill, after visiting meetings in Maryland, writes to his brother and sister: "The state of the Church is very low thereaway, their numbers small, but their care and zeal for Truth in general, less than their numbers, so that I could not avoid a daily pain of heart on their account, while with them."

Catharine Phillips, who went over the same ground in the following year, appears to have been similarly impressed with the low spiritual condition of the meetings. She says, "We had laborious travail of spirit, the life of Truth being low in that quarter, but through infinite goodness, the testimony of it was raised in a good degree of authority. We had a comfortable hope respecting some young people hereaway."

In 1759 William Reckitt, while visiting in those parts, had to bear testimony against the unfaithfulness of those who brought dishonor upon their holy profession; but he felt the love of the Gospel flow freely, even towards the backsliders.

In 1766, and again in 1768, John Woolman paid religious visits to Friends on the Eastern Shore of Maryland, and believed it his duty to travel on foot among them—one of the inducements to which was, that he "might have more lively feeling of the condition of the oppressed slaves." He says that Pennsylvania and New Jersey were settled by Friends who were convinced of our principles in England in times of suffering, and coming over bought lands of the natives and applied themselves to husbandry in a peaceable way. Few Friends settled in the southern provinces, but there were considerable convictions there through the faithful labors of travelling Friends in early times. The first settlers were an imperious, warlike people, who were engaged in numerous quarrels with the Indians.

In 1771 Joseph Oxley visited Maryland, but he gives very few particulars of his journey, except to describe his passage of the Choptank River in a boat, when he was in great danger of perishing from adverse winds.

In 1763 Daniel Stanton, of Philadelphia, felt it right to visit meetings in the Peninsula. Some of these opportunities were solid and edifying, and of one of them he remarks, "I thought it was a time of tender visitation to the people."

Towards the end of the century several ministers were sent by the Head of the Church into that section of the country; so that there is

reason to hope it may have been a time of renewed visitation to many. Among these were Job Scott, Martha Routh and Richard Jordan.

Job Scott's journey was taken in 1789 and extended through a large part of the settlements then existing in the Southern States. He appears to have had great service among those of other denominations. When at the Cliffs, on the west side of the bay, he says, "We had a glorious meeting at Friends' meeting-house, but mostly among such as were not Friends, many of them being called Methodists, a people that abound in this land; and some of their hearts have been touched with a live coal from the holy altar; but they seem very unsettled, many having hurried forward into much religious activity, being very noisy, talkative, and almost, if not quite, ranting. Yet I hope some of them will come to a settlement in the Truth; but expect many will quite run out, and finally shake off their religious exercise; this being the natural consequence of making haste into religious performances without the pure leadings of Truth therein. My heart and mouth were largely opened among them in this and divers other meetings; and this day, in a special manner, the streams of life flowed plentifully and sweetly, to the refreshment of many minds."

In a letter to his wife in which he freely unbosoms his feelings, he thus speaks of the character of the meetings, among Methodists and others: "Oh! the tenderness, the brokenness, the sighs and tears, which seem irresistibly to flow forth, and abound, from meeting to meeting, among many whose hearts seem pierced with the pure power of the Word of Life. Doctrines flow like oil."

In another letter he says: "I often think if Friends in these states were deep in the life of Truth, and the ministry in true Gospel authority, many who are awakened would flock into our Zion, as doves to their windows. But alas, when they look towards Friends, they can see or feel little to draw or fix their attention."

When Richard Jordan travelled in these parts, in 1797, he found in some places, "great openness in the minds of the people generally, and they flocked together in abundance, at a very short notice, when they heard there was to be a public meeting." He appears to have made a very general visit, and remarks towards the conclusion of his narrative, "It was given me to believe that there is seed in these parts near to be gathered, if Friends keep their habitations in the Truth; which is the prayer of my soul for them."

The reader must not suppose that the few Friends, from whose journals the preceding extracts were made, were the only ones who, in the love of the Gospel, labored among our members and others in the Eastern Shore of Maryland. The epistles sent to Philadelphia Yearly Meeting from that of Maryland, frequently speak of the company and labors of ministers in attendance.

Several of the Friends who paid religious visits in Maryland towards the close of last century, speak of the Nicholites. John Woolman says, that at the meetings he held at Motherkill, Tuckahoe and Marshy Creek, "were a considerable number of people, followers of one Joseph Nichols, a preacher; who, I understand, is not in outward fellowship with any religious society of people, but professes nearly the same principles as our Society doth, and often travels up and down, appointing meetings, to which many people come. I heard Friends speaking of some of their neighbors who had been irre-

ligious people, that were now his followers, and were sober, well-behaved men and women."

Richard Jordan, bears a similar testimony: "They are a plain people, both in their dress and manners, and much esteemed by their neighbors for their uprightness and honesty in their dealings, and I was induced to believe that many of them were not far from the kingdom of heaven."

These people were very similar to Friends in their testimony against war, swearing, slavery, hireling ministry, and superfluity in dress, &c. Indeed, in their own records, they style themselves, "Friends, or New Quakers." The similarity which existed between Friends and the Nicholites was so close, that there seemed no sufficient reason for belonging to separate organizations. This was evident to themselves, and prepared the way for their uniting with Friends. Accordingly, a minute was adopted by Centre Monthly Meeting of this people, and addressed to Thirdhaven Monthly Meeting and expressing their belief that advantage would flow from an union. With this minute was sent a list of eighty names of persons who agreed to the proposal.

Thirdhaven Monthly Meeting appointed a committee to take an opportunity in a collective capacity with these people, as to the ground of their request. The advice of the Quarterly Meeting was asked, who recommended that they should be visited individually, or in their families, which appears to have been done. The applicants with their children amounted to about four hundred. The three meetings of Northwest Fork, Centre and Tuckahoe Neck, were formerly Nicholite meetings, and were transferred to Friends, when those people joined our Society. These events took place in the last two or three years of last century.

In the year 1755 five vessels containing Acadian exiles arrived at Annapolis, and were sent to different parts of the province. Scharf states that by the treaty of Utrecht, in 1713, this harmless people (of French origin) had been brought under the dominion of the English, but were to retain their lands unmolested. They were probably the most inoffensive people then dwelling on the earth. They were treated, however with great harshness by their new masters, on the ground that at the capture of Fort Beaulieu, a number of Acadians had been found in the garrison, who asserted that they were kept there against their will. Finally an order was procured from England that they should be expelled from their homes, and the execution of the sentence was entrusted to the New England troops. At a general assembly of the Acadians at Grand Pre, they were notified to quit the province at once, retaining only their money and household effects, their lands and their live stock being declared forfeited to the crown.

Vessels were provided for their transport, and into these the unhappy Acadians were driven. During the fall and winter, the deportation continued; fathers being separated from children, husbands from wives, and as the different vessels had different destinations, the separation in many cases was eternal. A few escaped, and hid in the woods; and to insure their perishing, the crops were destroyed and the barns and houses burnt.

The number of exiles was about 7,000, of whom about 900 came to Maryland.

The connection of the French with the Indians, then waging war on the frontiers, caused these innocent sufferers to be looked upon with suspicion—which was increased by their being

professors of the Roman Catholic religion—but their poverty and hard fate appealed to the sympathies of the humane, and homes were found for them in various parts of the province, where their descendants still survive.

(To be continued.)

FOR "THE FRIENDS."

A Walk About Merchantville.

In the vicinity of Merchantville, in Camden Co., N. J., there is a small tract of low-lying, swampy ground, partially overgrown with bushes, which furnishes a number of kinds of wild flowers. On the 30th of the Ninth Month, the writer made a visit to this and some other places in the neighboring country. It was late in the season for flowers, yet there still remained in bloom some of the asters and golden rods, two or three species of Thoroughwort (*Eupatorium*), and a few other late-blooming plants.

But the matured fruit, which was now visible on many plants, whose bloom had passed away, was a source of as much interest as the flowers themselves would have been. My attention was soon attracted by a shrub, the branches of which were thickly studded with bright red fruits, about the size of a large currant. These were placed in the axils of the leaves. They would commonly be called berries, but more properly should be classed with the stone fruits or *drupes*, such as the cherry and plum—for the fleshy substance encloses several hard stones, each containing a seed.

The plant was the Black Alder, or Winter-berry (*Ilex verticillata*), which in summer bears small clusters of white flowers.

The process by which the fruit is developed from the blossom is one of the most interesting things in the vegetable kingdom. Botanists consider the parts of a flower as modified leaves. The essentials of a perfect flower are the pistil or pistils, usually placed in the centre; the stamens or pollen-bearing organs; and the envelopes which surround them, in most cases consisting of colored leaves. If we imagine the blade of a leaf curved inwards until the edges meet and unite, they will form a closed case or pod, which is the ovary at the bottom of the pistil, and in this the future seeds are to be developed, along the line of junction of the edges. The edges of the altered leaf turned outwards, either at the tip or along the upper portion, form what is termed the stigma of the pistil, which presents a moist or clammy surface to which the grains of pollen given out by the stamens readily adhere. When a grain of pollen has thus been attached to the stigma, it absorbs moisture from it and soon commences to grow, forming a tube which penetrates to the cavity of the ovary and conveys thither the matter which the grain had contained, and which has the power of fertilizing the ovules and causing them to form the seeds. The growth of the seeds is often attended by remarkable changes in the walls of the ovary which contains them, and in the floral envelopes and other organs.

The original leaf, which by the inward curving of its blades and their growing together formed the cavity in which the seeds are formed, becomes sometimes thick and fleshy, and the two faces of it widely separated. In the peach, for example, the outer wall or membrane of the leaf assumes the yellow or red tint of the ripened fruit. The luscious flesh is developed on its inner face; while the inside wall hardens into the stone that protects the seed. These fruits can be greatly modified by cultivation, and thus

are produced the numerous varieties which our gardeners supply to us.

It was by such a process as above described that the red berries of the Black Alder took the place of the white blossoms that preceded them.

On the edge of the woods were growing some small trees with dark green leaves, and clusters of round fruits, each more than an inch in diameter. It was the well-known Persimmon Tree (*Diospyros Virginiana*). Though very asstringent in their present green state, they become sweet and luscious when fully ripened by exposure to the frosts of early winter. This fruit is a berry rather than a drupe, for it has no inside stony lining like the peach or cherry, but the large flat seeds are imbedded in the flesh or pulp which reaches to the centre.

As I wandered through the woods I encountered a man gathering the nuts of the shellbark hickory. This form of fruit has a stony cover to the seed like the peach, but the outer wall of its ovary, instead of becoming soft and fleshy like that fruit, hardens into a thick case, or shell, which at length splits into four parts and allows the ripened nut to drop out.

The bright red or deep crimson fruit of the common Sumach (*Rhus Glaberrima*) furnished me with another example of a *drupe* like fruit—the individual seeds being nut-like and surrounded with a brilliantly colored envelope, but without much pulp or other material.

Along the road-side were growing a number of the common milk-weed (*Asclepias Cornuti*), whose fruit consisted of a pod several inches in length, formed by the enlargement of the original ovary. Some of these had split open along one edge—showing that they were what botanists term *follicles*. Inside, the seeds were closely and beautifully packed, overlapping one another, and each furnished with a tuft of long, silky hairs; on shaking one of the plants with my cane, the breeze swept many of them away to a distance, the silky fibres serving as sails to waft them over the land. The seed pods of a tiktrefoil (*Desmodium*) were furnished with another appliance (and one quite effectual) to secure their distribution. When mature they divide across into small flat, one-seeded joints, each of which is coated with strong curved hairs or hooks, by means of which they adhere to the clothing of a person or to the hairs of a passing animal, and are thus carried far and wide—I have sometimes found hundreds of them on my pants and coat after passing through a field where the plants abounded.

Another plant, whose seed vessels are somewhat similarly equipped, is the Cockle Bur (*Xanthium Strumarium*), which Gray calls a *vile weed*. It is a low-growing, branching plant with large coarse leaves and altogether unattractive in its appearance. It grows most abundantly on roadsides—especially those along which cattle and sheep are driven. The fruit consists of burrs one-half of an inch or more in length, thickly beset with projecting points, the ends of which are bent over into sharp-pointed hooks, which become entangled in the hair or fleeces of the flocks—greatly to the annoyance of the wool-grower, but equally to the advantage of the plant which thus provides for the wide dissemination of its seeds.

Abundant in the fields at this season of the year are the species of *Beggar-ticks* and Spanish Needles (*Didens*), the dry seed vessel of which is crowned, not with silky fibres like the Milk Weed, but with two or more slender and firm arms, thickly barbed with points projecting

backwards—an admirable arrangement for adhering to clothing or fleeces of animals. I suppose there are but few of my readers who have rambled in the fields in the autumn of the year, that have not found themselves to be the unwitting agents in the dissemination of the seeds of these plants.

IN THE VINEYARD.

A HARVEST LYRIC.

BY FRANCIS TURNER PALGRAVE.

Within a trellised angle idly laid
'Neath the green lulling shade,
Shunning the toil they hardly seemed to shun,
Who waste the priceless hours
When man's best work is done?

As from the unsilvered grass the dawn dew fled,
The vineyard's Lord and Head
Called in the market-place the stalwart crew
Of laborers ruddy-brown,
Pledging each man his due.

Yet—for God smiled on that full crop, and it
Was for the vintage fit—
Again the Lord went forth, and hiring more
Sent with their baskets in,
To pile the purple store.

And now the sudden twilight pause is near
When the three stars appear,
Signals of eve and rest from toil retired,
While yet the loiterers lie
Listless, unasked, unhired.

But when the Master's call upon them broke,
To manhood's part they woke,
Each offering his best strength of heart and limb,
And only only felt
The bliss of work for Him.

So these last till the night when none can toil
Gather the harvest spoil;
Last these; yet when the gate was closed, the Lord
Summoning around Him all,
Gave them the like reward.

At the true heart's love-labor, one by one,
Rating the service done;
Not the world's surface-standard, by success
Weighing the man, and blind
To the inward more and less.

The day far spent, yet for my Saviour's sake,
Lord! ere thine angels take
The tares and wheat of earth's last harvest-home,
E'en at the eleventh hour
May I be called, and come!

—The Independent.

LONDON, ENGLAND.

* It was reckoned evening from the moment that three stars could be seen, by the Jews, in the time of our Saviour. (Edersheim's "Messiah.")

FOR "THE FRIEND."

IN THE SECRET OF HIS PRESENCE.

In the secret of his presence,
I am kept from strife of tongues;
His pavilion is arched me,
And within are countless songs!
Stormy winds, his word fulfilling,
Beat without, but cannot harm,
For the Master's voice is stilling
Storm and tempest into calm.

In the secret of his presence,
All the darkness disappears;
For a Sun that knows no setting
Throws a rainbow on my tears.
So the day grows ever lighter,
Broadening to the perfect noon;
So the way grows ever brighter,
Heaven is coming near and soon.

In the secret of his presence
Nay, more can I feel alarm;
In the shadow of the Highest,
I can meet them with a pain;
For the strong pavilion hides me—
Turns their fiery darts aside,
And I know what'er betides me,
I shall live because He died!

In the secret of his presence
Is a sweet unbroken rest;
Pleasures, joys in glorious fulness
Making earth like Eden blest:
So my peace grows deep and deeper
Widening as it utters the sea,
For my Saviour is my Keeper,
Keeping mine, and keeping me!

In the secret of his presence
Jesus keeps, I know not how;
In the shadow of the Highest,
I am resting, hiding now.

THE SERVICE.

"He that is faithful in that which is least is faithful also in much."

I cannot do great things for Him,
Who did so much for me;
But I would like to show my love,
Lord Jesus, unto Thee,
Faithful in very little things,
O Saviour, may I be.

There are small things in daily life
In which I may obey,
And thus may show my love to Thee;
And always—every day—
There are some little loving words,
Which I, for Thee, may say.

There are small crosses I may take;
Small burdens I may bear;
Small acts of faith, and words of love,
Small sorrows I may share;
And little bits of work for Thee—
I may do everywhere.

So I ask Thee, Lord, to give me grace—
My little place to fill;
That I may ever walk with Thee,
And ever do Thy will,
And in each duty, great or small,
I may be faithful still.

—Episcopal Recorder.

A TRUE STORY.—"Papa, will you please give me fifty cents for my spring hat? 'Most all the academy girls have theirs."

"No, May; I can't spare the money."
The above request was persistently made by a sixteen-year-old maiden as she was preparing for school, one fine spring morning. The refusal came from the parent in a curt, indifferent tone. The disappointed girl went to school. The father started for his place of business. On his way thither he met a friend, and, being half fellow well met, he invited him into Mac's for a drink. As usual, there were others there, and the man that could not spare his daughter fifty cents for a hat, treated the crowd.

When about to leave, he laid a half-dollar on the counter, which just paid for the drinks. Just then the saloon-keeper's daughter entered, and going behind the bar, said: "Papa, I want fifty cents for my new spring hat."

"All right," said the dealer, and taking up the half-dollar from the counter, he handed it over to the girl, who departed smiling.

May's father seemed dazed, walked out alone, and said to himself: "I had to bring my fifty cents here for the rumseller's daughter to buy a hat with, after refusing it to my own. I'll never drink another drop." And he kept his pledge.—*Philadelphia Methodist.*

EPICURE.—An epicure has no sinure; he is unmade, and eventually dished by many dishes. Champagne falsifies its name, when once it begins to affect his system; his stomach is so deranged in its punctuation, that his colon makes a point of coming to a full stop; keeping it up late, ends in his being laid down early; and the *bon vivant* who has been always hunting pleasure, finds at last, that he has been only whipping and spurring, that he might be the sooner in at his own death!

FOR "THE FRIEND."

Extracts from My Christian Experience.

BY T. G. TAYLOR, THE CONVERTED CONVICT.

A PRESENT CONCERN.

We are told in Scripture, that this life is a seed-time, and the future is the harvest. "He that soweth to the flesh, shall of the flesh reap corruption; he that soweth to the spirit, shall of the spirit reap life everlasting."

Happiness or misery is the development of our present characters, for is it not written, "He that is holy let him be holy still, and he that is unjust, let him be unjust still?" Is it not plain then, that religion is a thing we must have here, for if this life be the seed-time of the future, how can we expect to reap in another world other harvests than we have been sowing here? How can we hope that Heaven shall be our eternal inheritance, unless the earnest be begun in our souls on earth?

"Nothing is worth a thought beneath
But how I may escape the death
That never, never dies;
How make my own election sure
And when I fall on earth secure
A mansion in the skies?"

FORGIVENESS.

Revenge and hatred will lead to the abodes of misery—forgiveness and love to Heaven above. Our blessed Saviour directs us to pray for forgiveness, and informs us that if we forgive not men their trespasses against us, our heavenly Father will not forgive our sins, and hence unless we possess a forgiving spirit we cannot enter Heaven. We cannot be happy so long as we meditate revenge to a fellow-being. There is delight in forgiving and being forgiven. How quick a reunion of heart takes place, when pardon is asked, and "I forgive thee" escapes the lips once alienated and estranged. But, alas, how many (even professing Christians) indulge in this spirit of revenge. Oh! how they lose sight of Jesus, who was ever ready to forgive the injuries heaped upon Him; who returned not evil for evil, but good for evil, kindness for ingratitude.

"Where is the heart that will not throb and heave
At the faint cry, forgive me, Oh forgive?"

START RIGHT.

During the few years of my imprisonment and Christian pilgrimage, I have known men who on a sudden leap into religion; they get it quickly, keep it for a time, and at last lose it, because they did not receive it the right way, even by the way of the cross, which is looked upon as unpleasant, therefore before the Holy Spirit has wrought a good work in them, and they have been brought to give up all and trust in Christ, they make a profession of religion. "This is setting up in business without a stock in trade, and there must be a failure."

Let us recollect that we must pass through the dark tunnel of conviction, before we can come out into the sunshine of salvation.

What is the good of outward religion unless we have the root of the matter in us? Unless the heart has been plowed with the plough of the spirit, and sown with the sacred seed of the Gospel, the harvest cannot be realized. There must be a right start in running the Christian race or there can be no hope of winning the Crown.
M. B. T.

SPRINGVILLE, IOWA, Tenth Month, 1891.

Natural History, Science, etc.

The Meteorites of Mexico.—The most remarkable meteoric irons of America as respects size and weight are found upon the table-lands of Mexico.

The largest irons occur in the State of Chihuahua and are known as the "meteorites of Chapaderos." According to the history of Philip II they were discovered by the explorer Antonio de Espejo in 1581. This refers to the two largest blocks lying in the soil some three hundred yards apart but evidently broken one from the other at the time of the fall. This becomes strikingly evident when the two models are brought together end to end, for the ragged projections of one fit into the depressions in the other, and the thickness at the contact is the same in both. The smaller of the blocks so represented by the cast is about seven feet in length and three feet six inches in breadth and eighteen inches in thickness. Its density is 7.80 and its weight by calculation is not less than 18,500 pounds or over nine tons. The second and larger portion measures over eight feet in length, six and a half feet in width, and about sixteen inches in thickness. Its mass is calculated as two cubic meters, and its weight 31,200 pounds.

The two portions if united would present the appearance of an irregular plate or tabular mass over fifteen feet long, from three to six feet wide and half a yard thick, and would weigh nearly twenty-five tons. Both masses contain the mineral troilite, a protosulphid of iron, characteristic of meteoric masses, giving additional evidence, if any were needed, of the extra-terrestrial origin of these irons.

It is hard to conceive how such a massive plate of metal could have been broken asunder even by the force of the shock of contact with the surface of the earth; but such fractures are common in meteorites and are explained by the resistance of the air producing sudden and great heat of the outer portions of the intensely cold body from the frigid regions of space.

Sweet Potato Black Rot.—The Journal of Mycology issued by the United States Department of Agriculture, contains an examination of this destructive disease, and the natural history of the fungus which causes it. The most conspicuous sign of the disease is the presence of dark, somewhat greenish spots, extending some distance into the tissue itself. These spots are sunken areas with distinct margins, like spots burned into the potato with a metal dye which has left the skin unharmed.

The sprouts produced by a diseased potato are themselves infected with the fungus, and in their turn produce diseased potatoes. If a potato, on which the fungus has developed, is stored in a bin with sound tubers, the fungus will spread through the bin and infect almost the whole contents.

Experiments on the best methods of checking the disease are still in course of trial—one of the most important precautions is to plant only sprouts from healthy tubers; and another is, to avoid raising potatoes in ground impregnated with the disease. Decaying roots and refuse should be removed from the field and burned.

Strains on Railroad Bridges.—The Board of Railroad Commissioners of the State of New York was established in Second Month, 1883, and within a year from that date a thorough investigation was commenced for the purpose of obtaining exact knowledge of the strains brought

to bear upon the members of all railroad bridges and trusses in the State. The report of this investigation has just been published and makes a volume of nearly 2,000 pages.

The Commissioners were moved to take this action by the occurrence of several accidents from defective bridges. On Second Month 17, 1883, a temporary bridge or trestle over Allen's Creek, on the Genesee Valley Railroad, between Rochester and Hinsdale, gave way while a freight train was crossing, which resulted in the death of the fireman and the severe bruising of the engineer. The master carpenter of the road admitted that he had recently made repairs to the bridge, but that he did not understand calculating the resistance of beams or trusses to strains. On Tenth Month 22, 1883, an accident occurred on the Glens Falls branch of the Kensinglar and Saratoga Railroad, when three persons were killed and twenty-two wounded. The person in charge of the division of this road upon which the accident occurred declared that he was unable to calculate bridge strains, being merely a bridge carpenter by trade. He judged by experience as to what the different members ought to be, and the strains on the bridge had never been calculated by anybody.

At Weedsport, on the Southern Central Railroad, Second Month 14, 1884, a train had reached the bridge over the Seneca River, when the north span gave way, and the engine, tender and two box cars were precipitated into the river where the water was twenty-two feet deep. The engineer, fireman and a brakeman were drowned, and the cause of the disaster was a defective truss.

An analysis of the strains upon the members of the bridges where the accidents above cited occurred disclosed the fact that in one case more than the breaking load was brought upon beams, and that in other cases strains were habitually brought upon web members, which made it a matter of astonishment that the bridges did not give way sooner than they did.

The Railroad Commissioners found at the very inception of their investigation that on many of the railroads of the State of New York there had been no competent calculation of the strains on the bridges for many years, if at all, the work requiring technical education, familiarity with the theory of mechanics, and a considerable knowledge of mathematics.

The Commissioners, therefore, requested drawings or tracings of all the truss bridges, on all the lines, stating the location of each, and the time when built and full descriptions. Some companies objected to this at first, but all finally complied, and the result has been that railroad managers found defects in many of their bridges of which they had no previous knowledge, and which might never have become known until revealed by some terrible accident. In a number of cases bridges were strengthened before the train sheets were forwarded to the Commissioners. After the sheets were received they were carefully gone over and recalculated.

The number of railroad truss bridges in the State is about two thousand five hundred, not including the New York elevated roads, the strains upon which have also been calculated. Six hundred and sixty-nine truss bridges have been criticised by the Board, of which 535 have been repaired by the various companies, and 134 entirely rebuilt. Cases have occurred, particularly in old bridges, where the iron in the suspension rods was strained at 20,000 pounds to the square inch and more, and where three or more rods constituted the member, there being

no certainty that the adjustment was such that each rod was doing its share of the work.

The Commissioners accept the weight of the maximum rolling load, as furnished by each company, unless it is obvious that it is too light, in which case they assume a weight of locomotive, tender and train load likely to arise from the traffic of the road. The rules adopted by the Commissioners require that iron should not be strained per square inch to a greater extent than 10,000 pounds, and wood than 800 pounds, in tension; nor more than 10,000 pounds or 800 pounds in compression, diminishing, however, as the length of the member increases in proportion to its diameter, in accordance with well-regulated formulas.

There has been, of late years, a great increase in the weight of rolling stock. There were many bridges still standing which were built when the maximum weight of locomotives and tenders was 55 tons, and the maximum weight of a freight car and its load was 19 tons. Now locomotive and tender weigh 100 tons, and freight cars, with their loads, 40 tons.

In regard to improvements in modern engineering, the Commissioners say that in the early days of bridge building, particularly of iron bridges, it was the custom to construct trusses of complicated forms, the accurate calculations of the strains on which it is very difficult, in some cases impossible, to compute. An approximation close enough for practical purposes is always reached, however, but a better practice now prevails, and trusses of simple form, admitting of no ambiguity, are alone accepted by the best engineers. In exceptional cases complex trusses have to be resorted to, but they are avoided as much as possible.

The report gives an accurate record of the dimensions of every member of every truss railroad bridge in New York State, and of the strains thereon, as shown by the plans and strain sheets filed in the office of the Commissioners.

If the same careful investigation and correction could be made of the bridges of all railroads of the country, the dangers from accidents would be very much reduced.—*Scientific American.*

A Copy of a Letter from a Clergyman to P. Brayton.

Friend:—That love that thinketh no evil, and rejoiceth in the truth, constraineth me to say that the exhortation on Wednesday evening was suited to my case or state. I am humbly thankful God hath not left me without his witness in my heart, and also that He hath inclined you to point me out. May I humbly and patiently wait his time of deliverance, and follow by faith his fiery and cloudy pillar all through this howling wilderness. I have, I humbly hope, preached Jesus Christ, but not in your Society; and I hope in a good measure, with a single eye to the glory of God, but having been lately exercised with many severe trials from the professed church, I have been led to retire more inward, to commune with my own heart and be still. I see my own ignorance, my will worship, my forms and modes, &c.

Gospel schemes, my unfeeling prayers, and oftentimes unseasonable preaching, without Spirit and Life, as only arising from a carnal mind, which is enmity with God; and the imagination exalting itself therefrom; from six years of age I have at seasons tasted of Divine love and favor, but, I must lament, I have too often lost the savor of his precious truth. May it be so no

more, many times like Israel of old have I been delivered, and as often, like them, have I provoked him by distrust, yet he hath chastised, &c. I have been like a bullock unaccustomed to the yoke. Oh! that I might be so moulded in his heavenly image and daily say; experimentally, "Thy will be done." He indeed renewed his love to me that evening, and since He has caused his grace to distil as the dew, and hath given me to know in his own time and way, He will lengthen my cords and strengthen my stakes, and cause me to break out on the right side and on the left. I feel my spirit melted, while I write this, with the tenderest love and affection towards you that minister in the Word, and towards your Society. I joy in your joys and should sorrow in your sorrows, did I but know them; pardon me if I go so far as to say that I have seen in my mind what the Lord will do in his own time. Anti-Christ will fall in all his power, and a pure primitive church (perhaps like thine) arise out of its ruins, for in the evening time shall be light, and that shall shine brighter and brighter to the perfect day. I have been burdened with the weight of an awful, fearful apprehension that the Lord God has a controversy with us as a nation laden with iniquity, his hand hath been, is, and will be stretched against us, if we do not repent and turn to Him with all our minds. Oh! Friend, I know by many years' experience (though I am but a young man) that if you are faithful to reprove publicly and privately, you will suffer persecution, perhaps even amongst some of your whole hearted people, for all are not Israel that are born of Israel; but continue your faithfulness unto death, and you know who hath said He will give you a crown of life.

I conclude, may the peace of God rule in your heart, and may you be stirred up to thankfulness to Him in your Spirit on my account, and may all that heard you that evening, if He so will, meet to praise Him forever. As for me, at a suitable season, thy people shall be mine. I will live and die in their communion and amongst them (if I can and the Lord please, be buried, thy God shall be my God, and to his grace I am a great debtor.

When you find freedom in prayer, remember
Your affectionate friend,

W. N. F.

Second Month, 1787.

FROM "FRIENDS' INTELLIGENCER AND JOURNAL."

In a copy of *The Friends' Monthly Magazine*, 1829-30, I find this quaint picture of early days:—John Audland and John Camm, in the course of their ministerial service passing through Barton, in Oxfordshire, in the year 1654, stopped at the Cross, and exhorted the people to take heed to the light within them, after which they were walking along the street leading their horses, which a young woman, named Maud Hierns, observing, went home and said: "Father, there have been two men preaching at the Cross, and nobody has asked them to eat or to drink." He replied: "O, Maud, and ask them to come here, and bring their horses;" which they did and were hospitably received and entertained, continuing there till next day. During their visit they had much religious conversation with their host, Wm. Hierns, who was an ancient man, a Baptist by profession. He assented to their doctrine, and said: "It is the truth, the very truth; but what would my brethren say to me were I to change my profession?" While they were in conversation Maud placed herself

behind John Audland's chair, listening attentively to their communications; her mind was opened to receive the principles they professed, and for her steady perseverance therein she suffered much unkind treatment from her parents, notwithstanding their house was open to entertain traveling Friends. Her going to meeting was much obstructed, particularly by her mother, who used to send her some distance into the fields to milk the cows when she had several miles to walk to meeting.

At length her diligent conduct in the family awakened tenderness in her father towards her, so that he said to his wife: "My dear, if Maud will be a Quaker, let her be a Quaker; she is best of all the children, and she shall have a horse to go to meeting on." Her situation now was rendered much easier; she attended Milton Meeting, to which young Giles Tydmarsh used to go. He one day said to her: "Maud, I want to speak to thee." She replied: "If thou hast anything to say to me, Giles, come to my father's house." He did so, and making matrimonial proposals, it met with the old man's approbation, who thereupon said to his wife: "My dear, if Maud will be a Quaker, a Quaker husband is best for her, and I like Giles well. I will go and speak to his father about it." Giles Tydmarsh, the elder, was then a prisoner in Oxford Castle, on an excommunication for not attending church. They met in the Castle with "Ah! William, how dost do?" "How dost do, Giles? but to the matter in hand; thy son Giles has a mind to my daughter Maud; what wilt thou give thy son?" "I will give him the house in the Nether Row at Chipping Norton." "That's enough, Giles." "And what wilt thou give thy daughter?" "I will give her seventy pounds." "That's enough, William." Matters being fixed they married and lived in the said house. Old Giles Tydmarsh continued a prisoner seven years, and was then released, with about four hundred more in the nation, by letters patent from King Charles, in the year 1672. During his confinement he used to make shoes, his wife or son going every two weeks with work taking away what he had done. It does not appear that after his release he returned to his business again; but with his wife went and lived with his son and daughter, Giles and Maud Tydmarsh, at Chipping Norton. They both lived to be about ninety years of age, she surviving her husband only one day; they were interred in one grave at Milton.

A. B.

THE BEST RECIPE FOR REST.—there is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the overruling, wise, and tender providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we cannot help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that He cares for us, at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your own, and let those currents bear you to your strength.—*Anna C. Brackett.*

Items.

Romanism in Italy.—A writer in *The Christian Advocate* says, that when in Italy, he was much impressed with the beggarly attendance of worshippers at the services in St. Peter's and other prominent places of worship. "The priests as a class are very unpopular, especially with the men. It is the marked exception rather than the rule, that the men go to the confessional." He says that the destruction of the temporal power of the Pope took a spell which had rested upon the Italian people for centuries; and that Italy is ripe for the advent of a new religious life.

The Indwelling of Christ.—At a recent meeting in Washington of the Second Ecumenical Methodist Conference, one of their ministers, William Arthur, produced a sermon which bore testimony to the presence of Christ with the members of his church. It says: "The presence of the Lord with his members individually is always spoken of as an actual indwelling, a making of his abode, and of the abode of the Father with the man, an inhabitation of the heart by the Holy Spirit." "When this one great crisis, that has rested upon the world, comes to reveal his Son in me, that I might preach Him among the Gentiles." Mark, he does not say merely revealed his Son 'to me,' but 'in me,' in which words he intimates two things: the real method in which the child of God is born again—that is, by the revelation within his soul of the Son of God as his Saviour; and in the next place the true source of all living testimony to Christ, namely, the revelation of Him in the soul as the *Saviour of the world*. This inward revelation in the soul of the Saviour bears with it an impulse urging us to live in the body of the life of Him whose work here was to seek and to save that which was lost. * * * Your bodies are members of Christ, * * * your body is a temple of the Holy Ghost which is in you." The consecrating effect of the Lord's indwelling in his children is to make the entire frame a temple to his glory, the heart being the inner shrine, and all the members temple-vessels, instruments of righteousness, unto God."

Friends in Great Britain.—The late numbers of the *British Friend* and the *London Friend* both give notice of a change in the editorial management of those journals at the close of the present year. The *British Friend* says, that "The new editor will be assisted by well-qualified Friends in the endeavor to present and apply the principles of primitive Quakerism to the needs of our times, &c." The *London Friend* is to be changed from a monthly to a weekly periodical, and is to be edited by Henry Stanley Sherman.

Isaac Sharp, who was liberated by London Yearly Meeting some months since for an extensive journey which his feeble health then prevented him from performing, left home on this account on the 23d of Ninth Month. His prospect was to proceed to Constantinople, by way of Vienna.

At the Meeting for Sufferings held in the Ninth Month, it was agreed to appropriate £150 towards defraying the expenses of Benjamin Trueblood for a year's work in France in the interests of peace, by a communication published in the *British Friend*, it appears that this step has awakened some uneasiness, it being considered to be out of the line of the duties of the Meeting for Sufferings to liberate Friends for public service.

General Booth's Farm Colony.—This was one of his features in the plan proposed in his noted book, "Darkest England," for the help of the degraded and idle in London. It comprises 1,250 acres of land fronting on the River Thames, in Essex County, purchased at a cost of about \$100 per acre. The soil is said not to be very productive, but it will obtruse furnish a vast amount of work to those that there to labor.

A Mohammedan Critic of Pseudo-Christianity.—A remarkable article on Christianity and Mohammedanism was recently published by the Turkish paper, the *Terrifian Habakok*. Of course it is not the kind of New Testament which it opens with such criticisms. But it is humiliating that wars and aggressions of professing Christians

should have given such cause for sarcasm to the followers of Islam. The article remarks as follows:

"What is this 'progress of civilization' that the Europeans speak of? It means that success justifies everything. To lie, to cheat, or to flay and hang starving Mussulmans, like St. Louis' court-martials, for stealing a mouthful of meat, is justified by it. The motto 'Clear out for I want to come there' is justified by it, and is illustrated by the destruction of native races wherever Europeans set foot. This 'progress of civilization' includes the regarding of adultery as permissible folly, as in London, and the leaving of families to starve or commit suicide from want, as in Paris, the destruction of all confidence of man in man, and the regarding religions observances as childish. To all these things, to a savage and he will say, What Barbarian? They keep their property safe without the aid of police in a hut of straw, while in the palaces, said to be civilized, with all their police and courts, guillotines and executions, the people are unable to keep their solid stone houses and their iron safes from attack. Islam is grateful that it has none of this 'progress of civilization'."

"Let the effects of religion in advancing or retarding progress be brought under scrutiny. Wherever Islam has gone it has saved the original inhabitants. All are still there, with language and nationality preserved. Where can Christianity show that it has done this? Where are the Arabs of Spain, the aborigines of Australia and America? What is Christianity now trying to do with the Jews in Russia?"

Prospectus of Friends' Boarding School, under care of Iowa Yearly Meeting (Conservative), for Academic Year 1891-2.

To Whom It May Concern.—A solicitude for the proper education of our youth in the essential and elementary branches of knowledge, apart from associations and influences of a harmful character so generally attending its acquisition, has long been felt by this yearly meeting with a concern to guard them against that compromising spirit so prevalent in many educational institutions, in regard to religious faith and practice, frequently presenting a barrier to the acceptance of Christian Truth in its simplicity.

To overcome such difficulties and with special reference to the needs of members of our religious Society in isolated localities a way has seemed to open for the establishment of a school by the erection of a building, now about completed, affording boarding accommodation for those living too remote to attend as day scholars.

The management of such an institution is felt to be a weighty and responsible undertaking, demanding the prayerful sympathy and support of all right-minded Friends, and the committee especially appeal to all parents and students who intend becoming patrons of the school, to aid in maintaining the needful discipline and good government thereof.

Location.—This institution stands on a beautiful site, comprising two acres of land, in the midst of a pleasant and healthy section of country, and is located centrally between three main lines of railroad, being about three miles south of Le Grand, on the Chicago and Northwestern railroad, and two miles north of Dunbar, on the Chicago, Milwaukee & St. Paul railroad, and one mile south of Dillon, on the Iowa Central railroad. The community is characterized for industry and good moral habits.

Course of Study.—While this is intended for a Grade School, we do not feel warranted, at present, in publishing a prescribed course until the needs and wishes of the patrons are more developed.

We are, however, free to state that the object is to furnish a good practical English education, including Elementary Science; and would encourage all who feel drawn towards the school to correspond with those in charge, stating their standing and wishes.

Officers and Government.—The officers of the institution shall be a Superintendent and Matron, whose duties will be to take a general care and oversight thereof.

Competent teachers will be employed to take charge of the school.

Believing that the tendency of gaudy apparel and conformity to the changing fashions of the times are calculated to foster pride and emulation in the minds of the young, simplicity of dress and address will be expected of all.

Due respect for the regulations of the institution will be expected of each one attending the school.

This school is intended to meet the needs of members of the Society of Friends; but other young people who will respect and conform to the rules and discipline of the institution will be deemed eligible for admission.

Calendar.—Fall term of eight weeks to commence Ninth Month 14th.

Winter term of sixteen weeks to commence Eleventh Month 24th.

Terms.—Board and lodging for Fall term, \$12.00. Tuition—Primary, \$3.00. Tuition—Advanced, \$4.00. Winter term at proportionate rates. Charges payable in advance.

Students boarding in the building will be required to furnish their own bed clothes and towels, and to pay a reasonable charge for washing.

The building is designed to furnish board and lodging for about thirty pupils, and school accommodations for about thirty day scholars in addition.

Those coming on the trains will be met at any of the above named stations and conveyed to the school, by word being sent to Ole T. Sawyer, Le Grand; Thomas Larson, Dunbar; or Ann Thorena Testenson, Dillon, all in Marshall County, Iowa.

Further information in reference to the school may be obtained by applying to any of the committee in charge, whose names and addresses are as follows:

Archibald Crosby, Paulina, Ia.; Ole T. Sawyer, Le Grand, Ia.; Sigbjorn T. Rosedale, Le Grand, Ia.; Andrew L. Norway, Ia.; Jesse Negus, West Branch, Ia.; Tri-stan Coggshall, West Branch, Ia.; Ann Thorena Testenson, Dillon, Ia.; Melinda Thompson, Dunbar, Ia.; Anna Olson, Paulina, Ia.; Isabel Thomas, Earlihan, Ia.; Lydia B. Olliphant, West Branch, Ia.; Ruth Carey, Ackworth, Ia.

Signed on behalf of the Committee.

ARCHIBALD CROSBIE, Clerk.

Dr. Herrick Johnson says, "Whatever thy hands find to do that is lawful to be done, do it with the whole heart. But do it to the glory of God. Be unworldly at your world's work. Working, possessing, accumulating,—this is not buying love of God paramount, doing it so that thoughts of eternity and of God are an intrusion, doing it so that one's spirit is secularized in the process,—this is worldliness. Let a man beware of this. It will eat out his piety as inevitably as he lives, and allows it."

THE FRIEND.

ELEVENTH MONTH 7, 1891.

Our aged Friend, Joseph Morris, of Cardington, Ohio, sends to us the following letter, received from one who, like him, maintains his allegiance to the Truth in the midst of a generation who have largely deviated from the path in which the early members of our Society walked.

It is especially interesting to us, as illustrating the query contained in an editorial on the subject of correspondence in THE FRIEND, of the 26th Month 31st:—"Have not all those who adhere to the doctrines and testimonies of our common Society, no matter what may be the status of the meeting to which they belong, strong claims upon the sympathy and fellowship of those in other parts who are like minded?"

And it is encouraging as an evidence of the

accuracy of the statement of the same editorial, that even in meetings which have widely departed from the principles of Friends, there are still preserved those who walk in the old paths.

The interchange of feeling between these two Friends, reminds one of the language of Malachi: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before Him, for them that feared the Lord, and thought upon his name."

It may be proper to add, that this letter is published with the consent of the writer.—

"My dear Friend, Joseph Morris:—I wish thee to excuse me, a stranger, in thus writing to thee. I recollect seeing thee in New York, I think, during the time of Yearly Meeting there, many years ago. Having seen in THE FRIEND several communications in relation to the very unsettled condition of our beloved Society, written by thee, I felt to say they have my hearty approval, and do most fully enter into sympathy with all those who stand firmly and uncompromisingly for the faith and practices of the Gospel of our Lord and Saviour Jesus Christ. I do greatly deplore the innovations in the doctrines and practices which have to such an extent spread and are spreading within our borders. The Meeting of which I am a member, is the only one in our Quarterly Meeting (Nine Partners) which is preserved from reading the Scriptures in meetings or singing in them—which I can assure thee is a great comfort to my in my declining years—as to-day is my 74th birth-day.

"It was with sorrow that I read in THE FRIEND, some of the unsound views held up in North Carolina Yearly Meeting, and the practices of ancient Friends *berated*. I can say in truth, thy communications in THE FRIEND have been very encouraging and strengthening to me. And may the Lord still guide thee by wise counsel, and at the end of thy course here, receive thee into his eternal Kingdom of rest and peace, to go no more out forever.

"In the fellowship and love of the Gospel, I conclude, and bid thee farewell.

"Truly thy friend,

"RICHARD T. OSBORN.

"QUAKER HILL, Dutchess Co., N. Y."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a decrease of \$4,925,527 during *Third Month*. Total cash in the Treasury, \$740,530,258.

The Chilean Government has replied to Minister Egan's demand for an explanation of the recent attack upon American sailors. The reply is couched in very strong language, and it is understood that it amounts to a refusal to accept responsibility for the affair. The State Department at Washington has been notified.

On the 21st inst, the Comptroller of the Currency appointed a Receiver for the suspended Maverick National Bank, of Boston. It is reported by the examiner that the bank's liabilities are \$8,000,000, and the cash on hand \$1,400,000. "The bank's irregularities" are said to have dated back more than two years.

The Treasury Department has instructed the Collector of Customs at Bangor, Me., that certain gin and brandy recently imported, and now remaining in his custody, are not to be sold as unclaimed merchandise, but are to be held until further orders. The liquor will be sold in some other State, as the Department does not desire to interfere with the State Prohibitory law.

In the 20th ultimo, 163 convicts working in the mines at Briceville, Tenn., were liberated by the State. The same day 143 were freed at Coal Creek, and on the 24th inst 240 at Oliver Springs. Governor Buchanan has issued two proclamations, one offering a reward of \$3,000 for the arrest and conviction of the leader of the Briceville riot, and the other offering a

reward of \$25 each for the capture of the escaped convicts.

Grain Inspector (Clausen, of Minnesota, reports that he has been received at Duluth at the rate of 1,000 bushels per day, eclipsing all former records, and that the combined receipts at Duluth and Minneapolis on the 26th ult. were 1,500,000 bushels from the farms of Minnesota and the Dakotas, "a record which has never been equalled."

The Grain Agency at Duluth for 1891 to date are 21,933,400 bushels, as against 10,739,593 for the corresponding period of last year. The receipts have been 24,870,106 bushels, and a total of 40,000,000 in this wheat crop is predicted.

An Indian boy, attending the school at the Pine Ridge Agency, in Dakota, asked the superintendent one day, with much concern, if there was going to be another uprising of the white people? soon.

A suit has been entered in the United States Court, at Pittsburgh, against the officers of the Louisiana Lottery, for unlawfully using the mails.

Reports received at Galatia, Alabama, from the Pottawatomie Reservation, state that prairie fires are raging there and doing great damage. Many settlers have lost their homes, and hundreds of the men, women and children are fighting the flames.

The "Salt Lake," which so suddenly appeared, is as rapidly disappearing, says the San Francisco *Call*. One of the islands, according to which, it was just returned from its site, and no sign of the so-called desert lake will be seen.

A tobacco dealer in New Haven, whose trade in the main is with the Yale boys, says that the sale of cigarettes is falling off. Three years ago he sold 300,000 packages of one brand; last year he sold 200,000 packages of all brands. He no sells fifty pipes where he formerly sold one.

Ex-Judge Amos Briggs, of Philadelphia, says: "High License has been in operation here for three years. During this period the production of distilled liquors has fallen 40 per cent. In 1887 the production was 3,283,459 gallons, in 1890, 1,990,575 gallons, and in 1890, 638,926 gallons, an increase in the three years of our High License of 3,103,467 gallons, equaling an increase of 94.2 per cent, while our population has increased during those same three years but a fraction less than 7 per cent. These are official figures taken from the report of the Commissioner of Internal Revenue and from the Census Reports." How long will it be before those who have the right of suffrage will realize the folly and wickedness of license, high or low? and their individual responsibility unless they vote against putting in legislators who make themselves an intolerable tax upon the people? The United States Supreme Court declares, does not exist inherently?

Deaths in this city last week numbered 434; which is 27 more than during the previous week, and 106 more than during the corresponding period last year. Of the foregoing, 21 were males and 423 females; 44 died of consumption; 40 of diphtheria; 37 of disease of the heart; 25 of pneumonia; 18 of crop; 15 of old age; 15 of Bright's disease; 14 of inanition; 13 of inflammation of the brain; 13 of cancer; 12 of apoplexy; 10 of inflammation of the stomach and bowels and 10 of unknown causes.

Markets, &c.—U. S. 2's, 100 a 100; 4's, 116 1/4 117 1/4; currency 6's, 111 a 121.

COTTON was quiet and weak on a basis of 8 1/2c per pound for middling uplands.

FEED.—Winter bran, in bulk, \$18.25 a \$19.00; spring bran, in bulk, \$17.25 a \$18.00.
FLOUR.—Western and Pennsylvania super, \$6.60 a \$8.50; do, do, extra, \$3.90 a \$4.25; No. 2 winter flour, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.65; do, do, straight, \$4.65 a \$4.90; winter patent, No. 1, \$4.90 a \$5.10; Minnesota, clear, \$4.75 a \$4.90; do, straight, \$4.75 a \$5.10; do, number 2, \$4.50 a \$5.50. Rye flour is active and firm, and sales of 450 barrels good to choice at \$5.00 a \$5.10, and small lots fancy, at \$5.15. Buckwheat flour is in fair demand and firm, at \$2.20 a \$2.25 per 100 pounds for good to choice, new.

WHEAT.—No. 2 red wheat, \$1.00 a \$1.01.
No. 2 mixed corn, 65 a 66 cts.
No. 2 white oats, 37 1/2 a 38 cts.

BEEF CATTLE.—Extra, none here; 4 a 5 1/2 cts; medium, 4 1/4 a 4 3/4 cts; fair, 4 1/4 a 4 cts; common, 3 3/4 a 3 cts; culls, 3 a 3 1/2 cts; Texans, 3 1/4 a 4 cts; fat cows, 2 1/2 a 3 cts.

SHEEP AND LAMBS.—Extra, 5 a 5 1/2 cts; 4 a 4 1/2 cts; medium, 4 a 4 1/2 cts; common, 3 1/2 a 3 3/4 cts; culls, 2 a 3 cts; lambs, 3 1/2 a 6 cts.

Hogs were active, at 6 1/2 a 6 3/4 cts. for good Western, 6 a 6 1/2 cts. for other grades, and 5 1/2 a 5 3/4 cts. for State. "Tomorrow" - Killing has been carried on in Cork, Ireland, by ritual factions, in connection with the pending canvass to file the Parliamentary vacancy caused by the death of Charles Stewart Parnell.

The French Senate on the 30th ult. agreed to the removal of the prohibition of importation of American pork, and agreed to a motion to impose on it a duty of 20 cents (two francs five centimes) per 100 pounds.

A telegram received at the Russian Embassy in Paris on the 1st inst, announces the issue of a ukase in Russia prohibiting, from that time, the exporting of all cereals except in wheat. Vessels still loading will be allowed to complete their cargoes, provided they are not valued at more than five dollars. The Government has assigned another 32,000,000 roubles to the distress fund.

The young German Emperor has distinguished himself again by issuing a rescript against the immorality tolerated in Berlin and other German cities. His action has been severely criticised by powerful German papers, evidently violating the sentiments of influential politicians, but it has met with great favor among the people.

Five more rooms have been laid open in that part of Pompeii which has been uncovered this year, and not far from the forum. Visitors were astonished to find in them a number of pieces of bread which must have been wrapped up in rapiers, the tissue of which is still in a perfect state of preservation. There was also found a pretty casket, on the lid of which was inscribed the words "Ani Mo," which the learned inspector of the excavation translated as the proper name of Anichius Modestus.

The ravages of cholera in Danassus show an alarming increase. The record for the week ending Eleventh Month 2d shows 180 cases and 90 deaths. Owing to the prevalence of cholera, Hodeida is in nearly as bad a situation as Danassus, but at Aleppo the plague has subsided.

Disasters were received in London on the 28th ult., announcing an earthquake at Hiogo, Japan.

A dispatch from Yokohama, of the 2d inst, says that according to an official estimate, 4,000 persons were killed by the recent earthquake, 5,000 were injured and 50,000 houses were destroyed. No Europeans were killed.

A wonderful lake, whose waters are more salt than those of the Dead Sea, has been discovered on one of the Hawaiian Islands. The name of it is Aia Palia.

A dispatch from the City of Mexico says that owing to the shortness of crops and the famine prevailing in several parts of the country, the Government has decided to be removed by the Mexican Government. The State of Guanajuata has prohibited the export of corn.

There are said to be over 10,000 Chinamen in Vancouver and along the line of the Canadian Pacific Railway, in British Columbia, who are suffering for want of food. Most of them left their homes under the impression that it would be easy to evade the exclusion law, and enter the United States by way of Canada.

NOTICES.

CARD CALENDAR.—Friends' Calendar for 1892 is now on sale at Friends' Book Store. Price, a nickel each; when sent by mail, a dime for one copy, or a dozen copies for three-quarters of a dollar.

WESTTOWN BOARDING SCHOOL.—The stage meets trains leaving Philadelphia. (Broad St. Station) at 6:53 and 8:43 A. M., 2:53 and 4:55 P. M. It will meet other trains when notified.

ZEBEDEE HAINES, *Sup't*, Westtown, Penna.

WANTED.—Two young women want evening work to do at home; no machine sewing, otherwise not particular. Can give good recommendation.

H. E. S.,
Phila. P. O., Penna.

DIED, on the 23d of *Third Month*, CELIA STRANI in her nineteenth year. She was the daughter of Thomas and Anna Strand, of Norway, Is., and a member of *Savenger Monthly Meeting*. For nearly seven months she was a patient sufferer, never complaining, although she realized that every day brought her nearer to the grave. She remained cheerful to the last, glad to be taken away when the summons came, and joyfully and bravely met her just loss, still they feel assured that while it was their loss it was her gain.

THE FRIEND.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 114.)

1844. First Month 1st.—"Attended at the Girls' Select School by appointment. I was impressed with the beautiful ornament of modesty and diffidence, in the female character; especially when it proceeds from the heavenly influences of the spirit of our blessed Redeemer, who was meek and lowly of heart. As I gave up, unworthily as I felt myself, to the gentle impressions of duty, the blessedness and substantial happiness experienced by the devoted soul, in which the Lord condescends to take up his abode, was brought to view; and the dear children persuaded to yield to the visitations of Divine love. He would clothe them with the modesty, and the graces imparted by His Spirit; which would be as a barrier between them and those who would allure them from the path of holiness.

"After a long silence in our Particular Meeting, and passing through much discouragement in my own account, and the opposition which prevails in worldly-minded men, to the plain doctrines of the Gospel, I was brought under exercise on account of a state, which had tried many things, and sought after enjoyment in the comforts of life, and was disappointed, and now had little or nothing to rest on. The language of David presented: 'I have seen an end of all perfection; but thy commandment is exceeding good.' Earthly comforts and delights, in their most perfect and complete state, would end; but 'odliness, which is keeping God's commandments, is exceeding broad; having the promise of life that now is and of that which is to come. I felt tenderly for those who seemed to have wasted time and strength, and were brought to a sense of destitution; believing that it was a mercy the Lord thus deals with poor, negligent and unfaithful man; that He may raise in him a longing desire after durable riches; the read and water of life. These were fervently and affectionately labored with, to persuade them to endure his dispensations, and apply to Him for help and strength, to redeem the lost time, by faithfully following Him in the work of reformation."

"A religious life is at all times blessed, but its value is most especially felt in times of danger, and at the approach of death. Those who love

and serve God in the time of prosperity, will not be forgotten nor deserted by Him in the day of adversity. His name will be to them a strong tower, to which they will flee and find safety; even when terror and amazement overtake the worldly and the negligent ones. What solid advantage is derived from giving up to the early visitations of Divine Grace, progressing, through obedience to the cross, from stature to stature, and thereby attaining an establishment in the Truth. These have the pearl of great price, the white stone, and in it a new name written, which no man knoweth, saving him that hath it; an inestimable treasure; Christ living and abiding in them, the hope of their glory, and the foundation upon which they are built and settled. They want no other; they thirst for no other water, than what springs in their souls, from Him, the Fountain of living waters; and their prayer and travail is, that they be made and kept as pillars in his house, that shall go no more out. These are as salt in the earth, and lights in the world; soldiers in the Lamb's army, who bear the ensign of the Prince of Peace; and who will, under his command, finally obtain the victory over death, hell and the grave, in their own experience; and over the kingdom of antichrist the world over; even so, Amen."

"Changes are gradually taking place among us in this city. There are now very few left, to whom some of us can look as fathers and mothers, counsellors and supporters, in the trials and exercises of the day. Of the many who wear the garb of Friends, too small a proportion are daily dwelling under a heartfelt concern for their own soul's salvation, and that they may come up as fellow helpers in the cause of Christ. There are, however, some of this description, who are a comfort and strength to their elder brethren and sisters. But how have the love of the world, its fashions and its maxims, together with its ease and its deceitful spirit, captivated not a few who had made a good beginning; stopped their growth, and eaten out the life and power of religion. When we have looked around to see who would be found prepared for the important station of elders, we can discover but few who have not fallen back or are making but little progress; so that instead of being ready for watchmen and watchwomen, and instructors of ministers, they have need to be reminded of their slackness, and of the mournful feelings which their unfaithfulness brings over those who have been watching for their growth in the blessed Truth. This state of society is at times very discouraging; but, nevertheless, we are not to be hindered by such slothful ones, from doing the work which our Master points out, and requires us to perform; whether others hear or refuse to profit by it. To know our own souls delivered from the wrath to come, is of the highest importance to us; and as we are engaged for ourselves, the Lord may secretly bless the honest discharge of duty to others also."

"The state of our religious Society, and the secret workings of a spirit which seeks ease and

despises the cross, and would, if it could, lay waste the testimonies the Holy Spirit leads into, often brings sorrowful and depressing sensations over those who desire to see those testimonies maintained. Under these feelings, it was a comfort to witness the Truth rise into dominion, through the ministry of my dear wife, this morning in our meeting; who was qualified to preach the necessity of individually experiencing Christ to be the resurrection and the life in us; raising the soul out of a state of spiritual death, and placing the affections upon things that are invisible. It was unexpected to me, but I felt constrained to follow her in supplication to the Lord our God, that He would baptize and re-baptize us with his Holy Spirit, not only to remove the chaff, but to keep alive a flame of love and greater devotion to Him, on the altar of the heart; to unite those who assemble in that place; that they may put shoulder to shoulder; and with one heart, offer to Him, the Lord God and the Lamb, through the powerful influence of the Holy Spirit, thanksgiving and praise, might, majesty, dominion and power, to whom alone it belongs; but to us blushing and confusion of face."

Eighth Month 5th. "We held our Quarterly Meeting this day. These meetings are often trying seasons; producing mournful feelings, on account of the want of fervent, united, spiritual labor, for the prevalence of Divine life, and the lively support of our discipline and testimonies; so that we might see the Truth prevail, and the members prospering in it. And yet, I trust, there is a body preserved, though it may not be numerous, who are united in the fellowship of suffering, for the same blessed cause; mourning and travelling together before the Lord, on account of the effects of a worldly spirit, which cannot bear the cross; even amongst some who would wish our religious Society to be more like the other professors of Christianity, in language, dress and manners. Ah! these have inflicted a severe blow upon us, which we were in nowise prepared to expect. But the Lord on high, who is mightier than the noise of many waters, can sustain his children in their deep probations, and mightily defend his blessed cause; even though the truly devoted in heart may be few; and their strength, at times, seem ready to fail. The turning aside of some, like a deceitful bow in the day of battle, giving their strength in secret to wrong things, is a cause of great discouragement to the single-hearted soldiers of Christ. It not only creates doubts and faltering among some others, but it will certainly bring weakness and blindness on themselves."

1845.—In a religious visit to the meetings in the Northwestern part of New York Yearly Meeting, William Evans says: "We rode nineteen miles on our way to Pelham, and put up our horses to feed near the great falls. Here we had a fine view of this stupendous cataract. The whole body of a great river, the outlet to these inland seas, which lie to the west and northwest, pouring over a breastwork nearly two hundred feet high, of massive stone, and in

width about one mile. The rushing and roar of this mighty torrent, the foam and spray, created by its dashing on the rocks below; the formation of a perfect rainbow by the rays of light decomposed in the vapor, constantly rising and falling again like a thick shower of fine rain; and also the foam and vapor and rainbow colors mingled together, in the various parts of the cascade, presented one of the grandest scenes that I have ever beheld. It far exceeded my imagination of it; and to me, it was surprising, that any one could turn from it with disappointment; but as magnificent and overpowering as are these extraordinary falls of water, they are an atom in the great works of the Almighty Creator."

"Had an appointed meeting at Pelham; in which the call and qualification for the ministry, and the preparation requisite for the reception of this and all the diversified gifts which the great Head of the church dispenses to those who yield to his sanctifying power, came before me; and which, after a time of silent waiting, I believed it right to open. After our Saviour commissioned his disciples to teach all nations, He directed them to tarry at Jerusalem until they were endued with power from on high. Paul, speaking of his ministry, says: 'He neither received it of man, neither was he taught it but by the revelation of Jesus Christ; and there remains to be no other source for the work of the ministry, down to the present day. This was the experience of Friends from the beginning, who were brought off from all dependence on themselves, or on any man, to wait upon the Lord; from whom they received gifts for the ministry, and for judging in Israel, to discern and try words and spirits. It was not a time of abounding. The meeting appeared to be in rather a languishing state; the members, I feared, depending too much on vocal ministry. They were exhorted to gather to the Divine gift in themselves, that they might receive ability to worship the Father in spirit and in truth, and to partake of that food which the Son of Man will give.

"Being detained that afternoon by the stormy weather, I had some serious conversation with the Friend at whose house we stopped. He expressed much concern at the state of the Society among them; particularly on account of ministers encouraging a coalition with other professors; speaking lightly of some of the testimonies held by us; and of our early Friends, as having been contracted and illiberal. I encouraged him to keep to the ancient ground; for I believed that all such defective members would finally show more clearly, that they were destitute of the life and substance of religion. This is one means by which the growth of our Society is greatly obstructed; the young people, who are in the air, being delighted with such sentiments; which make way for them to indulge in the corrupt fashions and language of the world; and to mingle with others, until they lose all relish for serious things, and for their own religious Society; whose principles they judge to be too strict for them."

(To be continued.)

IS IT NOT, think you, very sorrowful to consider, how a great many, in a little time after they have come out of a good meeting, where they have been under a sense of the Lord's power, and have been reached with a tendering visitation, fall to idle, silly, needless discourse, and it may be to laughter and jesting.—*Thos. Uphur.*

The Eastern Shore of Chesapeake Bay.

(Continued from page 115.)

It has already been mentioned that when the Calvert came to Maryland, they purchased of the Indian owners a tract of land on which their first settlement was made, thus securing an equitable title to the land, and peaceable relations with its former occupants.

The Indians anciently occupying the country between the Atlantic Ocean and the Mississippi River, and reaching from the St. Lawrence to the Gulf of Mexico are divided by ethnologists into three great stocks. First, the *Algonquins*, the most numerous of all, to whom belonged all the New England Indians, most of those of Maryland and Virginia—the Delawares, Chippewas, Ottawas, Potawatamies, Mohegans and Shawnees. South of the Algonquins, occupying part of North Carolina, South Carolina, Georgia and the Gulf region, was the *Muscouge* stock, comprising the Natchez, Uchees, Creeks, the Tamascas, Cherokees, Choctaws, Chickasaws and Seminoles. In the midst of the Algonquin territories, thrust in like a wedge, its base resting on the St. Lawrence and Lake Huron, and its apex reaching North Carolina, was the powerful *Iroquois* stock, comprising the famous confederacy of the Five Nations.

The smaller of the Indian tribes in Maryland, generally remained at peace with the whites, but their lands were gradually absorbed by their more powerful neighbors and they dwindled away, some of them probably joining the more western tribes.

The most powerful and warlike of the native tribes were the Susquehannaes, living on the great river Susquehanna, and the Nanticookes, who occupied land in the southern part of the peninsula. There was a feud between these, and they were both subject to hostile incursions from the Iroquois, who descended the Susquehanna in canoes; and ultimately forced both these tribes to yield to the power of these fierce invaders. About the middle of last century, by command of the Six Nations, the remnant of the Nanticookes, carrying with them the bones of their ancestors, removed to Otsiningo (now Binghamton, N. Y.), where they joined some fragments of the Shawnees and Mohickanders; others seemed to have settled in Wyoming, Pennsylvania.

In 1767 ambassadors came from the Nanticookes at Otsiningo to Governor Sharpe, for the purpose of selling the lands of their tribe in Dorchester, Somerset and Worcester counties. Sir William Johnson, the chief agent of the English government with its dealings with the Indians, assisted by letter in the negotiation; and the sum offered by Governor Sharpe being considered too small by the Indians, who seemed disposed to hostilities, Sir William—who was exceedingly anxious to secure the wavering friendship of the Iroquois and their confederates to the British—made up the difference at the expense of the crown. As late as 1852, a remnant of the tribe (about 100) was living on Grand River, north of Lake Erie, in Canada; and their chiefs and head men petitioned the Assembly of Maryland for compensation for certain annuities, which a tradition current among them represented to have been formerly paid to their nation in consideration of the cession of certain lands to the province. The Assembly did not allow the claim.

In 1661 the Susquehannaes were engaged in a fierce war with the Five Nations, in which they were helped by the Maryland authorities.

For nearly twelve years this war was kept up. Success being mostly on the side of the Susquehannaes; but the small-pox proved a more terrible enemy than their Indian invaders, and by 1675 the number of their warriors was reduced from 700 to 300. In the next year they were utterly defeated by the Senecas, and driven from their old abode, at the head of the Chesapeake, to a position near the border of Maryland and Virginia. Here they took refuge in an old fortification. The Senecas pursued, and when on the war path did some damage to the plantations of the whites on both sides of the Potomac, and committed some murders—which were attributed by the Virginians and Marylanders to the Susquehannaes, and cruelly revenged.

In the summer of 1675, a white man was killed, as he said before dying, by Indians. A party of militia collected, and surrounded two Indian wigwags—killing ten at one place and fourteen at another. The survivors said they were Susquehannaes and friends, and declared that the murder had been committed by a marauding band of Senecas. Shortly after several other murders were committed—and soon after a body of troops appeared before the Susquehanna fort, summoned the chiefs to a parley, and charged them with the recent murders. This they solemnly denied, laying the blame on the Senecas, who they said were at the head of the Patapsco River, and they offered guides for their pursuit.

The passions of the militiamen were aroused, and in their indiscriminating fury they slew five of their chiefs. The remainder defended themselves in their fortress, until their provisions were exhausted, when they escaped by night and went southward, destroying the property and killing the settlers whom they met with. They were attacked by the Virginia militia, under Colonel Bacon, and many of them killed. The crushed remnant submitted to their old adversaries, the Five Nations, and were allowed to remain in their ancient territories on the Susquehanna River. Here they remained in a weak and dwindling condition for nearly 100 years—until, in 1763, the war on the frontiers excited hatred of the Indians, which led to the merciless butchery of this inoffensive remnant of a once powerful tribe, by a fanatical mob of Scotch-Irish settlers called the Paxton boys, at Lancaster, Pa.

Thomas Chalkley gives an interesting account of a religious visit he paid in 1706 to these Susquehannaes, then living at Conestoga on the Susquehanna. He says: "We got an interpreter, and thirteen or fourteen of us travelled through the woods about fifty miles, carrying our provisions with us; and on the journey sat down by a river, and spread our food on the grass, and refreshed ourselves and our horses, and then went on cheerfully, with good will and much love to the poor Indians; and when we came they received us kindly, treating us civilly in their way. We treated about having a religious meeting with them; upon which they called a council, and were very grave and spoke one after another. Our interpreter told me they had not done anything for many years, without the counsel of an ancient, grave woman; who, I observed, spoke much in their council. I asked what it was the woman said? He told me, that she then said, 'She looked upon our coming to be more than natural, because we did not come to buy or sell or get gain, but came in love and respect to them, and desired their well-doing both here and hereafter;' and further continued, 'That our meetings among them

might be very beneficial to their young people,' and related a dream which she had three days before, and interpreted it, viz: 'That she was in London, and London was the finest place she ever saw; it was like to Philadelphia, but much bigger, and she went across six streets, and in the seventh she saw William Penn preaching to the people, which was a great multitude, and she and William Penn rejoiced to see one another; and after meeting she went to him, and he told her that in a little time he would come over and preach to them also, of which she was very glad. And now, she said, her dream was fulfilled, for one of his Friends was come to preach to them.' She advised them to hear us and entertain us kindly; and accordingly they did."

"The Gospel of Jesus Christ was preached freely to them, and faith in Christ, who was put to death at Jerusalem by the unbelieving Jews; and that this same Jesus came to save people from their sins, and by his grace and light in the soul, shows to man his sins, and convinceth him thereof, delivering him out of them, to all which, as their manner is, they gave public assent."

The policy adopted by William Penn of honestly purchasing of their owners the lands desired for settlement, and of dealing fairly and justly with the Indians, long maintained unbroken peace between them and the whites in the province of Pennsylvania. There are many evidences of the religious concern which was felt by many members of the Society of Friends, not to settle on lands which had not been justly obtained.

In 1738, Thomas Chalkley addressed a letter to those Friends who had crossed the Blue Ridge and settled about Opeckon and Sheuandoah, in which he reminds them that whatever rights to the land they have are derived from the government of Virginia, but that the Virginians had made no agreement with the natives for land beyond the mountains: that as 'Divine Providence hath given them and their forefathers the possession of this continent of America, they have a natural right thereto in justice and equity;' therefore he advises them to agree with and purchase their lands of the native Indians or inhabitants.

This concern led the Yearly Meeting of Philadelphia in 1763 to adopt the following minute:

"It is the solid sense and judgment of this meeting, that Friends should not purchase nor remove to settle such lands as have not been fairly and openly first purchased from the Indians by those persons who are or may be lawfully authorized by the Government to make such purchases; and that Monthly Meetings should be careful to excite their members to the strict observance of this advice; and where any remove so contrary to the advice of their brethren, that they should not give certificates to such persons, but use their endeavors to persuade them to avoid the danger to which they expose themselves, and to convince them of the inconsistency of their conduct with our Christian profession."

(To be continued.)

The spirit of the age is to let people do pretty much as they please. The Church generally is falling rapidly under its domination, and is disposed to let her members live "at ease in Zion," and get along as best they can without calling them to account for delinquencies. But all this tends to weaken and demoralize a church sooner or later.

FOR "THE FRIEND."

Jonathan Burnyeat.

The following account of Jonathan Burnyeat, who was little more than twelve years old when united with James Dickinson in Gospel service, is offered for insertion in "THE FRIEND," in hopes it may be a means to excite the dear youth amongst us, to be obedient to Him who can fit and qualify for service in his Church, in this our day as in any age of the world. He remains to be the same that ever He was, the same yesterday, to-day and forever, God over all, and blessed forevermore. Be obedient, I beseech you, dear young people, to that in-speaking word and voice of Divine life in your souls, that calls you from the delusive pleasures of this vain and perishing world that lieth in wickedness, to a life of self-denial, the daily cross, and a conformity to the Divine will, in whatever service He may be pleased to call you unto. All are not called to the work of the ministry, but all are called to a life of holiness; and the Lord does love an early sacrifice. Samuel of old was called when a child, when he knew not it was the word of the Lord, but being instructed of Eli to say, "Speak Lord, for thy servant heareth," and being obedient to the word of the Lord, he became an eminent prophet in his day. Choose the Lord for your portion, and the God of Jacob for the chosen lot of your inheritance, and He will bless and protect you, and keep you in the hour of trial and temptation, from falling a prey to the devourer. Remember, greater is He that is in you, than he that is in the world. Omo, Tenth Month 25, 1851.

"James Dickinson relates in his journal, that 'in the fore part of the year 1699, I had drawings in my mind to visit Friends in Scotland, and proceeded on that service in company with Jonathan Burnyeat, who had the like concern. As he was very young, and had not travelled in Truth's service before, a concern fell upon me for his preservation every way. The Lord was kind to us, and bore up our spirits in all our exercises. My companion was deeply opened into the mysteries of God's kingdom; and grew in his gift, so as to give counsel to young and old: he was very zealous against deceit and wickedness both in professor and profane; and often reproved such. We travelled together through the south and west parts of Scotland, to Douglas, Hamilton and Glasgow, and had many meetings among the people; laboring to turn their minds to the Lord Jesus Christ, who is the light of the world; warning all who professed the light to be their way, to be careful to walk therein, that they might know their communion to increase with the Lord, their fellowship one with another, and the blood of Christ to cleanse them from all unrighteousness. Then we travelled down into the north, and had many precious meetings. From thence we returned to the Yearly Meeting at Edinburgh, where we met with many brethren. Abundance of people came to the meeting who were very rude and wicked, and labored to disturb us; but the testimony of Truth coming over all, some among them were troubled, and chained down by the power of God. We were deeply bowed under a sense of the Lord's favor to us; yet under great sorrow to see the wickedness of the people. A concern came upon Jonathan Burnyeat to write a warning to the inhabitants of that place, which was afterwards put in print to answer its service. We had meetings at several places; many hearts were reached by the power of Truth. Being clear, we returned home, and witnessed peace to flow in our souls."

"Jonathan Burnyeat died in Cumberland, England, in the twenty-third year of his age."

FOR "THE FRIEND."

Dredging Oysters.

Having received a kind invitation from a friend engaged in the business of shipping oysters, two of us on the afternoon of Tenth Month 25th, with a little boy in company, took the cars for Port Norris, on the Maurice River. The Maurice River drains a considerable portion of central southern New Jersey, lying between the waters of the Cohansey on the west, and of the great Egg Harbor River on the east. As is the case with most of the streams in southern New Jersey and similar formations elsewhere, as it approaches its outlet it widens into a broad expanse of brackish water, bordered on each side with a wide belt of marsh land overgrown with a tall and coarse grass, locally known as *reed*. The seeds of this are attractive to the Bob-link, or reed bird, which in the fall of the year ranges along the coast of North America, visiting and feeding upon the rice of the southern planters, and the seed sown by the hand of its Creator, until it becomes fat and is esteemed a delicious morsel by epicures.

The rail is another bird which abounds in these reedy marshes in the fall of the year, and is much pursued by the sportsman. These birds are believed to breed in the far northwest, among the marshes of the Saskatchewan, and to make their way southward in the fall of the year, stopping to feed wherever they find an abundant supply of seed-bearing marsh plants, such as the wild rice, and the reed. They are timid birds, that trust more to running than flying, and can make their way through the marshes and over the surface of the leaf-strewn waters with great rapidity, so that, however numerous, but few are seen except at high water. Gunners in pursuit of them enter the reeds in high water in boats; and as the rail rise on their wings to escape, they are shot.

The part of Delaware Bay into which the Maurice River enters is called Maurice River Cove. The bottom must be quite flat, as the depth of the water varies but little for many miles, being, our Captain said, about ten or twelve feet at low water. An area of perhaps 150 square miles is devoted to oyster raising and is divided into small plots from five to twenty acres, more or less, each marked at the corners and at intervals on the sides, by poles, eighteen or twenty feet in length, sunk into the mud at the bottom. When the ground is found too hard to be thus penetrated the pole is anchored to a heavy stone, and swims as a buoy.

The staking out of their claims is a considerable item of expense, for owing to the ravages of the Teredo, a small shell-fish that bores into the wood and eats away its fibres, they last but a short time and have to be replaced, often twice in a year.

The humble oyster must be credited with great commercial importance. It has caused the building of two rival railroads, one on each side of the Maurice River, the erection of the town of Port Norris, and gives employment to more than four hundred sailing vessels, many of their two-masted schooners, and to numerous employés engaged in packing and shipping oysters to various parts of the globe. When we were landed on the west side of the river, we found a long train of cars being loaded with sacks and barrels of oysters, and between the railroad track and the water a range of wooden

buildings and wharves, the offices and scene of operations of those engaged in the shipment of these shell fish. It was an unexpectedly busy scene—for three or four million of oysters are daily shipped from this place, furnishing loading for forty or fifty cars. There is probably no other one point in the world from which so many are sent.

We were soon introduced to Captain James O. Sheppard, the owner of a two-masted schooner, of thirty-three tons register, named after his daughter Mary F. Sheppard, in which we were to spend the next twenty-four hours. He was a pleasant-countenance and very respectable man, who not only abstains from strong liquors himself but regularly votes the prohibition ticket. Indeed, we were informed, that the Maurice River oystermen were, as a class, a very respectable body of people. Our Captain may be taken as a typical representative of the class. He had been many years in the business and had evidently been reasonably successful. He now owned eight oyster-beds, from which he dredged oysters in the fall and winter months. These were sold to the shipper at *Bivalve*, as the village along the railroad on the river bank below Port Norris is called.

We were soon on board of the vessel, our baggage stowed in the cabin, and we invited to make ourselves at home. We could scarcely have been more kindly waited upon, if we had chartered the vessel for our accommodation—and yet the Captain refused to receive any compensation for our meals and the privilege of the sail in his vessel; saying he would be paid if we would come again. Our vessel dropped down to near the mouth of the river, and anchored for the night. At supper, the Captain in a reverent manner offered thanks to the Almighty for his goodness in providing for us. Although I greatly prefer at meals the silent turning of the mind towards Him from whom cometh every good and perfect gift, to the unauthorized use of words which are apt to express more than is really felt, yet it was pleasant to find that the head of this sea family did acknowledge his dependence on a gracious Benefactor, and was not ashamed to manifest it to others. After the meal, the Captain and his five assistants and we seated ourselves around the cabin, and the time was pleasantly spent in interesting conversation, till eight o'clock, their usual time for retiring to their berths.

The berths were roomy, and the little boy was tucked into the recesses of one of them, behind the Captain, and beds were spread on the floor for the two men guests. I rested comfortably, and about five in the morning, the crew were roused up, the anchor raised to the deck, the sails spread, and we were soon ploughing our way through the waters to one of our Captain's oyster beds. It was surprising to me that the men could find, in the wide surface of water, the small spot to which they were bound—miles away from land. On the western end of Maurice River Cove is a point of land projecting southward called Egg Island Point. By getting into range with a lighthouse situated on this point, and certain objects on the land, such as pieces of woodland, our mariners were enabled to distinguish their own poles, planted in the mud, from those of their neighbors, and so to confine their dredging to their own grounds. No doubt long practice and constant use has so quickened their powers of observation and of memory, that these range lines are almost as well defined to them as those showing the tele-

scope of a surveyor's compass, to one working on the land.

The oyster bed we were steering for was ten or twelve miles from Bivalve. When we reached its border the order was given, "Over!" and the two iron dredges were tumbled into the water, one on each side of the boat. These dredges consist of a four-sided iron frame supporting a shallow bag or net made of iron rings. The edge of the frame which scrapes the sea bottom, was furnished with teeth of four or five inches in length, designed to tear the oysters loose from their fastenings and turn them into the bag. As the vessel sailed on, these dredges were dragged along the bottom. Soon the order was given, "Gip!" or some similar almost inarticulate sound, but well understood by the men, who at once commenced drawing in the dredges by the aid of an iron windless with arms at each end. When it reached the top, it was seized by two men who turned out the contents on the deck, and again tumbled the dredge back into the water. This process was continued until the Captain thought a sufficient load had been secured. In the intervals between drawing up the dredges, the men were actively employed in sorting the oysters, throwing the larger ones called "Primes" into one basket, and the smaller ones called "Culls" into another, making a heap of the dead shells and other refuse near by. This refuse heap was afterwards shoveled back into the water.

The process of raising oysters for the market is somewhat similar to that of raising crops on land. The water plot or field must be first sown with seed. The seed in this case are small oysters, which are brought from other places where they grow naturally. Our Captain said he had planted 10,000 bushels of seed in the early part of the present season. The greater part of these he had dredged along the Delaware Bay north of Egg Island point—where the law permits dredging for seed in the early part of summer. He spoke also of having bought 3,000 bushels of seed from the Chesapeake, or other southern waters. In planting, as soon as the vessel enters the bounds of his own plot, the men shovel the young oysters over the side as rapidly as they can. In passing through the water they naturally scatter, so as to be distributed with tolerable evenness over the bottom. This process is continued or repeated, as the vessel sails to and fro and diagonally across the space to be planted, until all parts of it are thought to be sufficiently seeded. The oyster bed is then left undisturbed until the shell-fish have grown large enough to be marketable. The growth, we were told, is now much slower than it was years ago. There was a time, when two years' growth would make the oysters large enough to be worth dredging. But now, the "seed" are left to grow three, four or five years before the ground is dredged—and one planter, of large capital, allows his to remain for seven years, with the result that he obtains a larger proportion of "Primes" than his neighbors. The diminished rate of growth is probably due to the lessened supply of food occasioned by the great increase of the oysters which consume it. To the variation in the food supply may also probably be attributed the difference in the rate of growth in different parts of the Cove—the farther from land, and the nearer to the deep-water channel, the more rapid the growth of the oysters.

(To be continued.)

Nothing wins love like unselfish thoughtfulness for others.

TIED MOTHERS.

Selected.

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a heap of tangled hair.
Perhaps you do not hate the velvet touch
Of warm, moist fingers, folding yours so tight;
You do not prize this blessing over much,
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We were so dull and thankless, and too slow
To catch the sunshine as it slips away,
And now it seems surpassing strange to me,
That, while I wear the badge of motherhood,
I did not kiss more oft, and tenderly,
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow from your tired knee,
This restless curling head from off your breast,
This hisping tongue that chatters constantly;
If from your own the dimpled hands had slipped
And now would nestle in its palm again;
If the white feet into their grave had tripped,
I could not blame you for your heart pain.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear its patter in my home once more:

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blessed than I was content than I.
But ah! the dainty pillow next my own
Is never rumped by a shining head;—
My singing birdling from its nest is flown;
The little child I used to kiss—is dead!

—BEEVEAFTER MOTHER.

FAINT NOT, FEAR NOT, DOUBT NOT.

SELECTED.

A WORD FOR THE WEARY.

Weary one, faint not, though heavy thy burden;
Sweet is the resting that cometh at last,
Thine be the faith that can trust through the storm-
cloud,
Holding thee up till the shadows are past.

Weary one, fear not, though dark be thy pathway;
One walks beside thee to whom it is known;
He who has said, "I will never forsake thee,"
He will not leave thee to tread it alone.

Weary one, doubt not his loving protection;
Wait not on windings till thy path be hid,
Rest on the promises, trust their fulfilment;
All that is needful and good shall be thine.

Weary one, now is the night of thy weeping;
"Joy in the morning," is coming to thee,
And when earth's shadows have vanished forever,
Where thy Redeemer is, there thou shalt be.

THE TWO WONDERS.

BY L. E. DIEKENGA.

* One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way,
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace,
The kind word could not quite efface,
And though the heart its love regained
It bore a scar that long remained;
Friends could forgive but not forget,
Or lose the sense of keen regret.

Oh, if we would but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love?

—S. S. Times.

FROM THE "BRITISH FRIEND,"
Reflections.

God said in the outward creation, "Let there be light, and there was light." The same Almighty power speaks the word that gives life to the soul. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." Hence salvation is not of him that willeth, or of him that runneth, but of God that showeth mercy.

There is therefore no room for boasting, and there is no place for triflers with the grace and goodness of God.

"Many are called," said Christ, "but few chosen." And why? the question may well be asked. Is it not because there is an unwillingness to follow Christ in the path of regeneration—a willingness to bear the name without the nature? How can such enter the kingdom?

There is abundant need for the proclamation of the nature of Christ's kingdom, into which nothing that is impure or unholy can ever enter. But who can so proclaim it except those who are willing to abide under the Master's hand and teaching, and to allow Him to refine and purify them even as gold and silver are purified.

Through the mouth of the Lord's prophet the language was put forth before the chosen people of God:—"And what doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

There is a Divine light which enlightens, guides, purifies, and brings to view a purer nature than that of man, and a higher intelligence than that of the creature, placed in the very centre of our being, to which we must bow if we would know that peace which passes the natural understanding of man, inasmuch as it springs from obedience and subjection to this higher and purer nature; and herein an understanding is begotten of the first position; to do justly.

Can the man who accumulates his thousands, who adds field to field, and house to house, be said to be doing justly?

The working man, on his part, is seeking by combination to force forward his position, and claims as his right a more equal share in the distribution of the necessary things of this life. Doubtless he is, to a large extent, right in his claim, but his method of enforcing it is not Christian.

But who is to blame for the condition of warfare running through all society? Is it not very largely those professors of the Christian name who have heaped up riches to themselves but who have not taken to heart the lesson whose they are and whom they profess to serve, and so have not used their possessions as stewards of the gifts of God; and are we [Friends] less guilty in this respect than others professing the name of Christ? It is not that he might aggrandize himself that one man is endowed above another, but that he might minister to the necessities of the poor and needy, and also remember what is lawfully due to the laboring hands who make it possible for him thus to gather beyond his fellows.

The conscientious workman now often fluds himself between two millstones if he cannot join

with trade combinations. On the one hand he is crushed aside by his fellow-mechanics because he cannot bow to their behests, and on the other he is at the mercy of the unprincipled employer who takes advantage of his non-resistant position.

There can be but one course for the Christian man, and that is to meet his fellow-man in a Christian spirit, and in the same spirit to stand to what is right, and act out and do as he would be done by, if he were in the like position.

The removal of the causes that degrade and tend to impoverish is the thing to be sought out and accomplished, and this means the close and home enquiry—"How much owe I to my Lord and Master?"

This will bring home to us the realization that we are but stewards, no matter what our possessions are, or the capacity with which we are endowed above and beyond our fellows, and that it is not for our own selfish gratification we are to live, regardless of what is due from us to those who surround us or are dependent upon us; for it is to be borne in mind that we have our Master in Heaven, and that to Him we are accountable for the righteous disposal of all things.

If things were thus brought to the even balance and to the just measure of righteousness, I believe no Christian could amass wealth as is done, but that a truer distribution would be made of that which is put into his power, for good. In this matter it is those who are the servants of Christ who ought to prove true examples to the world, and should be guides to their fellows by showing that they are actuated by higher motives than self-interest, or the love of gain.

Doing justly makes humble, for thereby we are made sensible of the proneness of our own nature to be otherwise; it enables us also to walk with God by the uprising of life in the soul toward God.

Need we wonder that those who are desirous thus to walk, seek retirement of spirit and wait much upon God in the quietness of their own spirits, in order to know the pure life arising in them to strengthen them in the warfare against sin and self, and in the obtaining of the fuller knowledge of complete redemption.

Ah, it is a struggle, thus to stand single in mind, in heart, and in life, to God, and to deny self, and take up the daily cross which by the Master is laid upon us, and so to realize in every position in life that if we are the servants of Christ, we must be ruled and governed by Him, so that the desire to acquire or to hold the things of this world may not have place other than as He wills, and as He, in the ordering of his holy mind, sees fit and best to direct. It needs that strength which God alone doth give to enable the dependent soul thus to stand.

The apostles were bidden by our Saviour to go into all the earth and preach the Gospel to every creature, and the Gospel we read "is the power of God unto salvation to every one that believeth." But how can any preach that Gospel whose life is out from under the power of the living God? It is very easy to steal and repeat words that holy and godlike men and women have declared of what they have known and experienced in past years, but to live and walk in, and be governed by, the like power of God is a very different thing.

We express astonishment at times at the blindness of professing Christians passing over so lightly the plain injunction of our Saviour—"Love your enemies"—"which certainly cannot permit of killing them. Still, the same lips said, "Lay not up for yourselves treasure on earth,"

which certainly never can be made to mean, "Get all you can and hold all you have."

Now, why is it that we do not take as firm a hold of this latter injunction as we take of the one against war and strife? Is it not because we should condemn ourselves and our whole profession of the name of Christ if we did?

But is this in accord with the precepts of the Gospel, which bids us do as we would be done by?

How easy to see the mote in our brother's eye, but how difficult to see the beam in our own!

In our modern civilization, in which night is often turned into day and day into night, ask the question why it is so and what is the necessity for it, and the answer invariably is, "Pressure of business."

Is it really so—that men of necessity must have their newspaper laid upon their tables early in the morning; and must have hot rolls provided for the morning meal, for the pleasing of men's palates, or even for the good of their bodies, irrespective of what it signifies to procure them by night labor?

But one might go all through modern society and point out how the pleasure or gratification of one portion of mankind means the deprivation of another of their natural rest. And these things flourish most in so called Christian communities, which prove to my mind how very empty a large proportion of that profession is.

I know it is much easier to point out defects than it is to remove them. Still, there must be a willingness to hear and a readiness to do, if we are to know the structure of life built on the solid rock of Truth, the foundation of which is, doing justly; and we can only do justly as we are attentive to the voice of God in the soul which is the manifestation of Christ for our salvation; and it is by thus receiving Christ into our hearts and walking by his light, and in being strengthened by his power and grace to do God's holy will, that we are brought into sonship and oneness of spirit with Him, and can call God our Father which art in heaven, and honor and hallow his Holy Name. It will then be quite natural for us to love mercy, having been made partakers of God's mercy by the knowledge of his saving power; and it will be as easy and natural by the same power to walk humbly with God in prayerfulness and thankfulness of heart, and rejoicing in communion with Him.

The tricks of trade will not have dominion over us, and its untruthful methods will find no place with us. Holiness to the Lord will become as conspicuous in our business houses as in our meeting places where we assemble together professedly to worship God. The heart being God's temple, true worship will be the basis of our lives, for we shall recognize God everywhere and in all things, and will seek, according to the apostolic language, whether we eat or drink, or whatsoever we do, to do all to the glory of God.

To stand clear from the crowd in singleness of heart and mind, and to do our own duty in dependence upon God alone, may prove hard, but God will stand by the soul that stands single to Him, and with such the end will be glorious,—glorious in peaceful repose of soul in Him, and in the fulness of his love filling them.

The reason why so few depart out of life on earth with heavenly serenity and joy is because so few live godlike upon earth. The joy of heaven can have little place in minds choked with earth, and consequently the closing scene with such is one of soul-torment laced down with doubt and fear. Their knowledge of God

and of Christ having been obtained by the hearing of the natural ear, their eye doth not see nor hath their ear heard of those glories that God hath prepared for those that love Him and which are inwardly revealed; and that because in the day of their visitation they were not willing to deny themselves, and take up the cross and follow Christ as He would lead. Nay it has been following the lead of their neighbors and the example of their fellows, and becoming one of the multitude, that have been the tares which have choked and hindered the growth of the good seed of the heavenly kingdom.

O that man would lay these things to heart, for it is not whom man commendeth, but whom the Lord commendeth that is accepted of Him.

The regenerating power of Christ is that which can renew society, and that alone. And society will be regenerated by individual faithfulness to God in all the little details of life, for he that is faithful in the little is he that will be made ruler over more.

In the endeavor to do the little, and that very imperfectly, has this been written, to stir up the pure mind by way of remembrance, even of that whereunto God hath called us in Christ Jesus, that we may not only be among the many called, but being faithful, at last may be found among the chosen to the glory of God the Father by Christ Jesus, through the eternal Spirit, one God over all, to whom be glory forever, amen.

CHARLES W. THOMSON.

808 NEW CITY ROAD,
GLASGOW, 26th Mo., 1891.

Natural History, Science, etc.

Transmission of Power.—The *Chemical News* of Eighth Month 22d, states: The preparations for the forthcoming Electrical Exhibition at Frankfort-on-Main are now nearly completed. The chief feature of the exhibition is that all the motive power is to be supplied from Laufen, on the Neckar, in Wurttemberg, a distance of upwards of seventy miles. The electricity is here generated by means of water power from the falls of the Neckar at that place, and conveyed to Frankfort through cables.

Canine Hunters of Men.—In the Southern States hundreds of criminals who would otherwise escape are captured and brought to justice by the aid of keen-scented hounds. There are plenty of man-hunting dogs in the South to-day, but they are not bloodhounds. The dogs taught to trail men, instead of being fierce brutes that will tear a man to pieces, are only ordinary foxhounds of such little courage that a small boy or a pugnaucous rat terrier could put a whole pack of them to flight.

Some of the rich English gentlemen who settled in Virginia before the Revolution brought over with them some pure blooded foxhounds. When these gentlemen and their sons and grandsons became the owners of hundreds of slaves they found it necessary to devise some way to capture those who were constantly running away. In this emergency the idea of turning the keen scent of their foxhounds to a valuable use occurred to them. Pups were taken away from the kennels and never allowed to join in the practice chase after a fox skin dragged through the fields by a colored boy.

Instead, they were taught to follow the trail of the boy without the fox skin. In this way they learned that the only game they were expected to run to earth was the runaway slave. These trained slave hunters were found to be very valuable, and the business of breeding and

training them grew until it extended all over the slave-holding States. The man-hunting dogs of to-day are descended from these English foxhounds. They are small and slender, with keen limbs and long ears. In color they are mostly red, black, and white, the three colors being about equally divided, usually in small, but sometimes in large spots.

In most of the Southern States the State and county convicts are leased or hired to contractors for various kinds of work outside the walls of the prisons. The contractors are bound by heavy penalties to prevent their escape. As they are often moved from one place to another, the contractors can not afford the expense of building strong prisons, so trust to the watchfulness of guards to prevent escapes, and keep a few trained dogs to trail down the few prisoners who do succeed in eluding the vigilance of their keepers.

At the Pratt coal mines, near Birmingham, Ala., 1,500 to 2,000 State convicts are worked by the company operating the mines. This company has the largest and best trained pack of man-hunting dogs to be found in the United States. The big kennel is located near the wooden prison, and a reliable and experienced man is paid a large salary to devote his entire time and attention to the care and training of the dogs. While they are kept to hunt convicts only, the officers of the company never refuse to loan the dogs to the local authorities to trail down desperate criminals.

The method of training the dogs is a simple one, but they require constant and careful attention. The most important part of their training is never to allow them to run at large where there is any chance for them to scent four-footed game. A convict who can be trusted not to take advantage of the temporary liberty is used in the process of training. A number of pups are taken out of the kennels with one or more old dogs to lead them. The liberated convict is then started off on a run while the pups are held back until he is out of sight. Then they are released, and with the old dog to find the trail and lead them, they are off at full cry. The chase continues until the convict is tired out.

He then stops, the pups come up with him, followed by the keepers, and by giving them some extra nice food they are made to understand that they have done their duty. This is kept up until the pups are at least a year old before they are ever put in a regular chase with the old dogs. Every time they are taken out for a trial run the start given the convict is increased until the pups learn to find and follow a cold trail. A start of three or four hours is successfully followed up before the young dogs can be depended on for real work. Any ambitious young pup caught running off on the trail of a rabbit or other game is at once called in and flogged.

When a dog is well trained he will never under any circumstances follow any except the human trail. Instead of being fierce creatures taught to tear their game to pieces, these dogs when they overtake a runaway simply run around him in a circle, keeping at a safe distance until the guards come up. As soon as the prisoner is secured they lie down and take no further interest in the game they have trailed so persistently. No matter how large the pack may be they never attack a man, but keep up an incessant baying that tells the pursuing guards that the chase is ended.

The keen scent of these dogs is wonderful.

If the ground is damp and the atmosphere moist they can follow a trail ten or twelve hours old. If it is dry or raining, a trail four to seven hours old is all they can be depended on to follow. Once started on the right trail they never make a mistake, unless the fugitive takes to water and follows it for a great distance. In this way he may throw them off the scent, but in no other. They will follow a man for hours through the crowded streets of a city, into house after house, cross the tracks of thousands of other men, and never lose the original trail.

Once started on the track of a criminal they are a veritable Nemesis that can not be shaken off. Various means of getting them started on the right track have been adopted. If any article of clothing worn by the escaped convict can be found it is held to the nose of every dog in the pack. They are then released at the place where he was last seen and told to go. For a few moments they will circle about with their noses close to the ground, and then a short, sharp bark is a signal that they have found the scent. Again they are given the word to go, and in a moment they are off at full cry, if the trail is fresh. If the trail is a cold one they move very slowly at first, keeping their heads close to the ground.

When the trail grows warm they increase their speed to a swiftness gallop, run with heads well up, and then give full vent to the cry that stirs the blood in the veins of every true huntsman. Where no clothing or article belonging to the escaped prisoner can be obtained the keepers must find his tracks if possible. If that can not be done the only thing to do is to take the dogs to the spot where he escaped or was seen last, give them the word to go, and trust to them to find the right trail. These are the facts about the man-hunting dogs of the South. They are small and harmless foxhounds, carefully trained to follow only the trail of men.—*Chicago Herald.*

FOR "THE FRIEND."

Young Friends Appearing in the Ministry.

From records of persons coming forth in the ministry early in their lives, we select the subjoined:—Patience Scott, though but a child of eleven years, was employed by the Most High in his holy cause; wherein she gave evidence of being endowed with a wisdom above that of the world. George Newland, a youth of Ireland, entered upon this Gospel service in his twelfth year; and died about the age of nineteen. During the most of this intermediate period, he labored in the churches in his native land, to the comfort and edification of his friends. Ellis Lewis, of North Wales, felt constrained to engage in the ministry in his thirteenth year. Some of his communications, it is stated, were remarkable and tendering. Another instance of early dedication and submission to this holy calling, was that of the noted William Hunt, of North Carolina. He entered upon his Gospel labors when about fourteen. So early as eleven years of age, he had remarkable openings in Divine things. Christiana Barclay, the daughter of Robert Barclay, the Apologist, also entered on this important work when about fourteen years old. Susanna Lightfoot, though poor as to the things of this life, was enriched by her Lord with the treasures of his heavenly kingdom; and in her seventeenth year, He dignified her with a gift in the ministry. In the same year—the seventeenth of her age—she came on a religious visit to Friends in America; being, it is believed, the youngest minister in

our religious Society who crossed the Atlantic on a Gospel mission. Sarah (Lynes) Grubb, says of herself: "When I grew to be about thirteen years of age, I began to discover something about me, or in my mind, like the heavenly pointing for the ministry." She first gave utterance, publicly, to a sentence or two, when seventeen years old. She became, through passive submission to the Lord's holy will, a faithful and dignified hand-maiden in his harvest field. (Lebecca Jones, of Philadelphia, though not a member by birth, was, about the sixteenth year of her age, brought under deep religious convictions. She soon after applied, and was received into membership; and first spoke as a minister when about nineteen; and as such travelled much in her own land, and also in Great Britain and Ireland. Many other young persons among Friends in the fourteenth, fifteenth, sixteenth, and seventeenth years of their age, it is well known, were also called by Him whose "Spirit ploweth where it listeth," to proclaim to others the unsearchable riches of his heavenly kingdom.

As an illustration of the power and efficacy which has attended the ministry of some of our youthful preachers, may be instanced the remarkable fact, that the Society of Friends in the counties of Norfolk, Suffolk, Essex, and Cambridge, was first raised and became very numerous, chiefly through the instrumentality of James Parnel, William Caton, and George Whitehead, before either of them had attained the age of twenty years.

What good reason can be assigned for the absence of similar cases in our day? Has the Divine treasury of healing, transforming, and all-sufficient grace, become exhausted, though promised to be continued to us through all time? Or does the efficient cause lie in the want of more Christian watchfulness and prayerfulness on the part of parents, to lead their susceptible charge to Christ, the great Teacher? Is this, or is it from an unwillingness in the children themselves, to yield, in this very interesting period of their lives, to the teaching and sanctifying power of the grace of God manifest in the heart? Would that the visitations and tender cravings of the Lord's Holy Spirit rested in every bosom, might be duly regarded and followed,—then, no doubt, would be again seen, children of the ages noted in the foregoing, called and qualified, "like plants grown up in their youth," to exalt the name and kingdom of the Redeemer, and hosannas be again sung to his praise from young, but sanctified lips.

Those of a by-gone period, before recorded in this essay, were early and filially espoused a faithfulness to the Lord; and because of this, He enriched them with increased measures of His grace and Spirit, and power from on High; so that even when in their teens, they became strong in the Lord and in the power of his right. Another noticeable fact of that day, (as the unfeigned willingness wrought, not only those of junior years, but of the middle-aged so, to dedicate the prime and vigor of their years to their dear Saviour, who thence in loving regard, became to them "the chiefest among a thousand," yea, "altogether lovely.")

May their early and steadfast allegiance to be High Priest of our profession, Jesus the Son of God, be a taking example to us, and incite to an unreserved offering up of our time and talents and affections, to the rich Rewarder of all those who diligently seek Him. That thus here may more generally be seen within our orders, a full surrender of the heart to the Be-

loved of souls; whereupon He would fulfil his ancient promise of the blessing and enlargement of the coasts of these, and, moreover, of coming into his garden—hearts given up to love and serve Him—to eat of his pleasant fruits.

Items.

Ostentatious Funerals.—George William Curtis deserves the thanks of the American people for protesting against the ostentation which has become so marked a feature of funerals in this country. He justly says: "The Christian thought in that hour should instinctively dwell upon the soul, not upon the body, and the simplest and most unostentatious rite of burial would seem to be the most truly Christian." Let rich Christians set an example of moderation, for the poor will make equally useless and injurious sacrifices "so long as ostentation is the custom."

A Great and Growing Evil.—The increasing frequency of murder by lynching is one of the most frightful evils of the present time. There is no greater reproach to our modern civilization. In the ages of superstition and ignorance no law of human life was taken without form of law by feudal lords who were a law unto themselves.

We read of those dark ages with horror, and yet we live in an age where the taking of human life without form of law is still more generally sanctioned by the people, at least in our country, which boasts of being the most advanced in civilization. Hundreds of lynchings occur each year.

It has become an accepted idea with a majority of the people that a certain class of offenders cannot be put to death too quickly, and should not be given a chance of acquittal by jury trial. This amounts to saying that the ends of justice can be served better by acting on sudden impulse than sober judgment.

There are many cases of crime so heinous and so well proven that they seem to cry for instant vengeance, but if the law may be set aside in one instance, where is to be drawn the line beyond which the people may or may not go? The newspapers show that lynch law is being visited not only on the worst offenders but on those who commit comparatively slight misdemeanors. And the evil is growing.

At Tullahoma, Tenn., about a week ago, a negro boy, nineteen years of age, was arrested for drunkenness and put in jail. For two years previous he had been intemperate, and when under the influence of liquor he was quarrelsome and rowdyish. Further than this there were no charges against him. On the night following his arrest, at 1 o'clock, six or seven masked men broke into the jail, took the boy out and hung him to a tree.

This shows to what an extreme the practice of lynching may be carried, and such instances will become frequent if popular sentiment on this subject is not promptly reformed. The public has become familiar with atrocities scarcely less shocking than this, so familiar that public sentiment is becoming callous. This in itself is a serious consequence of the toleration of this evil.

But the most serious consideration of all in regard to the prevalence and encouragement of lynch law is the undoubted fact that much of this kind of violence is prompted by personal malice and by a desire for desperate adventure. The persons who hung the boy at Tullahoma undoubtedly had a grudge against him, and they knew they could put him out of the way without danger to themselves.

Lynching is about the safest sort of adventure that can be indulged in. And if a person thirsts for vengeance against another, what easier way of gratifying it is there than by laying a plot of private revenge, by procuring a means of murder, and by a desire for desperate adventure. The persons who hung the boy at Tullahoma undoubtedly had a grudge against him, and they knew they could put him out of the way without danger to themselves.

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his crucifixion, after showing the great improbability that this could be the one. It is claimed to be, makes the following remarks: "Now, our objection to relics is not wholly a theological one. It has not so much to do with their use as their abuse. We believe in relics. We should value it beyond expression if we could possess the real holy coat, or the veritable cross, or any material object connected with Him. We would place it in the most honored room of our greatest museum of theology and art, and hold it in such higher honor than any of the relics of Washington or Lincoln as our Divine Lord was superior to any human hero. But there it should stay, and it should have no other sort of honor than that which other relics of lesser men have, only a higher honor of the same sort. We would not go to it and expect that by its virtue connected with it the sick could be healed through the exercise of a faith which was not equally attainable anywhere else. The exhibition of the holy coat with a view to expected miracles is, we regret to say, nothing better than fetishism, and it is not one whit superior in spiritual intelligence to the sale and distribution of scapulars and medals which is going on every day in New York, encouraged by a certain class in the Church and discouraged and despised by another class. We have a deep interest in seeing the Catholic Church purged itself, we do not now care of its distinctive doctrines, but of its confessed medievalisms and superstitions, for which its best men are so often compelled to apologize, and which its best apologetic writers, like the editors of the Catholic Dictionary, attempt to reduce to a minimum."

What Good Purpose Does the Use of Alcoholic Liquors as Beverages Answer?—The best scientific investigators and advanced moralists unite in saying that if frequently used even in so-called moderate amounts, they lessen a man's power of resisting disease, shorten his life, and lower his ability for work and thought. The drinking of them may increase the feeling of good fellowship in a certain number of cases, but never in any high or ennobling sense; and our example encourages others to partake of that which has a strong tendency to hurt themselves and those dependent upon them into poverty, disgrace, disease, suffering, crime and premature death. There is absolutely no laughing thing about it. They are as well proved as any facts in social science. We have got down then on the basis of truth in regard to the matter. Is it according to love that we for our own pleasure, or to administer to the lower desires of others, should partake ourselves or encourage others to partake of that which causes such sorrow and sin? Is it just or right for us, even if we consider ourselves safe, which no one is who partakes, to expose the family and friends of our companion to the possible loss and misery which must come upon them, if he falls before the temptation? Let it be again noted that there is no legitimate reason in the matter of health for our partaking, the only excuse is that it is a custom, or that we enjoy it. What conclusion must we arrive at? Judged according to this test our indulgence is unmitigated selfishness and as much in accord with the teaching of Christ, as selfishness is with love, no more.—Richard Henry Thomas in *Friends' Review*.

THE FRIEND.

ELEVENTH MONTH 18, 1891.

It has pleased our merciful Father in Heaven to visit all to the in-shinings of his Divine Light and grace, showing unto us what we should do and what we should avoid, and giving us power to walk in the path that leads to eternal life, if we will be humbly and watchfully obedient to his guidance and directions. The period of the rise of the Society of Friends was one of a special outpouring of his Spirit, in which many thousands were convinced of his blessed Truth, and with full purpose of mind entered into covenant with the Lord, and walked

in his ways with a good degree of faithfulness. We, of this day, read the record of their experiences with admiration of their faithfulness, and are proud to claim them as members of the same religious Society with ourselves.

But there are many of us who do not walk in the same holy path of self-denial and bearing the daily cross. The lusts of the flesh, the lust of the eye, and the pride of life, have tarnished the brightness of our profession; and we do not properly realize the force of the Scripture declaration that "to be carnally-minded is death, but to be spiritually-minded is life and peace."

There are some whose situation and surroundings have not favored the acquisition of the means for indulging in luxury and display, and whose thoughts are more turned towards religious subjects, but who appear not to be so enlightened as to see, that all ability to promote Christ's cause in the earth must come immediately from Him; and that without the impulse and assisting presence of his Spirit, they cannot convert a sinner from the evil of his ways, or preserve their own spiritual life. Hence they are too apt to measure the religious usefulness of a man, by his zeal in preaching, or other services professionally in the cause of Christ, without inquiring too nicely into the motives which actuate him, whether it is the pure constraining of the Spirit, or whether it is the applause of others, the hope of remuneration, or the natural activity of a restless mind.

William Penn declares that the testimony of our early Friends "was to the principle of God in man, the precious pearl and leaven of the Kingdom, as the only blessed means appointed of God to quicken, convince and sanctify man." Being convinced, that "without the secret Divine power of Christ, there is no quickening and regenerating of dead souls," the early ministers among Friends "could not run where they list, or pray or preach when they pleased; but as Christ their Redeemer prepared and moved them by his own blessed Spirit, for which they waited in their services and meetings, and spoke as that gave them utterance."

It is for a want of the experience of and faith in this "Divine Power of Christ," that some under the name of Friends have come to lightly esteem our practice, when gathered in our religious meetings, of reverently waiting upon God for the reception of a qualification to worship Him in Spirit and in Truth, or to proclaim his messages to the people. Their speech and their preaching are not "in the demonstration of the Spirit and of power," but with enticing words of man's wisdom. They are not qualified to adopt the language of George Fox, who said "When the Lord God and his Son Jesus Christ sent me forth into the world, to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward Light, Spirit, and grace, by which all might know their salvation and their way to God."

SUMMARY OF EVENTS.

UNITED STATES.—In the election held on the 3d inst., the Republican party carried the States of Pennsylvania and Ohio; the Democrats that of New York. In Massachusetts and Iowa, the Democrats elected the Governors, and the Republicans a majority of Representatives to the State Legislatures.

Secretary Rusk, in his annual report as Secretary of Agriculture, says that, notwithstanding the abundant yield of crops this year, values are well sustained, and he estimates that the increase in the value of agricultural products over last year will be not less than \$70,000,000. He estimates that during the first three months of the present year our exports in cereals alone have aggregated \$76,000,000.

A dispatch from Muskogee, Indian Territory, says that the filing of a petition in equity for a number of Cherokee Indians, asking the partition and allotment in severity of nearly 14,000,000 acres of land of the Cherokee Indians, is creating quite a stir among the Indians of the civilized tribes. "It is thought to be the largest land suit ever instituted in America." The Federal Government has directed that the lottery matter seized in violation of the Postal Union Convention shall be held as illegal importations, and, for the present, treated as unclaimed merchandise, but excluded from sale until further orders.

Judge Taintor, of Portland, Connecticut, has decided that wholesale liquor dealers located outside the State cannot sell liquor in Connecticut without taking out a license in each county where the liquor is to be sold.

A Sioux City, Iowa, dispatch says that "as a result of the Democratic victory in Iowa and the hope that the prohibition law will be soon repealed, the Union Stock Yards in Sioux City announces that it will soon begin the construction of a large brewery there."

An Indianapolis dispatch says that a party of Government surveyors, who have been at work locating the boundary line between Ohio and Indiana, have discovered that the true line, as declared when Ohio was first a territory, and before the cession of the west of the present boundary and makes a strip 200 miles long and of an average width of six miles, to which Ohio lays claim. Should this claim be enforced, Indiana would, on the same grounds, have cause of action against Illinois.

A quantity of gas occurred at the shaft of the Susquehanna Coal Company, at Nanticoke, Pa., on the 8th inst., caused by the explosion of a safety lamp. There were fourteen men at work. Ten were killed and four dangerously injured.

Dispatches received at Nashville, Tennessee, say that over 700 of the liberated convicts have been captured in the vicinity of Kentucky, and are here to await the action of the Tennessee authorities. One man was killed, who resisted arrest. It has been subsequently announced that fifty of the captured convicts have been returned to Tennessee.

At the Annual Meeting of "the Bible Association of Friends," held in this city on the 3d inst., it was decided without dissent, that women shall hereafter be placed on the Board of Managers; and the Committee appointed to nominate officers next year was equally divided between the sexes. This is another indication of the passing away of that prejudice which has heretofore existed against women as far as the full recognition of the exercise by woman of the "diversity of gifts" conferred without regard to sex.

Deaths in this city last week numbered 410; which is 24 less than during the previous week; 62 more than during the corresponding period last year. Of this the heretofore mentioned were killed; 22 died of consumption; 41 of diphtheria; 34 of diseases of the heart; 24 of pneumonia; 22 of cancer; 17 of convulsions; 14 of old age; 14 of marasmus; 13 of Bright's disease; 12 of cancer; 11 of inanition and 10 of bronchitis.

Exchange, &c.—U. S. 2's, 99½ a 100; 3's, 116 a 117; currency 75, 111 a 121.

COTTON was quiet and unchanged. Sales on a basis of 8c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$19.00 a \$19.50; spring bran, in bulk, \$18.00 a \$18.50.

Wool.—Western and Pennsylvania spener, \$3.00 a \$3.25; do, do, 185 cent; do, do, 180 cent; do, do, 180 cent; fair, \$4.25 a \$4.50; Pennsylvania roller, straight, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.65; do, do, straight, \$4.65 a \$5.00; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.75 a \$4.90; do, straight, \$4.5 a \$5.10; do, patent, \$5.10 a \$5.50.

Choice flour is in good request; 150 barrels of extra Pennsylvania sold at \$5.10 per barrel. But small wheat flour was quiet, with fair offerings at former rates, viz: \$2.10 a \$2.20 per 100 pounds for good to choice new.

GRAIN.—No. 2 red wheat, \$1.04 a \$1.04½.

No. 2 white wheat, 96 a 97 cts.

No. 2 white oats, 39½ a 40 cts.

BEEF CATTLE.—Extra, none here; good, 4½ a 5 cts; medium, 4½ a 4½ cts; fair, 4 a 4½ cts; common, 3¾ a 3½ cts; culls, 3 a 3½ cts; Texans, 3 a 4 cts; fat cows, 2 a 3 cts.

SHIPPING LAMBS.—Extra, 51 a 53 cts; good, 4½ a 5 cts; medium, 4¼ a 4½ cts; common, 3¾ a 4 cts; culls, 2 a 3 cts; lambs, 3 a 6 cts.

HOGS.—6 a 6½ cts. for good Western, and 5½ a 5½ cts. for the other grades.

FOREIGN.—As has been expected, the result of the Cork election was the total defeat of the Parallellites.

Martin Flavin, the candidate of the McCarthyites, had a majority of 1,512 votes over the Parallellite candidate.

Le Motin prints a letter from Signor Crispi to Desmarets, of the Paris bar, in which, after saying that the Pope "is consumed with ambition, and would sell his soul for a temporal power for the Papacy," Signor Crispi expresses approval of the neutralizing of Signor Lorraine on the condition that France join the Dreuband. Alsace, then, he says, will be a "buffer" between France and Germany. The Dreuband agreement, he adds, contains no word against France. He concludes by appealing to all men to unite to preserve Europe from the charge of war.

A dispatch to the London *Times*, from Singapore, says: "Hunan Elterati have issued a manifesto ordering the search and expulsion of all native Christians, the confiscation of their property and the destruction of the churches. Christian native officials are menaced with inferior at Pekin."

Reports are increasing in number of thefts of grain in Saratoff, Russia, owing to the destitution of the people. In some districts the people eat food refused by animals. The rumor is repeated that mothers kill their children in order to prevent their starving to death. The famine has revealed the existence of considerable maladministration among Government officials. Some of the Ministers are likely to be dismissed. A number of Zeeinatos or provincial assemblies propose to close all drink shops in the famine districts, in order to prevent peasants from spending relief money at the tavern.

On the 2d inst., a cyclone passed over the Andaman Islands, situated in the Bay of Bengal. The islands form a British convict settlement, to which East Indian criminals are transported, and the steamer Enterprise, belonging to the Indian Government, and used to convey prisoners to the islands and for other purposes, was wrecked. The steamer was a large vessel, and the vessel foundered, and of her crew of 82 men only six were saved. The other 77 either went down with the steamer, or were drowned while attempting to reach the shore.

The cyclone that passed over the Andaman Islands destroyed a large number of buildings in the Indian penal settlement. Sixty convicts were killed and 200 were injured.

A dispatch from Japan gives the latest official estimate of the killed and injured by the recent earthquake along the island of Hondu. According to these figures, 6,500 were killed, and 4,000 injured. The amount of damage done can be imagined from the fact that the official estimates place the number of houses destroyed at 75,000, to which is to be added 12,000 other houses considerably damaged.

The damage caused by the violent storm in Japan, of the 14th inst., was very serious to both life and property. It is now definitely known that 82 lives were lost and that 3,700 houses were entirely destroyed. Seven hundred and eighty vessels were carried out to sea or sunk. In addition great damage was caused to crops. The loss to property is roughly estimated at one million dollars.

Dr. Deodoro da Fonseca has declared himself dictator of Brazil. A dispatch to the New York *Herald* says: "The whole difficulty has grown out of the jealousy between the President and Congress. The Cabinet wanted an inflation of the currency. Congress voted against this and also passed an impeaching bill over the head of the President. This enraged the President, who resolved to dissolve Congress, although this proceeding was clearly unconstitutional, as at that time the budget had not yet been voted. Deodoro da Fonseca is again Dictator, governing by virtue of his own decrees. He has promised that new elections will soon be held, and has insisted upon certain changes in the Constitution. The Congress, having found itself unable to publish a manifesto, its members are returning home."

A dispatch from Pernambuco, dated the 9th inst., states that the province of Rio Grande do Sul has declared its independence.

A dispatch from Valparaiso says that Admiral Jorge Montt has been unanimously elected President of the Republic of Chili. The Chilian Government is seeking a friendly solution of the difficulty with the United States over the Baltimore sailors' incident.

NOTICES.

FRIENDS' LIBRARY.—The Library will be open until further notice is given, on Fourth-day evenings from 8 to 10 o'clock. Young men especially are invited to avail themselves of this opportunity of using this collection of books and periodicals without charge.

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For "THE FRIEND."

Selections from the Journal of William Evans.
(Continued from page 122.)

1845.—"Went to Norwich; which is perhaps the largest country meeting in this Yearly Meeting. I felt poor, and fearful of being wrong or doing wrong; but strove to look up to the Master, and to wait upon Him for direction. Two states were brought before me; one a low, suffering seed, not numerous, but who were endeavoring to fill up their measure of duty, and whom the Lord qualified to behold the gradual lapse of some from the Truth, and what they had once known of it, and who mourned over such. The other, one that is sunk in the earth, exerting every faculty and energy to acquire property; by which their time and thoughts are absorbed; so that the work of salvation, the necessary daily, spiritual food for the immortal soul, and a deep and living concern for the education of their children in the fear of the Lord are overlooked; and the lambs entrusted to their care are suffered to run at large, entering into various kinds of society, and into the corrupt practices of the world. After a time it appeared proper to open these views, which I did in weakness and fear. But I kept patient and low, and spoke as things gradually arose; and after a time, the Lord in mercy touched our hearts with the finger of his love and tendering power, and brought us to tears; giving me a renewed sense of my nothingness and inability to do anything without Him; and his compassionate goodness was felt so as to affect many of us, and to carry conviction home to others. My soul humbly bowed in reverence and thankfulness before Him. The business of the Monthly Meeting was transacted, I had no doubt, on the part of not a few, under a sincere concern that it should be rightly managed. I feared, however, they were too easy in receiving persons into membership, and I mentioned, it was easier to increase a nation, than to increase its joy and strength. My companion was afterwards told, that the condition of the meeting was remarkably described. So that we have cause to trust in the Lord at all times, keeping a single eye to, and closely following his leadings, though in fear and weakness."

"At Tecumseh Meeting, I was particularly engaged to speak on the many trials and afflictions which overtake us in this life; and it being rather unusual for me to dwell so decidedly

upon that subject, I mentioned that I did not know there were any present under peculiar trial, but if there were, I wished such to profit by them, and be instructed in the great instability of earthly possessions. In supplication to the Father of mercies, I was led to petition that the everlasting arms might be underneath, to sustain those who are in affliction, and that their faith might be renewed in Him. The Friend who took us to the meeting, told us, as we were riding back to his house, that two or three days before, a person intoxicated, attempted to commit personal injury upon an industrious, orderly young man; and also had threatened to burn down the outbuildings on his farm, which he had made some effort to accomplish; and that this young man and his brother were at the meeting. How necessary in the little services we may have to perform, to keep close to our guide, and not attempt to choose for ourselves, or refuse to communicate that which the omniscient One gives. I mention this, as I hesitated, in my own mind, to speak on afflictions; because it is a subject easily and often commented on; but nothing else appeared to come before me to say."

"We attended their First-day Meeting, at Pickering, in which the life and power of religion felt to me to be low. The Lord enabled me to search into the condition of things among them; to show the stumbling effect which those have, who are not producing the fruits of religion in their lives, and how they are looked on by honest people, who do not make such high profession. Also the danger of forsaking silent waiting on the Lord, and running into the expression of words, to gratify a restless disposition, was spoken to, as being comparable to Saul, who without Divine authority, made an offering in the absence of the prophet Samuel, lest the people should be scattered; but whom the prophet told he had done foolishly. The true preparation and qualification for the ministry were alluded to; and the suffering remnant among them were encouraged to abide at the Lord's feet, and to endure the baptisms which He administers; that so they may grow in grace, and in the saving knowledge of their Lord and Saviour Jesus Christ. I felt constrained to bow in supplication for the few who are striving to keep the faith, and to bear, though in fear and in meekness, a faithful testimony for the Truth, and that those who are holding back, might be stirred up to more zeal and devotion, and be brought forward in their ranks and service in the church."

"Marrying contrary to the discipline is so common in Canada, even with some from whom a different example should be expected, that the testimony against the practice, cannot be said to be maintained. Some Friends are so weak, that they seem to approve, rather than disapprove, of this violation of our wholesome discipline; on the ground, as they say, that instead of losing a member, the Society mostly gains one. But in the first place, it lays the qualification of the offender to support the discipline, in other

cases, if he is retained in membership, by offering a paper, as it is termed. And when the discipline is loosely administered, weakness over-spreads, in relation to an upright and impartial course in other respects. Secondly, if the party who had never been a member is received, for the sake of accommodation, or without real conviction of our principles and testimonies, weakness and blindness may be, in like manner, introduced through this channel; and thus meetings for discipline, become formal, lifeless appendages to the Society."

"At the Half-year's Meeting of Ministers and Elders—a low time to me; yet I did not feel easy, without endeavoring to hold up the great responsibility of the stations they occupied; the indispensable necessity of enforcing the doctrines of Christ, by example, in all our intercourse among men; that the source of all true Gospel ministry is the Great Head of the church; who by his Spirit, opens to the minds of his servants, what He ordains them to communicate to the people; and that the same Spirit also gives a true discerning to elders; by which they may rightly distinguish between that which comes from the true Spring, and the deceptive workings of the natural reason and the imagination. The necessity of the faithful discharge of their duties, in laying a hand upon suppliant offerings, was pressed upon them. The practice which generally prevails, of sending for ministers to attend burials, as if the dead could not be interred in a Christian manner, without preaching, was brought into view, and Friends were cautioned against encouraging it, by going to places out of their own neighborhood, for such purpose, unless under a sense of religious duty."

"On the next day, the Meeting for Discipline was held; in the forepart of which, many spoke. I felt not a little grieved with a sense of the want of sound and faithful elders, and a right feeling of the order which belongs to the church of Christ; in which the servants and ministers know how to keep their places, under the direction of the great Law-giver. After a time, I believed it right to bear testimony to the necessity of enduring suffering, in order that we may reign with Christ; that being baptized into death, we may know that it is to be raised up, by Him, who is the resurrection and the life; and to encourage a remnant who were in suffering, to be faithful to their Lord and Master. One of the ancient martyrs said, though she could not say much for Christ, she could suffer for Him. It is through baptism, we are prepared to receive gifts, and to be put into the stations which the Great Head designs us for, in his church; and without this experience, none can take part or lot in the work of the Lord. If they attempt to be active, in their own will and wisdom, they minister death instead of life; wound themselves, bring distress over the living members, and confusion into the church. The true servants of Christ, who know how to keep their ranks in righteousness, have the sentence of death in themselves, not to trust in themselves, but in

God, who raiseth the dead. These in their services, are a savor of life unto life, and of death unto them that are dead. The Master helped me to discharge myself honestly, and Truth came over some restless spirits. The young people were invited to come under the refining hand of the Baptizer of his people, that by his cleansing power, they may be prepared for usefulness in his church."

"In new settlements, where the benefits of religious education and habits are not always discoverable, there is reason to fear that that circumspection, which true religion requires, is not attained, as it ought to be, among some. Population being thin, it is natural for persons to seek such society as is within their reach; and where there is a want of Christian watchfulness, improper associations may be indulged, obstructing the elevation of the standard of Truth and righteousness. In the meeting which we held here (Camden) with the Friends and their neighbors, I was exercised on the danger of mingling with persons of uncertain principles and evil habits, who have little or no reverence for religion; and I warned them against allowing their children to associate with such; lest they should be poisoned in principle, and spoiled in their manners and conduct. Other subjects, as they were brought before me, were spoken to. Afterwards, a Friend said, if they had told me beforehand their situation, it could not have been more fully described; which is another proof that the spring of all true Gospel ministry, is in Him who hath the key of David; to whom all the honor and praise belong."

"At a Friend's house, five miles short of the meeting-house at Leeds, we found a large family of children, and the Friends in slender circumstances; which caused us to feel much for them, and for their children. Such have many hardships to encounter; and their time being almost wholly occupied in providing necessary food and clothing, leaves but little opportunity to give direct attention to the habits and mental improvement of their offspring. Yet such is the great importance of right principles being impressed on their tender minds, and adopted, they should do what they can, to bring up the children not only in industry and cleanliness, but instructing them in useful branches of learning; in frequently reading the Holy Scriptures; and, above all, to turn their hearts to the teachings of the Holy Spirit, that they may be brought to live in the fear of their great Creator. By this godly care, enforced by example, the minds of the children would be stored with knowledge, that would raise them above the practice of low jesting, and trifling conversation on subjects or occurrences of a frivolous character; and which tend to degrade the mind. How responsible is the standing of those who are engaged in instructing others in the work of religion. While advocating the power of Divine Grace, how ought they to show its efficacy in themselves, and in a proper concern and care for their offspring."

(To be continued.)

It is said of that worthy servant of the Lord, Francis Howgill, that "nothing did rejoice his heart more than to have the Truth prospered, and that the churches did increase in the blessed fellowship of the Gospel of Christ Jesus."

To decline all advice, unless the example of the good confirms his precepts, would be about as sapient as if a traveller were to refuse to follow the directions of a finger-post, unless it drew its one leg out of the ground, and walked, or rather hopped after its own finger.

The Eastern Shore of Chesapeake Bay.

(Continued from page 123.)

The demand for laborers to cultivate the land produced a demand for the services of African slaves in many of the American colonies. This was especially the case in Maryland, where raising tobacco furnished profitable employment for their labor. The members of our Society, as well as other colonists, fell into the habit of holding in bondage these victims of oppression. Symptoms of uneasiness with the practice early began to manifest themselves, and continued to increase until the Society gradually girded itself up to the task of entirely removing this stain from its borders. Long and affectionate labor was expended in convincing the slaveholders among them of the unrighteousness of the system, and in persuading them to manumit their slaves. The records of our meetings about the middle, and later than the middle of last century abound with notices of these labors.

In the reports to Philadelphia Yearly Meeting in 1776, Philadelphia Quarter reports that its committee had obtained the manumission of 125 persons held in bondage. Bucks Quarter says, "Divers of those who were possessed of slaves have been prevailed with to set them at liberty since last year." The accounts from the other quarters are similar in their statements.

Similar reports were sent up from year to year, until in 1781 it was stated that the few cases of slavery that remain in Philadelphia Yearly Meeting are chiefly attended with some complicated circumstances—which it is to be presumed prevented the execution of legal manumissions.

The same progress of light and conviction went on among Friends in other provinces of America, as did in Pennsylvania. Samuel Fothergill, in 1756, after his return from a religious visit to this country, in writing to James Wilson, gives his impressions of the state of religion in the different provinces which he visited. He says: "Maryland is poor [in spiritual riches]; the gain of oppression, the price of blood is upon that province. I mean their purchasing and keeping in slavery, negroes—the ruin of true religion the world over, wherever it prevails. Friends there are greatly decreased in number, and mixed with the world in whose spirits they dwell. The unfaithfulness to their testimony against the hiring priests, and their hands polluted with the gains of unrighteousness, have almost destroyed even appearances of Truth in various parts; and as the pure gift of the ministry cannot be communicated to such unclean vessels, there is great scarcity of ministers. I know no more than two in the province, on whom is the heavenly stamp visible, and they are neither negro keepers nor priest payers. Nevertheless in this Sardinia, the blessed hand is at work. Some are lately convinced, and amongst the rising youth are some of the true Hebrew race, who have heard the alarm of the heavenly trumpet."

The testimony of Samuel Fothergill as to the hurtful effect of slavery on the spiritual condition of those connected with it, accords with that already published in a preceding number of this article as given by Job Scott. Yet through the fresh stirrings of life, and aided probably by the example and influence of Friends elsewhere, the testimony against slavery grew and strengthened among Friends in Maryland—especially on the Eastern Shore. In 1770 the Yearly Meeting at Thirdhaven adopted the following Minute:—"Friends having been favored with a time of

much calmness and brotherly tenderness towards each other, it appears to be the solid sense and judgment of this meeting that, in future, Friends be careful to avoid appointing such Friends to the station of elders as are in possession of negro slaves, and do not appear to have a testimony in their hearts against the practice of slave-keeping."

In 1777, the same meeting records:—"Our testimony against slavery appears to grow and afford encouragement; as by accounts brought to this meeting, seventy manumissions have been handed in to the several Monthly Meetings to be recorded, since last year."

The Journal of Mary Berry, a valuable minister residing on the Eastern Shore, relates some of her labors in this cause. As she was paying family visits in 1780, she says: "As I went to one house, I felt a great exercise come over me. As I rode through the plantation, and seeing the place look well, as if it might belong to a wealthy farmer, I found something within me, that wanted to ask the Friend that went with us, if there were any slaves there. But I felt something prohibit my asking any question. When we reached the door, the woman of the house came out. She invited us in. The man came in, and we sat down. My exercise was great, even to trembling. It passed through my mind several times—there are slaves here. I spoke to him as things opened, in great plainness. At length, his countenance fell, and he looked down and seemed affected. I let him know, if I was not mistaken, he not only strove against conviction, but burdened his wife's mind, who, I believed, was convinced of the iniquity of holding slaves. He confessed it was so."

In 1781 she visited the families of Cecil Monthly Meeting. In some of these "great tenderness appeared," and they expressed a willingness to do what Friends should advise. "Some time since my return, my husband received account by letter, from a friend, near seventy negroes being set free by individuals not members of our Society, but whom I was drawn to visit."

In 1784, when visiting families, at one place the master of the household said he was willing to hear her, if she would not say anything about his slaves. He could not part with them by any means, as he was under so many engagements. She says, "I could not come into terms with him; but after some time we dropped into quiet. I then felt my way open with much tenderness, to express my feelings for those who were under these embarrassments in keeping slaves; and what a pity it was mankind were so mistaken in the ordering hand of Providence, who could give a plentiful supply if they submitted to do justice. The meeting ended in my satisfaction; and after some time, he set the slaves all at liberty."

Among the advocates of freedom raised up among Friends on the Eastern Shore, one of the most conspicuous was Warner Mifflin, who was born in 1745 in the part of the peninsula belonging to Virginia, but who afterwards lived in Kent County, Maryland. His father held 100 slaves, all of whom he subsequently liberated, and besides became a zealous advocate for their rights, often appearing alone in courts of law, amid surrounding opponents, to plead the cause of individuals of the African race, who had a claim to freedom. In an account which Warner Mifflin left of his experiences, he says that when about fourteen years of age—"Being in the field with my father's slaves, a young man

FROM THE "BRITISH FRIEND."

William Ames.

among them questioned me, 'Whether I thought it could be right, that they should be toiling to raise me, and I sent to school, and bye-and-bye their children must do so for mine also.'

This reasoning made us an impression that was never erased, and he determined never to be a slaveholder. But on settling in married life, he became possessed of some minor slaves by his wife, and from time to time some of his father's negroes came of their own accord to live on his plantation, until he almost became persuaded that he could not do without them. But a thunder-storm was the means of arousing him to greater vigilance, for it settled on his understanding, that he would be excluded from happiness if he continued in the breach of the Divine law written upon his heart. After this he manumitted those slaves that he had received with his wife, and told his father that he must either take his blacks away, or authorize him to set them free. His father readily told him, he might do as he would; on which, he executed a deed of emancipation for them all.

Warner Mifflin continued through the remainder of his life a zealous advocate for the rights of the negroes, joining with his friends in appeals on their behalf to the Congress of the United States and to the legislatures of his own and neighboring States.

The labors of Friends to effect the emancipation of slaves appear to have been more successful on the Eastern Shore than to the West of the Bay—for very many of the members residing there suffered themselves to be disowned rather than part with their slaves.

In a recent visit to Maryland, we found that the large plantations which existed in slavery times are gradually being divided up into farms of more moderate size. The strong pro-slavery feeling which prevailed at the time of the Civil War has much abated.

(To be continued.)

A CONVERTED ATHEIST'S TESTIMONY.—Mberg, professor of philosophy in the University of Copenhagen, has until recently been the apostle of atheism in his country. He has, says the *Semur Yaudois*, just published a second edition of one of his works, and this is what he says in the introduction:

"The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

Happy are they who learn to build upon a sure foundation before the final storm descends, when the hail shall sweep away the refugees of lies, and the waters shall overflow, the hiding places of infidelity and unbelief.—*The Armory.*

Likeness comes from liking. We grow to be like that which we like, and which we reach to after with longing. If we like the pure, we grow in purity. If we like the impure, we grow in impurity. Therefore it is that in the end we have what we want, and are as we would like to be. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The student of history in the prosecution of his researches is not unfrequently perplexed by discovering the existence at the same time of two individuals bearing the same name, and both more or less celebrated in connection with the same line of life. A case in point is that of William Ames, a well-known Puritan divine and casuist, who came of an ancient family in Norfolk, and was born in 1576. He was known as a strong upholder of Calvinistic views, in opposition to the modified Arminian theology which took its name from James Arminius, its author, and which during the latter part of the sixteenth and beginning of the seventeenth centuries gained ground both in England and abroad.

William Ames, the earlier, was an excellent scholar, and filled for ten years the chair of theology in the University of Franeker, in Holland, succeeding there, by a distance of some years, the eminent John Drusus, one of the most enlightened and advanced scholars of his day. The reputation of Ames as a theologian, and his ability as a teacher, attracted students from all parts of Europe. He afterwards presided for a short time over an English college, and filled the post of English pastor at Rotterdam, in which city he died in 1633.

The other William Ames, whose career we propose to follow in this slight sketch, early joined in his lot with the followers of George Fox, and thus he claims some mention among the chronicles of the Society.

The date of his birth is uncertain, but the place seems to have been Frampton-Cotterell in Gloucestershire, distant about seven miles from Bristol, and very near the borders of Somersetshire. He was at one time a Baptist minister, and afterwards an officer in the Parliamentary army, where it is said he maintained such strict discipline that he "bound neck and heels and cast into prison" any private soldier under his colors, who was guilty of vice or immorality. It is, however, only fair to add to this that he was acknowledged on all hands, to lead the most strict life himself.

Being in Ireland in the year 1655, he came under the influence of Francis Howgill and Edward Burrough, who were at that time preaching at Cork; and shortly afterwards he united himself to the body to which they belonged. His earliest work as a member of it seems to have been undertaken in Holland. Sewel, the Quaker historian, tells us that it was by the preaching of William Ames, that his father and mother, Jacob Williamson Sewel, free citizen and surgeon at Amsterdam, and Judith Zinspinner, his wife, both of whom were members of the Flemish Baptist Church there, became "the first orthodox Quakers in Amsterdam." William Ames, owing possibly to having been formerly in military life and accustomed to command, is described as being an "extraordinary bold man," as various instances in his after career will testify.

His companion at Amsterdam was a man named Humble Thatcher, and the controversy against Friends running high at the time, many books and pamphlets on both sides appeared. When matters had thus gone on for some time, the magistrates sent for the two leaders, and commanded them to leave the town within twenty-four hours. This command being disregarded, they were at once arrested and kept in custody for several days, after which they were

led out at night through the "Regulars" Gate, and so banished out of the town; but feeling entirely innocent of any evil intentions, and "moved by his spirit of boldness," W. Ames returned the following day into the city, and openly crossed the large market place of the city in broad daylight. The magistrates were at the time assembled in the *Rathouse* of the city, and one of them looking out of the window, and seeing him, said, "Lo, there is the Quaker. If we had a mind now to make martyrs, here would be our opportunity." All things considered, however, and seeing there was no proof of evil action against the Friends, it was considered best to wink at this return.

In the year 1659, William Ames went into Germany, and visited the Court of the Prince Elector, Charles Ludovic, at Heidelberg. Here he created quite a favorable impression. The prince entertained him at his own table, and was pleased to pardon what might have seemed to him a great incivility—viz, the Friend wearing his hat in his presence; having apparently been prepared to see in it a point of conscience.

The Elector on one occasion invited William Ames to dine with him, to meet his chaplain. During dinner, the court jester played as usual many extravagant and debasing tricks, all of which were unreprieved by the chaplain, whose duty it was to preserve the dignity and sobriety of the court. William Ames was astonished, and, undaunted, took occasion to reprove the chaplain, telling him that he was "a dumb dog" to suffer the wanton behavior of the jester in silence. The prince, instead of being offended, was rather pleased than otherwise with Ames' bold conduct.

He continued to travel about and preach in many parts of the Palatinate, making many converts, especially among the Anabaptists at Kriesheim, a town not far from Worms, where quite a band of followers were established, who, on the settlement of the colony of Pennsylvania, unanimously emigrated thither, and thus escaped the desolation of their homes on the breaking out of the Thirty Years' War shortly after.

The spread of Friends' doctrines at length alarmed the Church party, and a fine was imposed upon all those who offered entertainment to William Ames. This order, as soon as it came to the Prince Elector's knowledge, was immediately cancelled, both he and his sister the princess, having been so satisfied of William Ames' honesty, that they invited him to come again, which he did on the following year.

He also sent a letter, with "a book written by George Fox" to the Elector, by one John Higgins, who was the bearer of a message in return to William Ames, that "the prince took his visits to him and his family very kindly, and believed that he spoke out of love for their souls."

Ames afterwards travelled in Bohemia and Poland, and, returning to Holland some years later, was, on one occasion, locked up in an asylum in Rotterdam, for holding meetings in his house.

In 1662 he was back again in England, and here suffered severe imprisonment in Bridewell in company with Samuel Fisher. This so undermined his health that he did not long survive, and died very shortly after his return to Amsterdam, which place had been his home for many years.

Sewel has thus summed up his character:—"He was indeed a zealous man, and, though some were ready to think he was too zealous, yet he was discreet; and I know that he was

condescending in indifferent matters, thinking that there were customs, which, though not followed in one country, were yet tolerable in another. He was also generous; and, lest he might seem burdensome to any, he rather chose to work with his own hands." This he did, during his last imprisonment in London, at wool-combing.

Ames wrote "A Declaration of the Witness of God, manifested in me from my youth," London, 1656, which was reprinted in 1681, with the addition of "A Sound out of Zion from the Holy Mountain," and translated into Dutch, Swedish, and French; "Good Counsel and Advice to all the Friends of Truth," a Dutch translation of which was issued at Rotterdam; and "The Mysteries of the Kingdom of God." A work entitled *Lucerna Super Candelabrum*, or "The Light upon the Candlestick," published at Amsterdam, and afterwards translated in English, was, for a long time, supposed to have proceeded from the pen of William Ames; but Sawel, in his preface to the 1st edition of "History of Friends," 1722, says that, although the authorship was still somewhat doubtful, it was not the work of William Ames, although he "approved of the contents of the book." Besides these works above-mentioned, Ames wrote more than twenty treatises and epistles in Dutch, which, it is believed, have never been translated into English. C. F. S.

FOR "THE FRIEND."

The writings of the late Hannah Williams, of Plymouth, Montgomery Co., Pa., are remarkable for their terseness and vigor of expression. The following is characteristic, and seems as applicable now as when written years since. May we all effectively remember it.—W. P. T.

"There are some very poor families in our neighborhood,—not enough of victuals, or clothes, or wood;—it is a great tax upon our feelings; we have endeavored to do what we could, but it is insufficient. I am not asking help of you, but I do ask, nearer home; some are very generous, and some accuse the heads of the families with intemperance, &c.; and so excusing themselves from helping the children. I don't understand that kind of talk and acting—if the best of us had just what we deserve—it would be very little. We make mistakes by over-rating ourselves above our deserts, and so sit down, self-satisfied, by our warm fires and plentiful tables. I believe the cries of the afflicted and poor in our land have reached the ears of the Most High, and I should really tremble to be found using the part, which belongs to the poor."

Each of God's works is a thought of his, for us to think about Him: water, for instance.—When we cleanse and refresh ourselves every morning in this element, we should think of our Father as meaning the cleaning and refreshment, and as giving us an ever-fresh evidence of his fatherly love in this "gift of God," as the Orientals truly and constantly call it.

When the Master brought it to the tired and dusty feet of his disciples, on the night of the last supper, he was doing the work the Father gave Him to do—the work the Father has been doing for thankless children from the foundation of the world. The freshening touch of this servant of God is a message to hearts that need it, but too often are indifferent to it. Francis of Assisi, in his "Song of Creatures," sings:

"By one most precious, humble, chaste,
By Sister Water, O my Lord, thou'rt praised."

FOR "THE FRIEND."

Dredging Oysters.

(Continued from page 124.)

In raising oysters, as in every other business, while industry and intelligence are the foundations of success, yet there occur from time to time unexpected difficulties, which baffle the hopes of the planter. Captain Sheppard spoke particularly of one season, when some epidemic disease appeared to have attacked and destroyed his shell-fish, so that the dredges came up loaded with empty shells and scarcely any living oysters among them. In such a case he knew of nothing to be done, but to re-seed the bed, and wait for a few years in hopes of a better harvest.

Oysters are easily smothered, and will not grow when they are buried in sand or mud. And having no power of motion from place to place they are entirely dependent on their surroundings. In this they differ from clams and many other shell-fish, which can move from place to place, sink themselves in the sand and again emerge. In the fall of 1876, there came a severe storm, which drove so much of the water out of the bay, and so agitated what was left, as to disturb the underlying ground and cover the oysters with sediment. The result was a general destruction of the shell-fish in Maurice River Cove.

A partial offset to this loss was the simultaneous destruction of a small carnivorous shell-fish inhabiting a spiral shell, somewhat like that of a snail, which was accused of destroying oysters by boring small holes through the shells, so as to feed upon the flesh inside. These were formerly abundant in the bay, but have been much fewer since the storm. The planters in Long Island Sound and adjacent waters have suffered much loss from the depredations of a species of star-fish which swarms in those regions and devour multitudes of oysters. The star-fish clasps the oyster in its five arms, and then inverting its stomach, as one may the finger of a glove, introduces it between the shells of the oyster, and soon digests its tender flesh. But this destructive animal is very rarely seen in the parts we were visiting.

By eleven o'clock in the forenoon we had 25,000 or 30,000 oysters on-board, which the Captain thought sufficient for the wants of the shipper for whom he was collecting them; and the prow of our vessel was turned towards Maurice River. The weather had greatly favored us. We had enjoyed the clear shining of the moon on the waters and the glories of the setting and the rising sun. A gentle breeze enabled us to sail with sufficient speed, and yet there was not enough to make the surface of the bay rough, and to produce sea-sickness. Soon after we turned towards our port it became almost calm, and Captain Sheppard became a little uneasy lest he might not reach the cars in time to take the next train to his home. For this was Saturday afternoon, and these Maurice River oystermen calculate on spending First-day at least with their families, and do not willingly go out on Seventh days. But after a little time in the distance, as a sign that a breeze was approaching, and soon we felt its gentle impulse, saw our sails distended by its power, and began to make more rapid progress.

On reaching Bivalve, we made fast to the float which was to receive our cargo. These floats are made of long spars connected by cross-pieces on the under side, which are fastened on a little apart so that the water can freely enter, but yet

close enough together to prevent the oysters from falling through. At each end a water-tight box is attached, which prevents the float from sinking too low when loaded with oysters. The oysters are shelled from the vessels on to these floats, and left exposed to the action of the brackish water of the river for twenty-four or thirty-six hours. The effect of this is to lessen the saltiness of the animal and to make it more plump and attractive in its appearance.

The yawl was soon lowered into the water, and the Captain and ourselves landed in time for all of us to reach the cars which were to convey us homewards.

The oyster belongs to that division of the animal world called *Mollusca*, a word which means "soft-bodied" animals—a term which all who are familiar with the oyster must acknowledge to be appropriate. To protect these tender bodies, which otherwise would be the prey of myriads of fish and other marine animals, they have the power of secreting a hard limestone shell inside of which the animal resides.

In one large division of the *Mollusca*, the shell is all in one piece, mostly coiled into a spiral form, as is in the common snail. These are called *Univalves*, or one-shelled animals. In the oyster, clam, and many other species, there are two valves or plates joined along one edge by a hinge, which permits the animal to open and close the shell as its wants may require. These are the *Bivalves*, or two-valved shells.

The *Mollusca* are very numerous. It is estimated that there are now to be found 20,000 species; and in addition the fossil shells of 17,000 others, which have lived in former geologic ages, but have died out and given place to other species.

It seems proper here to say something about the anatomical structure and natural history of the oyster. The information which follows has been chiefly drawn from a small book on the subject prepared by Professor Wm. K. Brooks, of Johns Hopkins University, who has devoted much time and labor to its study. He says, "I have dredged oysters in every part of [Chesapeake] Bay, from Swan Point and the Budkin to Craney Island and Lynn Haven. I have tonged oysters in five different States; and in the warm waters of the South, where frost is unknown, and the oysters flourish above low-tide mark. I have spent months wading over the sharp shells, studying the oysters at home. I have planted oysters. I have reared them by collecting the floating spat; and I have hatched from artificially fertilized eggs more oysters than the number of people in the last census."

The two stony shells which contain the body of the oyster are made of limestone, and are joined at one end by a hinge. Wedged in between the shells at the hinge is an elastic pad of cartilage, which keeps the shells slightly apart except when purposely closed by the contraction of the string muscle, the most solid part of the animal which reaches from one shell to the other, near the front. As soon as the oyster relaxes this muscle, the elasticity of the hinge cartilage forces the shells open. In opening oysters, a knife blade is introduced which severs this muscle and enables the operator to remove the shells.

Immediately inside of the shell we come to the skin of the oyster, or as it is called, the mantle. One office of this is to secrete the limestone which forms the shell, and this process seems to go on continuously, so that the shell becomes very thick and solid in course of time. By inserting very thin circles of glass and then re-

turning the animal to the water, it was found that in twenty-four hours the glass was covered with a thin gummy deposit. The lime in this gradually aggregated in little flat crystals, which united in bundles or groups until the film became hard and stony. The shell increases in size as well as thickness—for the mantle can extend a little beyond the old shell and thus the new layer is larger than the old ones. The lines of these deposits can often be traced on shells.

If a portion of the mantle or outside skin of the body of the oyster is carefully cut away, or turned up, the observer will see below it a thin membrane marked with fine parallel lines running towards the outer edge, which may remind him of the teeth of a fine-toothed comb. This membrane is a gill or breathing apparatus so constructed that in it the blood of the oyster is acted on by the oxygen of the air contained in the water, and thus purified, as is done in the gills of a fish.

In order to keep a current of water flowing along the gills, their surface is furnished with multitudes of very fine hairs called *Cilia*, so fine indeed, that they require a highly magnifying microscope to make them visible. These cilia are found in many of the lower orders of animals, and they appear during life to be constantly in motion, all working symmetrically in the same direction, so that they produce a steady flow of water along the sides of the gills and into their pores. This flow of the water not only enables the oyster to breathe and purify its blood, but supplies it with food. The oyster subsists on the very minute animalcules and plants which exist abundantly in the water of the bay, where it naturally grows, especially in the ooze which settles to the bottom. The surface of the gills is sticky, and these microscopic organisms adhere to it, and are swept into the pores by the currents set up by the cilia, and are thus carried to the mouth of the animal which is situated near the hinge. So that whenever the oyster is in a state of rest, the processes of breathing and eating are going on continuously.

The stomach and liver are situated along the intestinal canal which descends from the mouth; and the heart, whose pulsations force the blood throughout the system, lies just behind the strong muscle that binds the two shells together.

(To be concluded.)

Extracts from a letter received by John S. Stokes, from John F. Stanton, of Tennessee.—“Thy letter of the 2d of Eleventh Month, with remittance, was duly received. The goods came to hand last evening in good condition, and I hasten to express my thanks to thee and those who have contributed to this nice donation;—which will bring comfort to many needy ones during the months that are to come. The books and tracts are a rare treat, just the things we need among these people, who, I am glad to say, show a growing interest in best things; and my heart is full of gratitude to my Heavenly Father, who has put it into the hearts of my friends thus to supply a need so often felt.”

APPETITE, a relish bestowed upon the poorer classes, that they may like what they eat, while it is seldom enjoyed by the rich, because they may eat what they like.

BREATH—Air received into the lungs by many young men of fashion, for the important purposes of smoking a cigar or whistling a tune.

THE SECRET IN FOUR LETTERS.

BY MARY BRADLEY.

“Go,” said a gentle mother
To her little girls one day,
“And ask poor lonesome Dorothy
To join you in your play.
You know she has no sister,
And her mother died last year;
’T would be a pleasant task for you
Her loneliness to cheer.”

“We’ll go,” the children answered
With willing hearts and kind,
And swift of foot they hurried off
The little maid to find.
But soon the mother spied them,
As back they trooped again,
To tell her, with a rueful look,
Their errand was in vain.

“She will not come,” said Alice
And Annabel and Grace;
“She will not say a word to us,
But cries, and hides her face.”
Then said the gentle mother,
“Perhaps she is afraid,
And shy of speech before you all,
Poor lonesome little maid.

“But now I know a secret
By which, beyond a doubt,
The child will gladly come to you,
When once you find it out;
Four letters spell the secret—
It is a word so small;
Who knows the word?—And Annabel
Said, “I know; it is ‘doll!’”

And straightway took her dolly,
The prettiest one she had,
To tempt poor weeping Dorothy—
But came back just as sad.
“It’s no use trying, mother;—
She will not even look!”
Then Grace said, “Maybe it’s a bird!”
And Alice guessed a book.

They took down the canopy
From his cage outside the door,
And brought a lovely picture-book—
But she only cried the more,
Till the children grew discouraged,
And turned to go away;
“She doesn’t want us here,” said Grace;
“It is no use to stay.”

But Alice felt such pity
Within her bosom rise,
That she turned again to Dorothy,
With tears in her own eyes,
She hugged her close, and kissed her,
And said, “I love you, dear—
I cannot bear to go away,
And leave you crying here!

“Come with me to my mother!”
Then the child upraised her head,
And presently her sobs were hushed,
Her grief was soorted.
While the others looked and wondered,
And could not understand,
Shy Dorothy, with trustful look,
To Alice gave her hand.

And thus the two together
Back to the mother went,
Who kissed them, smiling tenderly,
In her heart’s full content.
For she was glad that Alice
Had learned those letters four,
Which unlock hearts as easily
As a key unlocks a door.

“And see,” she told the others,
When they looked, and wondered still,
“How love is like a rope around
The neck of stubborn will.
It has a power so mighty
That the blessed Lord above
Himself will follow when you draw
With the strong rope of love!”

—S. S. Times.

THE IDEAL LIFE.

BY JOHN BERRIDGE.

Jesus, cast a look on me!
Give me sweet simplicity,
Make me poor and lay me low,
Seeking only thee to know.
Weaned from my worldly self,
Weaned from the miser’s pelf,
Weaned from the scinner’s ways,
Weaned from the lust of praise.

All that feeds my busy pride,
Cast it ever more aside;
Bid my will to thine submit,
Lay me humbly at thy feet.
Make me like a little child,
Of my strength and wisdom spoiled,
Seeing only in thy light,
Walking only in thy might.

Leaning only on thy breast,
Where a weary soul may rest;
Feeling well the peace of God
Flowing from thy gracious blood!

In this posture let me live
And hosannas daily give;
In this temper let me die,
And hosannas ever cry.

FOR “THE FRIEND.”

The Law of Righteousness.—The Triumph of War.

The reputation of William Penn and his contemporaries in the government of Pennsylvania, is no glittering bubble, destined to pass into oblivion; but as mankind become more and more enlightened with the rays of heavenly Truth, the more will they be led to appreciate the motives which produced this Christian conduct. Men have too generally gazed with admiration on military fame, and the triumphs and glories of war have obtained almost unqualified praise. If, however, we believe in the declarations of holy writ, we may confidently look forward to the period, when the victories of the battle-field will be remembered in connection only with the follies and wickedness of mankind, and when the character of William Penn as a legislator, whose acts were based on the laws of immutable righteousness, will be increasingly admired, and society will award to his name the enduring renown of having been a pioneer to that happier and better day.

From 1756, Pennsylvania ceased to be governed in accordance with the principles of the Society of Friends. It was now no longer the Arcadia of peace. The whole social system of this once favored community seemed affected by the change. With the presence of armies, its high tone of morality rapidly declined. Theatres were built, and lotteries were encouraged; duelling was not unfrequent, and brutalizing sports were patronized; whilst gaming, and cursing and swearing, became lamentably prevalent. “During the seventy years,” writes Clarkson, “whilst William Penn’s principles prevailed, or the Quakers had the principal share in the government, there was no spot on the globe where, number for number, there was so much virtue, or so much true happiness as among the inhabitants of Pennsylvania.” As an example of Christian principles applied in the government of a country, it unquestionably stands without a parallel in the history of mankind. Not that her citizens were entirely free from the passions of human nature—for they were men, not angels;—but it is certain that no country on earth ever exhibited such a scene of happiness, innocence, and peace, as was witnessed here during the first century of her social existence.—*Bowden’s History of Friends.*

"Why I left off Selling Rum."

A man of more than four-score years, of gentlemanly bearing, a resident of this town, who often comes into my place of business for a friendly chat, told me his reason for discontinuing the keeping for sale intoxicating drinks.

He at that time kept a country store, and prominent among his stock of goods was an assortment of liquors. It was before the temperance agitation became so prevalent, and when nearly all general stores sold rum, gin, brandy, &c.

He was about to go to Newport, where he mostly bought supplies, and as usual headed his memorandum with a full list of the different kinds of intoxicating liquors. He said:

"After I had completed my memorandum something said to me, 'Don't buy any more rum.' I was quite surprised at this, as I had not thought of giving up the business.

"On my way to the city, it was repeated, 'Don't buy any more rum.' This produced very serious thoughts, causing me to shed tears, and as I proceeded, again and again was it said to me, 'Don't buy any more rum.' I could not see how I should be able to keep a store without it, and felt undecided what course to pursue. As I was about to enter the wholesale store the command seemed so strong and positive I could not feel like purchasing the intoxicants; and when I handed my memorandum to the jobber, I told him he need not put up the rum, &c.

"The dealer seemed surprised, and remonstrated with me, saying, 'You cannot keep a store without liquors,' &c. I said, 'Well, I will see; but you need not put it up now.' The merchant told me if I did not buy the rum then I would be writing back for it, and I might as well have it shipped with the other goods. However, I did not buy the rum, and have never bought any since for sale."

This man is not a professor of religion, but he said:

"As I returned from the city I was much affected by the change in my feelings respecting this matter, and shed many tears;" adding, "Now you know why I left off selling rum."

I could but drop a tear of joy that the dear old man was enabled to be faithful in this respect, to the Inward Teacher, in his younger years.

"He who rules himself is more a prince,

Than he who nations keeps in awe,

And they who tend to that their souls convince.

Shall never need another law."

If all those now engaged in dealing in intoxicating liquors as a beverage would be as faithful to the precepts of instruction "which are the way of life," what a wonderful and lovely change would it cause in human society, and the consequent ceasing of crime in the world, would bring joy to thousands of hearts.

JOHN W. FOSTER.

WESTERLY, R. I.

A publisher of erroneous and dangerous books assured Semmler, that he only gave them to the world in order to excite inquiry. "That," replied Semmler, "is to set a town on fire in order to make trial of the engine."

The children of a household grow most easily and naturally in the religious life, not when the parents are always talking about it, and pressing it upon them, but when the atmosphere of the house is so full of religion that they do not think of living any other life.

Natural History, Science, &c.

Artificial Rain.—Prof. Newcomb, in the North American Review, shows that a recent theory that rain can be produced by sound, is untenable. Clouds consist of impalpable particles of water floating in the air; they are not vapor. In order to rain, these particles must be aggregated into drops large enough to fall. The aqueous vapor in the air cannot be condensed into clouds except by cooling. If the explosion of a bomb generates five or six cubic yards of gas, the motion of the air diminishes as the square of the distance increases, and a simple calculation shows that at a quarter of a mile the motion would not be one ten-thousandth of an inch.

Cheap Reservoirs.—By running a tunnel into a hill, and blocking up the entrance, a reservoir may be obtained in which there is no waste of the water by evaporation.

Destruction of Mosquitoes.—A writer in *Nature*, states that in Arctic Norway the plague of mosquitoes, which is so intolerable there, prevails in the latitudes beyond the northern range of the swallow. He also says, that the gnats become more abundant after the swallows and martins have taken their flight.

Water Insects.—The tenacity of the surface-film of water enables many species of water-insects to run on its surface, as others do on the solid land. The little black Podura, which abounds on sheets of still water, has a small hairy body that is incapable of being wetted, and it frisks about on the surface of a pond, as a fly might on quicksilver. Its food consists of decaying vegetable substances, which it finds far below the surface. When Padurus are placed in a beaker half full of water, they are entirely unable to go below its surface; but if a few plants of duckwort are introduced into the beaker, they can, by the aid of this, pull themselves through the surface-film and climb down the rootlets; once fairly below, they can swim downward by their own muscular force.

Temperature of Deep Wells.—A well at Wheeling, W. Va., has been drilled to the depth of 4,500 feet. Thermometers were lowered in it to different depths. The temperature at the bottom (which is 3700 feet below the sea level), is 110°.

The India Rubber Tree.—This tree cannot stand shade, and unless the seedlings are fully exposed to light and well drained, they cannot grow. Owing to this, it is found that in the depths of the forest, where light and air are shut out by the dense crowd of trees, natural production takes place by the germination of seeds carried by birds high up in the crowns of other trees, aerial roots descending in process of time to the ground, and developing into a huge hollow cylinder round the foster stem, which is soon killed. The descent of the roots may take years, but once they have taken hold of the ground, the further growth is exceedingly rapid. In cultivating, the seeds are found to grow much larger than cuttings, and these are tended in large nurseries until they are ten feet high, when they are transplanted into clearings made in the forest, in strips of forty feet wide, alternating with sixty feet of natural forest; this being found necessary to furnish the necessary moisture; while narrower clearings do not give air and light enough. The growth is very rapid, being six feet in height and nine inches in girth per annum.—*Demerara Argosy*.

Snow Walkers in England.—To the light the

snow reveals the doings of the night. Does a mouse so much as cross, she leaves her delicate traces on the white coverlet. Away from the homestead, rabbits have crossed and recrossed the fields in a perfect maze. That ill-defined "pad" tracks a hare to the turnips. Pheasants and wood pigeons have scratched for mast beneath the beeches, and we find red blood drops along the fence. These are tracked to a colony of weasels in the old wall. Last night a piteous squeal might have been heard from the half-buried fence, and the little tragedy would be played out upon the snow. Five white swans cleave the thin air far up, and fly off with outstretched necks. The tiny brown wren bids defiance to the weather, darting in and out of every hole and crevice, usually re-appearing with the cocoon of some insect in its bill.—These delicate footprints reproduce the long toes of the lark; and those are the tracks of the meadow pipit. The hedge-berries are almost gone, and here the red-wing and fieldfare have run along the fence bottom in search of fallen fruit. Those larger tracks by the sheep troughs show that the hungry rooks have been scratching near, and the chatter of magpies comes from the fir-tree tops. Scattered pine cones betoken a flock of incessantly chattering cross-bills, and the scarlet appendages of the rare Bohemian wax-wing.

Along the meadow brook a stately heron has left its imprints; the water-hen's track is marked through the reeds, and there, upon the icy margin are the blurred webs of wild ducks. A bright red-squirrel runs along the white wall. In its warm fur it shows sharply against the fence. Naturalists say that the squirrel hibernates through the winter—but this is hardly so. A bright day, even though cold and frosty, brings him out to visit some summer store. The prints of the squirrel are sharply cut, the tail at times just brushing the snow. The Mountain Jinnetts have come down to the lowlands, and we flush a flock from an ill-farmed field where wheels run rampant. When alarmed, the birds wheel aloft, uttering the white soft twitterings—they betake themselves to the trees. The seeds of brooklime, flax, and knawped the twice seems partial to, and this wild-weed field is to them a very paradise. Just now, walking in the woods, the cry of the bullfinch is heard as perhaps the most melancholy of all our birds, but its bright scarlet breast compensates for its want of cheeriness. A flock of diminutive gold-crests rush past us, and in the fir-wood we hear but cannot see a flock of siskins.

Higher up in the valley, towards the hills, tracks of another kind begin to appear. On the fells we come across a dead herdwick, trampled about with innumerable feet. We examine these closely, and find that they are only of two species—the raven and the buzzard. Further in the scrub, we track a pine-martin to its lair in the rocks. The dogs drive it from its stronghold, and, being arboreal in its habits, it immediately makes up the nearest pine trunk. Its rich brown fur and orange throat make it one of the most lithely beautiful British animals. A pair of stoats or ermines, with their flecked coats, just in the transition stage, have their haunts in the same wood. From the snow we see that last night they have threaded the aisles of the pines in search of food. This clear-cut, sharp track by the fence is that of a fox.—*Poachers and Poaching*.

The Bob-o-Link.—The merry bobolink is one of the prettiest song-birds in the country. In

eastern Pennsylvania, along the Delaware, the bobolink is known as the "reed-bird," and is eagerly hunted by sportsmen. You must likewise know that the bobolink has a third name—"rice-bird." That is what it is called in the Southern States. It is so named because it attacks the rice fields and devours the grain. We of the North know little of the trouble it causes by this especial appetite. The magnitude of the depredations of the little bobolink can hardly be appreciated outside of the narrow belt of rice fields along the coasts of a few of the Southern States. In innumerable hosts the birds visit the fields at the time of planting in spring, eating the seed-grain before the fields are "flooded," and then fly back North into Pennsylvania, New York and New England, where they spend the summer. About the middle of August they commence to migrate South again, and swoop down upon the rice fields once more, just at the time of harvesting the crop. To prevent total destruction of the crop during these invasions, thousands of men and boys, called "bird hunters," are employed by the rice-planters; hundreds of thousands of pounds of gunpowder are burned, and millions of birds killed. Still the number of bobolinks invading the rice fields each year seems in no way diminished, and the aggregate annual loss they cause is estimated by Dr. C. Hart Merriam, Ornithologist of the United States Department of Agriculture, at \$2,000,000.

Clay Eaters.—The *Montgomery Advertiser* says, that among the hills of Marion County, in the northwestern portion of Alabama, there are many white families who have adopted the practice of eating a soft white clay which is found here. The people are poor, and live in a very primitive condition, depending on cultivating small patches of land and on the proceeds of their hunting excursions.

Price of Rare Metals.—Iridium, used for the points of gold pens, is worth about \$720 per lb.; Platinum about the same as gold, \$350 per lb.

Worship of Art.

I would here enter my earnest protest against the worship of Art which now reigns in the ecclesiastical world. The passion for color and form, in every detail of the Church and its services, has become a national calamity by its excess. The dress of the minister, not the Truth he proclaims; the rendering of the service, not its solemn words; the medievalism of the sacred building in every particular, not the holy use for which it is designed, are most on the tongues of men.

St. Bernard was right in saying, that "the immense height of the churches, their immoderate length, superfluous breadth, costly polishing and strange devices, while they attract the eyes of the worshipper, hinder the devotion of the soul, and somehow remind me of the old Jewish ritual." *Life*, by Morrison, p. 147.

"The more I have examined the subject," says John Ruskin, "the more dangerous have I found it to dogmatize respecting the character of the Art which is likely, at a given period, to be most useful to the cause of religion. One great fact first meets me. I never met with a Christian whose heart was thoroughly set upon the world to come, and so far as human judgment could pronounce, was perfect and right before God, who cared about Art at all." *Stones of Venice*, Vol. II, p. 103.

"May the Devil fly away with the Fine Arts," exclaimed, confidentially, once, in my hearing,

one of the most distinguished public men; a sentiment that often recurs to me. A public man, intent on any real business, does, I suppose, find the Fine Arts rather imaginary, feels them to be a pretentious nothingness; a confused superfluity and nuisance, purchased with cost; what he, in brief language, denominates a bore." Carlyle, *Letter day Pamphlets, Jesuitism*, p. 54.

"Early Christians, English Puritans, Cistercian medieval monks, and modern Reformers of an earnest type, agree on one point, however much they may differ on others, namely, that people who are filled with practical sincerity, are apt to pass by Art with indifference, or reject it with anger." Morrison's *St. Bernard*, p. 149.

Copy of a foot-note from *Hours with the Bible*, by Cunningham Geikie, Vol. V, p. 183.

EXTRACT FROM A LETTER OF JOHN G. WHITTIER.—"In a literary point of view, I do not place a very high value upon what I have written; but I have striven to be true to duty, freedom and humanity; to make, if possible, the burden of life lighter; to reveal the beauty with which our Heavenly Father has clothed the natural world, and the still greater beauty of human spirits in harmony with Him. And, as life draws towards the inevitable close, I find my heart full of thankfulness for the love and kindness and sympathy which my writings have called forth, and which surrounds me like the atmosphere. And I am especially glad when the younger portion of the Society which I love, are interested in my words, and find something of cheer and encouragement in them.

Items.

Educational Effect of Prohibition.—We have always argued for the legal prohibition of the manufacture and sale of intoxicating liquors, because we have believed it was a good thing, and we had the impression that it was a discreditable business. It is well to fasten in the mind, especially of youth, the feeling that it is a business outside the pale of the law—something like keeping a gambling house or a "policy shop." We have now the testimony of an intelligent witness, who writes from the State of Maine to the *St. Louis Globe Democrat* that this is precisely the result which it produces. He says: "The boy observes that a man to sell or consume liquor must act like a sneak-thief. Hardly a week passes that does not leave the memory of a liquor chase or trial in which the offenders are pursued in much the same way as one would suppose a thief to be pursued. And the boy knows all this. If he should want a drink he would pause and consider for quite a while before he would take it. It would not be like pushing through a swinging door, behind which were lights and music. Of course, it is not expected that prohibition will absolutely prohibit in this generation, but the effect is prohibitory on generations to come." Prohibition is, therefore, educational, and the training results in a public opinion which holds with increasing firmness and tenacity that liquor-selling is a disreputable business.—*Selected.*

Sacerdotalism.—Now, in view of this intellectual and moral drift it is certain that sacerdotalism, to say the least, can have little or no value in the conflict with rationalistic unbelief. The day of forms and mere sacraments as an apologetic force, is gone by. Even in the mildest form of sacerdotalism, and quite apart from the Jesuitical system, it would seem that for good men to haggle over questions of candles, and vestments, and genuflections, and east or west facings at the altar, and even the mild bigotry of insisting upon an apostolic succession, and when the world is dying for the bread of life, is too small business long to command the respect of earnest men.

Evil Effects of Smoking.—"Our doctor would rath-

er 'pass' a whiskey drinker than a cigarette smoker," said the manager of a big life-insurance company, "because he believes that there are more chances of a man living with a hardened liver than with a softened brain."—*Philadelphia Times*.

Catholic Clergyman on Temperance.—"The liquor traffic is undermining the best interests of the country and is a source of demoralization to the laws of both God and man. Drunkenness and corrupting influence of the saloons are ruining our young men; yes, and in many cases, through the brutality and neglect of drinking parents, leading our young women to lives of shame. The saloon keeper, through his lewdness and henchmen, is corrupting politics and throttling legislation with an iron hand. The day of the Lord is desecrated, and untold sins are committed because there is no healthy public opinion to coerce the saloon keepers into closing their places on Sunday. The Catholic Church is the natural foe of hoodlumism and the dishonoring of the Lord's day. The priests will not shrink the duty resting upon them of raising their voices in defence of morality and civic decency." "Contemplate," he added, "the spectacle of a mayor of a city of over 200,000 inhabitants welcoming a Convention of liquor dealers within its gates. That very thing happened in Jersey City only a few days ago, and his Honor even went so far as to intimate that he felt honored at the privilege of addressing the rum sellers. A mayor of a Christian city has no right thus publicly and in an official capacity to offer an affront to the better sense of the community. It is repulsive to every honest mind."

THE FRIEND.

ELEVENTH MONTH 21, 1891.

We have received a book tastefully gotten up, and entitled "An Old Meeting-house." It contains a description of the old Friends' Meeting-house at Newtown, Delaware County, Pa.; and contains, in addition to the letter text, lithographs of the front and of the gable end of the building, and two views of the interior, one of which represents the elderly Friends who are facing the meeting. There is a representation of the wagon sheds, the horse block, and the grave-yard.

The whole constitutes an interesting production. It is for sale at the book stores, including that at 304 Arch St., Philadelphia. Price \$1.25.

A Friend has suggested the republication in our columns of an address to their members, adopted by the three Monthly Meetings of Friends in Philadelphia, in the Third Month of 1805. He says: "This address refers to the financial difficulties in which some members were involved at the time it was originally written, and it seems to me the remarks made by the committee (which prepared it) are very valuable and lively."

From this address the following paragraphs are extracted:

"Our minds have been sorrowfully affected under the consideration of the many failures and bankruptcies which of latter times have taken place among us, to the wounding of the testimony of truth, the reproach of our Christian profession, and the ruin and distress of individuals and families. As we seriously wish that more instances of this kind may be avoided, we think it right to warn and caution all against improperly grasping after the things of this world, and engaging in hazardous undertakings out of the counsel and wisdom of Truth, whereby they may be rendered incapable of being

punctual to their promises and just in the payment of their debts.

One cause of these sorrowful effects has particularly engaged our attention, to wit, the practice of giving and taking promissory notes, called accommodation paper, and endorsing them one for another, and thus improperly becoming sureties, and sometimes even to a greater amount than such parties are capable of paying. How much better would it be, to be contented with such trade and business as are within the reach of our capitals?

We are also engaged to caution every individual against imprudently entering into joint securities with others; for by these practices many innocent wives and children have been unexpectedly involved in ruinous and deplorable circumstances.

Finally, dear friends, we recommend all to attend carefully to the principle of grace and truth in their own minds, which is sufficient to preserve and keep us from falling, and leads to do justly, love mercy and walk humbly."

SUMMARY OF EVENTS.

UNITED STATES.—The Brazilian Minister at Washington has received a cablegram from the Brazilian Minister of Foreign Relations, denying the reports of the death of the Emperor, which the public has not scolded and where the issues are purely local.

A dispatch from Washington, dated the 10th inst., says: "The public was taken into the confidence of the diplomatic branch of the Government this afternoon in the continuation of the hearing begun yesterday before the United States Senate. The Count in the case of the Canadian sealer W. P. Sawyer, seized for illegal sealing in Behring Sea, and the first announcement made that the prolonged diplomatic correspondence between Secretary Blaine and Lord Salisbury had resulted in an agreement by which, with the consent of the Senate, the United States Court in the case of the sealer in Behring sea will be definitely settled.

The Acting Commissioner of Indian Affairs, on the 16th inst., received a telegram from the Acting Agent at Pine Ridge, Captain Penney, stating that Bear Eagle's party had arrived there from the Cheyenne River Agency. Captain Penney expressed the opinion that the Indians' conduct was dissatisfied with their treatment at their agency. The inspector now at the Cheyenne River Agency was instructed to investigate the complaints of the Indians.

The United States Grand Jury, at San Antonio, Texas, has returned four indictments against President Paul Conrad, Vice President John A. Morris and the other members of the Louisiana Lottery Company. They are charged with using the mails to distribute lottery advertisements in violation of law.

The case has been brought to the United States Supreme Court, the argument of the Governors of the two States, by the State of Iowa against the State of Illinois, in order to ascertain whether the boundary line between the States is in the middle of the Mississippi River or in the middle of the navigable channel. The suit grows out of a long-standing legal quarrel between Hancock County, Illinois, and Hamilton Bridge Company in regard to taxes. The Hamilton Bridge company not only claims that it is unjustly assessed, but is compelled to pay taxes to Hancock County, Illinois, on 721 feet of property located in Iowa.

Judge Conrad, of the District Court at Des Moines, the only purely platinum mine in existence, it is reported, has been discovered in Oregon. This mineral usually occurs in conjunction with other minerals.

More than 1,000 of the chrysanthemum plants shown at the Hampton County, Mass., flower show in Springfield last week were grown and exhibited by school children of that section.

At the Annual Meeting of the Stockholders of the Manhattan Elevated Railroad Company, held in New York City last week, it was reported that the number of passengers carried on the entire system during the year were 200,745,718, and since the opening of the

road to Ninth Month 30th, last, 1,501,869,927 passengers were carried.

The number deaths reported in this city last week was 291, being 19 less than last week, and 24 more than the corresponding week last year. Of the foregoing, 184 were males and 207 females; 46 died of consumption; 28 of pneumonia; 37 of diseases of the heart; 28 of diphtheria; 17 of old age; 17 of crop; 15 of Bright's disease; 13 of cholera; 11 of apoplexy; 10 of inflammation of the stomach and bowels; 11 of marasmus; and 11 of paralysis.

Markets, &c.—U. S. 2's, 100 a 100; 4's, 116 a 117; currency 6's, 111 a 121.

COTTON was dull and barely steady. Sales on a basis of 8 1/2c. per pound for middling upland:—
Firm, in bulk, \$1.90; loose, in bulk, \$20.50 a \$21.00; spring bran, in bulk, \$1.50 a \$2.00.

FLOUR.—Western and Pennsylvania super, \$3.60 a \$3.85; do, do., extras, \$3.90 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.80; Western winter, clear, \$4.50 a \$4.75; do, do, straight, \$4.70 a \$5.00; winter patent, No. 50, \$5.00 a \$5.30; Minnesota, clear, \$4.75 a \$4.90; do, straight, \$5.00 a \$5.20; do, patent, \$5.20 a \$5.60. Rye flour was in light supply and firm, at \$5.10 per barrel for choice Pennsylvania. Buckwheat flour was in liberal supply and quiet, at \$2.05 a \$2.15 per 100 pounds for new.

GRAIN.—No. 2 red wheat, \$1.04 1/2 a \$1.04 3/4.
No. 2 mixed corn, 65 a 66 cts.
No. 2 white oats, 38 1/2 a 39 cts.

BEEF CATTLE.—Extra, none here; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; fair, 4 a 4 1/2 cts.; common, 3 1/2 a 3 3/4 cts.; culls, 3 a 3 1/2 cts.; Texans, 3 a 3 1/2 cts.; fat cows, 2 a 2 1/2 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 3/4 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 1/2 a 4 cts.; culls, 1 1/2 a 3 cts.; lambs, 3 1/2 a 5 1/2 cts.

HOGS were in good request, at 6 a 6 1/2 cts. for good Chicago, and 5 1/2 a 6 cts. for other Western grades. No Stock arrived.

FOREIGN.—The result of the election in North Devon, last week, resulted in a Liberal victory. Geo. Lambert (Gladstonian), receiving 4,222 votes; and Charles W. Buller (Liberal-Unionist), 3,010. The district has been represented by a Liberal-Unionist.

A great wreck, which was reported to have taken place on the 13th inst. The accounts agree in describing it as one of the most destructive storms on record. Even now the full extent, so far as the Continent goes, cannot be ascertained, the telegraph wires in places having been wrecked for many miles. Floods and wreckage, however, are general in Europe. The winds on the British coast alone on one day numbered 23 vessels, and the number of lives lost, so far as known, amounts to 87. France, Spain, Germany, Belgium, Holland have all suffered severely from the visitation.

A dispatch of the 13th inst., from Berlin, says: "Influenza is doing very bad business here. Since the disease appeared in this place it has spread very rapidly, and the number of those afflicted by the dread gripe is now quite large. The disease in nearly every case is attended with serious consequences, and in many instances has a fatal termination. Many deaths have already been reported to the authorities, and it is feared before the epidemic subsides the list of fatal cases will be very large. The physicians of the place are in constant demand.

Influenza has also made its appearance in the northern suburbs of Berlin, and already the cases amount to a considerable number.

Express.—Petersburg dispatch to the New York Mail and Express, says: "The governors of the provinces in which famine is crushing out the life of the people have been ordered to send in accurate reports of the number of the hunger-stricken people, as the returns are to be used very hastily compiled in the usual manner, and untruthful and exaggerated.

Several governors who have responded to this new command have concurred in the estimate that 66 per cent. of the entire population is in the most extreme and pitiful want. The Moscow Gazette states that the most incalculable number of the population are unable to meet the incalculable demand for such the cheap artificial intoxicating liquor which is the delight and the bane of the moujiks. This enhanced call for the deadly stuff has been noticeable since the first distribution of relief money. While all villages, say the governors, in-

cluding adults and children, have been drunk at once, and this universal drunkenness has been followed by slipping mortality.

The epidemic of typhus fever in the famine-stricken districts of Russia, is spreading rapidly. The daily mortality already runs up in the hundreds.

Fearful stories are reported from Southern Russia of the ravages of the violent influenza now raging there. The people are so weakened by famine that they fall easy victims to the disease, and in some of the country districts where starvation is most general the wretched peasantry court infection and death. In the villages the dead lie in many houses unburied, and with no one to bury them until some official comes along to take the loss of seventy-seven lives, or throw them into a common trench. Even the priests are shunning pestilence, and many persons die without religious services.

The authorities of the Russian War Office have resolved to construct a line of forts along the Chinese frontier and to increase the number of officers in Central Asia.

A dispatch dated Calcutta, Eleventh Month 16th, says: "As further details regarding the cyclone which passed over this part of India on Monday last week are received it is seen that the damage done is very extensive, and that the loss of seventy-seven lives, occasioned by the sinking of the Indian Government steamer Enterprise, which foundered at the Andaman Islands, and the killing of fifty convicts, no doubt there has been large loss of life at other places along the coast."

An official statement, published at Ottawa on the 10th inst., shows the debt of Canada to have reached \$285,000,000, a considerable increase over last year, notwithstanding the assurance of the Minister of Finance, Foster, that a large reduction might be looked for this year.

NOTICES.

WANTED.—A young Friend desires a position as care taker of an elderly Friend.

Address, Box 285, West Grove, Pa.

ERRATUM.—In No. 15 of "THE FRIEND," p. 113, near the bottom of middle column, for Fifth Month read Ninth Month.

FRIENDS' LIBRARY.—The Library will be open until further notice is given, on Fourth-day evenings from 8 to 10 o'clock. Young men especially are invited to avail themselves of this opportunity of using this collection of books and periodicals without charge.

DIED, at her residence in Haddonfield, N. J., on the evening of Eighth Month 21, 1891, MARTHA E. HILMAN, daughter of the late Abel and Sarah Hillman, in the seventy-third year of her age. A member of Haddonfield Particular and Monthly Meetings of Friends. This dear Friend was for many years deprived of her full physical powers, accompanied by much suffering, which she was favored to bear with an uncommon degree of cheerful patience and resignation to the Divine will. She was ever ready to enter into near and tender sympathy with others in their varied trials and afflictions. While her family and friends felt that she is, through Divine love and mercy safely gathered into one of those mansions prepared for the righteous of all generations; they mourn for that great loss expressing it to be a great cross to her world to rearwards.

—, on 10th of Tenth Month, 1891, REBECCA E. wife of DAVID WICKESHAAM, daughter of Robert and Rebecca Holloway, in the sixty-first year of her age. A member of Middleton Meeting, O. She was afflicted with paralysis five months before her death. Often in that time expressing it to be a great cross to give up attending meeting. Being entirely resigned to give up all earthly ties, she left a few lines of excellent advice to her children, directing them to put their trust in the Lord in the morning of their lives.

—, at Langhorne, Bucks Co., Pa., Tenth Month 31, 1891, JOSEPH EASTBURN, in the seventy-eighth year of his age. A beloved Overseer and Elder of Falls Monthly Meeting of Friends.

—, on the 25th of Ninth Month, 1886, ELIZABETH COMFORT, wife of JOSEPH EASTBURN, in the seventy-first year of her age. A member of Falls Monthly Meeting of Friends.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 130.)

1845.—"A large company collected at Leeds Meeting, towards whom I had some service. When the time to close came, I requested Friends to remain together, while others withdrew; and after a pause, the way opened to address them on the preparation, call and qualification for the ministry of the Gospel, and the duties of elders; also on the danger of mistaking our calling; and hence the necessity of lowly watchfulness before the Lord, and the spirit of discernment in those, whose place it is to judge; that they may be qualified to counsel those who may speak merely to answer the cravings of the people for words, for fear they will be scattered. The danger of setting up a man-made ministry, out of which the Society was originally gathered, was opened; that thereby the testimony would be laid waste, which the Lord gave us to bear, to the spiritual character of Divine worship, in silent, reverent waiting upon Him. When persons mistake their calling, and elders do not discharge their duty faithfully, in silencing such intruders, they bring distress upon the living members, and often make a party to support them; who introduces difficulty into a meeting, in transacting the affairs of the church, they were exhorted to retire to the gift of God in themselves, as in their silent approaches in Divine worship; that they may be made acquainted with their respective duties and services, and enabled to perform them; and when they have delivered what was impressed on their minds to say, to leave it before their brethren and sisters, without urging it, and ruling over them. Christ is given to be Head over all things, to his body the church. These things were laid before them in love, with a sincere desire they might be found laboring together for the faith of the Gospel."

"At Lowville Meeting the company was small, and in sitting with them, it appeared to me, weakness had spread over the heads of the tribes; and the injunction, 'Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God,' was revived and applied. The spirit of prayer was granted, to petition for help from the sanctuary; that those who were negligent and indifferent, and had lost ground, might be

forgiven and brought to renew their covenant, and come up in greater faithfulness; also, for the young people, who have so few to lead them in the right way; that the Lord would touch their hearts with the finger of his love, enamour them with the beauty of holiness, and the excellency of his blessed Truth. The hearts of some were affected."

"The very general departure of the young people from plainness of dress, throughout this Quarterly Meeting, gives ground to apprehend that the Society in many places, will decline, if not run out. To the indulgence of parents and others, it is to be much attributed; who, instead of restraining the children, gratify their fondness for dress. What abundant cause is there for mourning; as it is evidence of the degeneracy overspreading many parts of this, as well as other Yearly Meetings.

"We had an appointed meeting at Werkenburg, composed of members and other professors. It was a good meeting, in which was set forth the peculiar glory and excellency of the Gospel dispensation; which brings a knowledge of the Divine will home to every man, with strength to do it; and enables him to worship God in spirit and in truth, without human aid, or the intervention of words. A solemnity was over us. Friends were refreshed, and I felt thankful for the Lord's goodness in qualifying for his work; without which we can do nothing."

"Held a meeting in Westmoreland; in which was emphatically opened and pressed, the danger of being swallowed up in business; by which the work of salvation would be almost or entirely, neglected. I expressed the hope which I felt, that young persons present were designed by the Lord, to be prepared and made use of, in building up the waste places, and restoring the former desolations among us. These were pleaded with to yield to the convictions and drawings of his Spirit, that they might be redeemed from the love of the world, and know Him to fit them for his service in the church. It was a tendering time with some, which was renewed at our lodgings, in a religious opportunity with a number of young persons; some of whom, I believed, if they are faithful, will be qualified to support the ark of the testimonies. It was pleasant to see marks of care and religious concern in some here, to keep to simplicity, and to bring up their children rightly. Oh how are the reins of government thrown upon the necks of children, and they are encouraged to copy the corrupting fashions, and manners of the people around them, with whom they too freely mingle; much to their hurt."

"We had a meeting at Burlington. They were encouraged to individual faithfulness, from the example of Nehemiah, who, notwithstanding, his besetments, effected much by perseverance; through the Divine blessing. I hoped it was a good meeting; there being, as I thought, sincerely concerned ones, who would rejoice in the prosperity of Zion. Under a sense of the protecting power and goodness of our Heavenly Father, extended to us in this journey, I was

led to bow before Him, and acknowledge his mercy in visiting us in the morning of life, and keeping us to this hour; and implored his continued preservation, through the remaining snares and temptations with which a cruel enemy might assail us; in order to destroy that which He had done in us and for us.

"In a view of the trials awaiting us, from the unsettled state of our religious Society, there is great need of watchfulness and fervent prayer to our Heavenly Father, for his delivering arm, that it may be found about his afflicted children and servants.

"After dinner we proceeded to Ononta. Here we felt like coming to the close of our visit, this being the starting point where we set out, for the meetings in this part of New York Yearly Meeting; and acknowledgments of the Lord's mercy, secretly rose in my heart, He having thus brought us safely through this trying and laborious journey.

"Attended the First-day Meeting at Butter-nuts; in which I felt a strong interest in some of the young men; to whom the language of persuasion was offered, to yield to the convictions of the Holy Spirit, which would change their hearts and their actions, and give them true peace; in place of a restless, unhappy condition, which often attends disobedience of the Divine law. We must leave our labors with the Lord."

"After a season of long silence, my mind was invested, at our own meeting, with the sense that what is wanting, is the life of religion; accompanied with a renewed evidence, that He who is the resurrection and the life, is graciously near to manifest himself in that character. The duties which are of an outward nature are to be performed; but they may be fulfilled, and the power of godliness denied. Many appeared to me in that situation; plain in the exterior, regular in coming to meeting, and desirous of hearing ministry; but are destitute of that travail of soul and fervency in seeking after Christ, which He would reward with the cheering beams of his countenance, and the bread which nourishes up the soul to everlasting life, and renews our love and courage to follow Him, and to wait for Him."

[Our friend arrived at his comfortable home, on the 27th of Second Month, 1845; having been absent about three months. He had for companion, his kind and beloved friend, Joseph Elkinton, an Elder of the same meeting. The visit was performed amid sacrifices and difficulties; owing, in part, to the deep snows and intense cold of a Canadian winter. At his home he thus writes: "My heart was clothed with gratitude and thanksgiving to our gracious Caretaker, for his unmerited mercy and goodness in preserving us;" &c.]

"The Monthly Meeting of the Western District, was held to-day, which I was drawn to visit. The company was unusually large; and after a time of silent waiting, the stirring of the Lord's power was felt, under which I was gradually enabled to preach the Gospel of salvation, through

our Lord Jesus Christ; showing that the work of regeneration had its beginning in the heart, through obedience to the manifestations of his Spirit, in little things. Our Saviour thanked the Father that He had hid the things of his kingdom from the wise and prudent, and revealed them unto babes. To be brought into this blessed experience, we must become babes in Christ; and the only way to experience the new birth and change of heart unto righteousness, is by faithfulness to the requisitions of the Divine will, made known in us. Many things were brought forth out of the treasury, by Him who alone has the key and command of it; and through Divine mercy and condescension, the baptizing and solemnizing power of Christ, went forth over the assembly; to the comfort and strength of the hungry, weary and exercised ones.

"This afternoon, my wife and myself went to visit a Friend in the country. There is a union of spirit between those who see eye to eye, and their countenances and company are cheering. Where the Son of Peace abides, a harmonious converse can be maintained between fellow travellers on the heavenly journey. Their experiences and their Divine openings, with which their mutual Lord and Leader has instructed them, are brought forth from the treasury as things which are new and yet old. Such converse is both entertaining, and, at times, very strengthening, and according with the practice of the earliest disciples. Two of them walked from Jerusalem to Emmaus, talking as they went, of the things which had just transpired. Jesus joined himself to them, and asked, 'What manner of communications are these that ye have one to another, as ye walk, and are sad?' At a time of singular trial and disappointment, it was natural for them to speak upon that which lay the nearest to their hearts. And so it is now. Disciples of the same Master will commune upon their trials, and the straits and becomings of the church, as well as upon its hopes and encouraging prospects. Paul talked with his contemporary believers, on one occasion, until break of day. In old time, when the proud were called bappy, and they that worked wickedness were set up, and they that tempted God were delivered; 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.' This has been the case with the devoted children of God in various ages since that period; and thereby they have consoled one another; and he that watered, was watered himself."

(To be continued.)

"TWO MITES."—The widow held in her hand two *lepta* (Heb., *perutah*), the smallest of all coins. Two of these make a *quadran*, the ninety-sixth part of a *denarius*—so that each was worth about the tenth part of an American cent or English half-penny. It was considered not lawful to put in less than two of these coins, and they were all the widow had to live on for that day, and till she wrought for more. Of course, the lesson to be learned is that the most precious of all gifts to God is the gift of absolute self-surrender and sacrifice; and so this widow's offering has remained in the church like the perfume of Mary's alabaster-box that filled the house.—*H. B. Tristram, in S. S. Times.*

The True Story of a Dog.

In the year 1871 the steamship *Sadgool* left the Cape of Good Hope, bound for England—"for home," the passengers, all English, called it. Among them was a child of two years and a nurse. The lady had also brought with her a huge, handsome Newfoundland dog.

The voyage had lasted about six days. No land was visible, and the island of St. Helena would be the nearest point. The day was a beautiful one, with a soft breeze blowing, and the sun shining down brightly on the sparkling waters. A large and gay company of the passengers were assembled on deck; merry groups of young men and girls had clustered together; now and then a laugh rang out, or some one sang a gay little snatch of song, when suddenly the mirth of all was silenced by the loud and piercing scream of a woman.

A nurse who had been holding a child in her arms at the side of the vessel had lost her hold of the leaping, restless little one, and it had fallen overboard into the sea—into the great, wide Atlantic Ocean. The poor woman, in her despair, would have flung herself after her charge had not strong arms held her back. But sooner than it can be written down, something rushed swiftly past her; there was a leap over the vessel's side, a splash into the waters, and then Nero's black head appeared above the waves, holding the child in his mouth.

The engines were stopped as soon as possible, but by that time the dog was far behind in the wake of the vessel. A boat was quickly lowered, and the ship's surgeon, taking his place in it, ordered the sailors to pull for their lives. One could just make out on the leaping, dancing waves the dog's black head, holding something scarlet in his mouth. The child had on a little jacket of scarlet cloth, and it gleamed like a spark of fire on the dark blue waves.

The mother of the child stands on the deck, her eyes straining anxiously after the boat, and the black spot upon the waves still holding firmly to the tiny scarlet point. How long the time seems! The boat seems fairly to creep, though it speeds over the waves as it never sped before.

Sometimes a billow higher than its fellows hides for a moment dog and child from the anxious, straining eyes. One can almost hear the watcher's heart then throb with fear, lest the waters may have swallowed them up. But the boat comes nearer, near enough at last to allow of the surgeon's reaching over and lifting the child out of the dog's mouth, then a sailor's stout arms pull Nero into the boat, and the men row swiftly back to the ship.

"Alive?" is shouted from every lip, as the boat comes within hail of the steamer; and, as the answer comes back, "Alive!" a "Thank God!" breaks from every heart.

Then the boat comes up to the ship's side. A hundred hands are stretched out to help the brave dog on board, and "Good Nero," "Brave dog!" "Good fellow," resound on every side. But Nero ignores the praise showered so profusely on him; he trots sedately up to the child's mother, and with a wag of his dripping tail, looks up into her face with his big, faithful brown eyes. It was as if he said, "It is all right; I have brought her back quite safe."

The mother drops on her knees on the deck, and taking his shaggy head in both hands, kisses his wet face again and again, the tears pouring down her face in streams. There is indeed, not a dry eye on board. One old sailor stands near with the tears running down his

weather-beaten brown face, all the while unconscious that he is weeping.

Well, as one can imagine, Nero was for the rest of the voyage the pet and hero of the whole ship. He bore his honors with quiet, modest dignity. It was curious, however, to see how from that time on he made himself the sentinel and body-guard of the child he had saved. He always placed himself at the side of the chair of any person in whose arms she was, his eyes watching every movement she made. Sometimes she would be laid on the deck, with only Nero to watch her, and if inclined to creep out of bounds, Nero's teeth, fastened firmly in the skirt of her frock, promptly drew her back. It was as though he thought, "I have been lucky enough, Miss Baby, to save you once from a watery grave, but as I may not be so lucky again, I shall take care you don't run any unnecessary risks in the future."

When the steamer reached her destination, Nero received a regular ovation as he was leaving the vessel. Some one cried, "Three cheers for Nero!" and they were given with a will. And "Good-by, Nero," "Good-by, good dog," resounded on every side. Every one crowded around to give him a pat on the head, as he trotted down the gang plank. To all these demonstrations he could, of course, only reply with a wag of his plummy tail and a twinkle of his faithful brown eyes. He kept close to the nurse's side, and watched anxiously his little charge's arrival on dry land.

He was taken to the home of his little mistress, where he lived, loved and honored, until he died of old age, with his shaggy gray head resting on the knee of the child (a woman now) that he had saved. His grave is in an English church yard. He lies in the burial plot of the family to which he belonged. His grave is marked by a fair white stone, on which is engraved—

"Sacred to the Memory of Nero, Faithfullest of Dogs."

His portrait hangs over the chimney-piece of an English drawing-room, beneath which sits, in a low arm-chair, a fair-haired girl, who often looks up at Nero's portrait as she tells the tale of how he sprang into the waters of the Atlantic ocean after her, and held her up until help came.—*Harper's Young People.*

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 137.)

Soon after the settlement of Friends had commenced in New Jersey and Pennsylvania, a proposition emanated from the meeting held at Burlington, N. J., that Friends in the different provinces in America, from New England in the north to Virginia and Carolina in the south, should be drawn into closer union. To consider the proposal and communicate it to Friends at a distance, a committee was appointed consisting of William Penn and five others. The result of this movement was the appointment in 1685 of representatives by Herring Creek Quarterly Meeting, which included those Friends in Maryland, west of Chesapeake Bay, who were with them the following year, viz., Tenth month 1686. A beloved Overseer and Elder o

"To the care of the Overseer and Elder o
"Dear Fly Meeting of Friends.
which (on the 25th of Ninth Month, 1886, ELIZABETH TAYLOR, wife of JOSEPH EASTBURN, in the seventy year, of her age. A member of Falls Monthly Meeting of Friends.

Yearly Meeting in the Third Month; with which our said meeting had good unity; and finding ourselves together with you, concerned for the peace and prosperity of the Church of Christ in these parts, did therefore appoint that two Friends should be chosen by each Quarterly Meeting, and sent to your Yearly Meeting for the future: and accordingly, at our Quarterly Meeting at Herring Creek on the 5th of the Sixth Month, 1685, our beloved friends and brothers, Frank Billingsley and Richard Harrison were appointed for that service, to whom we refer you for further information and consultation of the affairs of Truth in these parts. Our prayer is that the God of Truth and wisdom may be with you, and that true unity, peace and prosperity may remain forever in the Church, of which Christ Jesus is Head and Lawgiver.

"Signed by appointment of our Quarterly Meeting at Herring Creek, the 5th of the Sixth Month, 1685.

"WILLIAM RICHARDSON,
RICHARD HALL,
RICHARD JOHNS."

At this Yearly Meeting arrangements were made for the suitable accommodation of those Friends who came from other provinces as representatives.

Although the proposal for a general meeting to be held yearly met with some favor, yet the practical inconvenience of it, at a time when there were no such facilities for journeying as now exist, but distant travel involved great fatigue and exposure, and considerable danger; prevented it from ever becoming general.

Among the records of Philadelphia Yearly Meeting there is preserved an epistle of advice issued to its members by Maryland Yearly Meeting, in 1699, which shows the righteous concern of that body for the preservation of its members. It contains cautions on many specific points, the 15th of which is as follows:

"Whoever they are that makes profession of God's Truth, and do not walk answerable in a holy, innocent and harmless conversation, all such are tenderly to be admonished and dealt with in the wisdom of God in meekness, according to the Gospel order of our Lord Jesus Christ, that the Truth may shine forth in the pure innocency of it, and all hypocrisy and deceit may be made manifest and denied."

The epistles from one Yearly Meeting to another were generally short, containing grateful acknowledgment of the Lord's mercy as manifested by his presence in their assemblies, informing that meetings and the Discipline of the Society were kept up, and expressing fervent love and concern for each other's preservation in the Truth. That from Maryland, in 1742, appears to have been written under some degree of depression. It refers to the fewness of their numbers [occasioned by the death of many of those who had been standard-bearers among them, and whose places had not been filled by successors from among the youth]. The epistle says, "By the accounts brought from the several churches, we think the same not so ready as of late; and we are ready to be truly the things which remain, that are ready; but or I have not fondly thy works perfect used by God, was revived and applied. The spirit to thy prayer was granted, to petition for help from the sanctuary; that those who were negligent and indifferent, and had lost ground, might be

you are but a few in number, if such continue to retain their love and integrity to God, and walk worthy of his many favors and blessings, that in his own time, He will be pleased in Divine goodness to renew his visitation of love to the young and rising generation; and, to your comfort, increase and add to the number of the faithful and sincere in heart among you."

The cause of the falling away which had taken place in some parts of Maryland is set forth in the memoranda of Robert Jordan, a valuable minister from Nansmond, Virginia, who appeared in the ministry about the year 1718. He says: "I early found a concern upon my mind to visit Friends in Maryland, which I did on both sides of the bay, in fear and trembling; I being so young and weak and the work very exercising by reason of a declension which has for some time been on a growing hand in that Province, which has still occasioned me much exercise in speaking and writing unto and amongst them, against the spirit of liberty, superfluity of naughtiness and conformity to the world, which hath got ahead, and for which in many particulars ancient Friends suffered much; now, with many is the offence of that cross ceased, and Friends' sufferings trampled under foot, to the great grief and suffering of my spirit, respecting thythes, apparel, &c. Close and wholesome Discipline being neglected appears to me the ground cause of these evils."

In 1725, in company with Thomas Pleasants I went over into Maryland. We were at Choptank Yearly Meeting, where we met with divers Friends of the ministry, particularly Abigail Bowles, from Ireland, who had extraordinary service. My concern was principally to labor for the restoration of wholesome Discipline, the neglect whereof I conceived had been the principal cause of the great disorder and undue liberty run pretty generally into by the professors of Truth there.

The epistle from the Yearly Meeting held at West River in 1747 mentions that the meeting had been large "and in some measure favored with the insinuing of the heavenly word of life and salvation: whereby the name of our God has been glorified, the souls of his people comforted, and the affairs of the church treated of in love and unity." They are hopeful that a Christian care is felt to maintain good order and Discipline, yet are sorry that "the fashions, customs and friendship of this world prevail too much with many educated amongst us."

The epistle from Philadelphia Yearly Meeting, of the same year, to Maryland, states that "many living and weighty testimonies" had been borne among them "to the sufficiency of the pure principle of life and grace, which we as a people have been peculiarly called to publish to the world, to be the means appointed for the restoration of fallen man to a state of acceptance with his Maker—and through this blessed Counsellor the affairs of the Church have been managed in brotherly love and condescension."

In the epistle to Maryland of 1751, occurs this passage: "Let the souls of our servants, whether white or black, be precious in our eyes, remembering that they are each one a part of God's creation, over which we are but as stewards, and that He will require an account thereof at our hands."

The epistle to Maryland in 1755, speaks of the correspondence between the Yearly Meetings as being likely to be of singular benefit, when the communication of advice and caution to each other results from hearts duly influenced

with a pious concern for our confirmation and establishment in the life and virtue of religion.

"As the aim and tendency of all true Gospel ministry is to direct to the immediate and unerring dictates of the Holy Spirit in ourselves, let us be particularly observant in all our religious assemblies to wait with reverence and humility to know our minds abstracted from every object that would divert us from the performance of true and acceptable worship. As a constant and uniform care is observed in this respect, it will discover to us the weight and necessity of abiding faithful to every branch of our Christian testimony, that when a time of suffering may come (which appears now more nearly to threaten us in these provinces than heretofore), we may secure to ourselves an interest in that Rock and Refuge which hath been a sanctuary to the righteous in all ages."

(To be continued.)

The Habit of Borrowing.

We are naturally and justly shocked at the absconding clerk, the defaulting cashier, the faithless trustee; but we rarely pause to consider how these unhappy men have come to such a pass. It has been no sudden plunge from innocence to guilt, but a gradual loosening of the principles—a slow deterioration of the character that has at length made such crimes possible. While we may not be able to trace, step by step, this downward process in any given case, it is safe to say that many, if not most, of these overt acts of dishonesty had their root in a loose habit of borrowing. Now, in itself borrowing cannot be called a culpable act. It is often a great convenience. We need a knife, a book, an umbrella—perhaps a small sum of money, which we cannot easily obtain at once; a friend is near and willing to lend; we borrow it, use it and return it promptly. So far no wrong has been committed, no harm is done. Our friend has been glad to oblige us, and we are grateful. If the same limits and conditions were always preserved, no further evil could ensue. But often these limits are gradually extended; we borrow more and more freely, and become less careful and prompt in the return. Sometimes we seriously infringe another's rights, without any intention of wrong-doing, simply by delay in returning borrowed property. The courtesy and kindness that lends freely is often sadly imposed upon, and compelled to withhold its favors.

From this habit to that of borrowing sums of money on slight occasions is not a difficult transition. Of course there are times when necessity justifies a man in asking a temporary loan. But it is not usually those who are in the direst poverty that are the most inveterate borrowers. It is much more frequently those who allow their desires for superfluities to outrun their ability to obtain them that resort to this dangerous and insidious practice. All such desires grow by what they feed on, and become more and more exacting, while the strict rectitude which cannot brook the long continuance of a debt is gradually impaired. The victim of such a snare finds himself increasingly involved in its meshes; it becomes ever easier to borrow, ever harder to repay. Of course, this cannot continue forever. People after repeated disappointments decline to lend with so small a chance of return, and he then resorts to darker and more questionable methods of obtaining the means to gratify desires which have acquired such tyranny over him. Temptation comes, opportunities arise; he thinks he can restore what he takes and avoid detection, and perhaps, before he realizes what

he is doing, he has committed a crime. It is but the culmination of a long process, during which self-indulgence has been fastening its clutch upon him, and the principle of integrity has been loosening its hold.—*Philadelphia Ledger.*

FOR "THE FRIEND,"

Dredging Oysters.

(Concluded from page 135.)

It was stated in the last number of this article that the food of the oyster was the very minute animals and plants which abound in the bays into which our large rivers pour their waters charged with the debris of the lands which they drain.

All human food is vegetable in its origin, and whether we eat the plants directly or the animals which have been fed on them, we are ultimately carried back to the vegetable kingdom. For plants alone have the power of taking the inorganic materials of the earth and turning them into organic matter which is fitted to sustain the life of animals. This is as true in the water as on the land. The blue-fish preys on smaller fishes; many of these on still smaller ones; these in their turn upon minute crustacea; these upon still smaller animals, and these pasture on the microscopic plants which swarm at the surface of the ocean. Most of these plants are so small that they are absolutely invisible to the unaided eye, and even when they are gathered together in a mass, it looks like slimy, discolored water and presents no traces of structure. Their vegetative power is wonderful past all expression. It can be shown that a single marine plant, very much smaller than a grain of mustard seed, would fill the whole ocean solid in less than a week if all its descendants were to live. As countless minute animals are constantly pasturing upon them, the multiplication of these plants is kept in check, but in calm weather it is no rare thing to find great tracts of water many miles in extent packed so full of them that the whole surface is converted into a slimy mass, which breaks the waves and smoothes the surface like oil. The so-called "black water" of the Arctic and Antarctic oceans, the home and feeding ground of the whale, has been shown by microscopic examination to consist of a mass of these plants crowded together until the ocean is discolored by them. Through these seas of "black water" roam the right whales, the largest animals on earth, gulping at each mouthful hundreds of gallons of the little mollusca and crustacea which feed on the plants.

These plants themselves derive their nourishment from the mineral matter dissolved in the water. The rocks are gradually ground down by the action of water in frost and rain, and worn away, and their fragments conveyed to lower levels, forming the fertile soil of the hillsides and valleys. Each year the heavy rains wash great quantities of this soil into the rivers, and so it ultimately finds its way into the ocean.

The Chesapeake and Delaware Bays are great valleys, each of which receives the drainage of a vast area of fertile land, the most valuable part of which is deposited over the bays in the form of a fine, light, black sediment, known as oyster mud, which furnishes the food for a luxuriant growth of small plants, which in their turn support in corresponding abundance the animalcules which feed upon them.

If this chain of existence ended with these microscopic animals, man might well deprecate the constant waste of rich material carried off from his fields by the water. But the all-wise Creator of the universe has provided a means

by which these invisible creatures may be converted into a tangible and edible shape so as to assist in supplying the needs of the human race. The myriads of oysters which line the bottom of the bays are constantly drawing them into their stomachs, digesting them and fattening on this diet, until they become large enough to be dredged by man for his own food.

Captain Sheppard, who so kindly explained to us the system of oyster culture, said that he planted about 10,000 bushels of seed oysters each year. These were mostly obtained by dredging in the bay above Egg Island Point—a part of the waters which are free to all the oyster planters for about two months in the spring and early summer. As there are between four and five hundred vessels engaged in this business, which soil from the Maurice River, it seems surprising that sufficient young oysters can be found to supply the enormous demand. This would be impossible, if it were not for the immense productiveness of this shell-fish. Professor Brooks says that the average female Manhattan oyster of good size, produces about 16,000,000 eggs. When these are mature, which is usually in the summer, they are small cells with food stored in them, they are separated from the body of the oyster and swept out into the surrounding waters by the currents which are always flowing through the shells. The male oyster also produces cells which are smaller than the true egg cells, having no supply of food in them, but furnished with a cilium or vibrating hair, by which they are enabled to move through the water. As soon as one of these comes in contact with an egg it fuses with it and is lost in its substance, which is thus fertilized, and at once begins its development into a new oyster. The fertilized egg rapidly goes through the primary stages of its development and when about thirty hours old begins to acquire the cilia which are its swimming organs. The young animal then swims about for a few days without much increase in size, until it voluntarily attaches itself to some hard substance, when it becomes fixed for the rest of its life, and commences to eat and grow.

The eggs which are unfertilized speedily perish, and these probably form a very large majority of the whole number.

When the contents of a dredge were emptied on the deck of our schooner it was a matter of considerable interest to note what other inhabitants of the bay besides oysters had been gathered by it. Occasionally a large green crab, one of the kind used for food, would be seen crawling away. These were picked up and thrown into a basket. Then a much smaller kind of crab, only an inch or two across, would move about among the shells. These our boatmen called oyster crabs. They frequent the oyster grounds and are said to be the same species that are found inside of the oyster shell apparently living harmoniously in company with the rightful owners of the pearly home. It is probable that they feed on particles of organized matter, animal or vegetable, that are carried within their reach by the ceaseless current of water produced by the cilia that line the gills of the oyster.

The meshes of the chain-bag of the dredge are made large, so that the mud and the sea worms and other smaller animals which burrow in it pass through them, and are washed away as the dredge is dragged through the water, so that there is not to be found so large a variety of animated forms as are brought up by the finer meshed dredges used by the naturalist. The largest of the shells that were lying among

the dump-heap of the dredge were those of the Pear-Conch (*Fulgur*), a snail-like univalve; of these there were two kinds, the *F. Carica*, which is furnished with tubercles or projecting points on the angles of the whorls; and the *F. Canaliculatus*, which has no tubercles, but in place of them a small channel running spirally around the tops of the whorls. Another shell of considerable size, was a globular one, about as large as a small apple (*Natica*). Like many other of the univalve shell-fish, this animal is carnivorous. It is furnished with a long horny ribbon in place of a tongue, which is closely beset with minute teeth, and by its backward and forward motion it can rasp down objects that are brought into its way. In this manner it can bore through the shell of a clam or mussel, and eat the flesh inside of it.

We picked up among the refuse quite a number of a small snail-like shell, whose spiral whorls ended in rather a sharp point. They were called Winkles by the fishermen, but are not the true periwinkles, but a smaller animal, the "drill" (*Crossopline Cincta*). They are destructive among oysters, boring small round holes through the shells with their horny tongues, not with the sharp point of their spiral shell, as we inferred the sailors thought. These were the destructive little animals that our Captain said were formerly so numerous, but were mostly killed in the storms of 1876. They seem now again to be multiplying.

Several of the shells of different kinds brought up by the dredge were those of dead animals, but nearly all of these vacant houses had been taken possession of by two species of hermit crabs—"soldier crabs" as our seamen called them. The hinder part of these crabs is not protected by a shelly covering, and would be eagerly seized by any passing fish, if it were exposed. So the crab takes possession of any vacant shell that suits him, and in its recesses hides his body, while the opening in front is filled up by his formidable claws. Two or three shells thus tenanted were laid on the roof of the cabin, and the crabs soon began to emerge and explore the neighborhood; but on the approach of a hand, or anything which alarmed them, they retreated to their fortress with surprising suddenness.

Lying on the deck were some fragments of a buoy, which had been in the water about three months, and in that time had become so eaten up by the ship-worm (*Teredo Navalis*) as to be almost worthless. A large part of the wood except at the centre of the stick had been removed, leaving numerous holes, mostly about one-eighth of an inch in diameter, and some of them several inches in length, with thin plates of wood between them. Many of these holes were lined with a calcareous coating. The ship-worm is probably a native of tropical waters, but has been introduced into all parts of the ocean. The young *Teredo* when but about the size of the head of a pin bores into timber that is under the water, and follows in a sinuous line the grain of the wood, avoiding knots. The burrow increases in size with the growth of the animal, and the wood soon becomes honeycombed. Insignificant as this little shell-fish may seem in itself such are its numbers and voracity that Packard speaks of it as "one of the most destructive to human interests of all animals." Besides the *Teredo Navalis* other species are found in some parts of the world.

Hanging up in the office of the oyster shipper at Bivalve was a string of curious little fish, which at some seasons of the year are brought

up by the dredges. They were four or five inches in length. The head curiously resembled in its outline that of a horse, hence they are called sea-horses. The mouth is placed at the extremity of a prolonged snout, and the tail is flexible, and often used to grasp submarine vegetation. This fish is slow in its movements and when placed in a bucket of water slowly propels itself around it, using its small fins, and aiding these by a jerking motion of the tail.

A curious peculiarity of this fish, and of the family to which it belongs, is the presence on the belly of the male of a sac into which it receives the eggs laid by the female, and there guards them until they are ready to hatch and take care of themselves.

J. W.

FOR "THE FRIEND,"

Encouragement from Nehemiah's Successful Labors in his Day.

The following encouraging testimony is from the pen of the gifted John Barclay. "Though under twenty-one years of age when it was written, he seems to have been favored with unobscured vision as respects the state of our Society; and after the scriptural account of Nehemiah, to inspire with the lively hope that even now there are hidden ones here and there who, guided and governed by the teachings of that Spirit of Truth, which leadeth into all Truth, will in the Lord's own time arise and "build the old waste places," through "a sinking down and bowing down yet lower and deeper than many of us have hitherto humbled ourselves," and by "a full surrender and sacrifice of everything which the law written in the heart calls for." May the all-wise Holy One hasten it, in his time.

"It is my belief, and feel freedom to mention it, that there are or will arise, those who will, in some sense, 'build the old waste places.' I live in the faith that the Truth shall spread; and the number of those that are guided and governed by the teachings of that Spirit, which leadeth into all Truth, will be greatly multiplied. Surely there are even now those that 'are left of the captivity,' who 'are in great affliction and reproach;' we may also say, that, in some acceptance of the passage, 'the wall of Jerusalem is broken down, and the gates thereof are burned with fire.' May I not also add, that there are, even in this day, those, who can in measure adopt a similar language with that of Nehemiah—'When I heard these things, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.' Surely there are those that can say, 'I arose in the night, neither told I any man what my God had put in my heart to do at Jerusalem: then went I up in the night by the brook, and viewed the wall, and turned back; and the rulers knew not whither I went, or what I did: neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.' There are doubtless some that are ready to laugh these to scorn, and to despise them; and to say, 'what is this thing that ye do?'—and I judge there are those that can reply, 'the God of heaven, He will prosper us: therefore we his servants will arise and build.' To such as endeavor to entice the sincere hearted, and to take them off, by whatever specious pretence, from their watch and work, their unceasing concern and travail for the prosperity of the great cause; I am clearly of the mind that the reply should be, 'I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?' Now the work that is waited, as far as I have

in this and some other favored seasons had capacity to see, is, a sinking down and bowing down yet lower and deeper than many of us have hitherto humbled ourselves—even under the government and dominion of the holy seed, Christ Jesus; that so we may, through subjection to Him, be led to "cease from our own works," and to let Him do and work all things in us according to his own Divine will. Wherever this blessed work hath gone forward with strength and beauty, wherever this constraining power has been fully and faithfully given up to, I believe a necessity has been sooner or later felt, to make a full surrender and sacrifice of everything which the law written in the heart may call for."

FOR "THE FRIEND,"

A SUMMER DAY.

The early morn was bright and clear,
The birds proclaimed their joyous cheer

From orchard, grove and glade;
The rising sun on tree-tops shone,
On distant hills his rays were thrown,
The valleys lay in shade.

The air was still, no leaf was stirred,
Save when a brown or russet bird
"Sprung from his leafy perch;
And winged its way to neighboring tree
Or to the dew-draped leaf,

Its morning meal in search.
How lustrous bright the earth appears
Baptized in morning's crystal tears,
The hills and fields aglow;
The maple's leaves are wet with dew
Where gleaming sunbeams filter through,
And fleck the ground below.

From barn and yard around the lane
The farmer's herd a mottled train,
With loitering footsteps go;
They seek the pasture grasses sweet,
Where daisies bluish, and clovers meet
Beside the rivers flow.

On such a morn who idly strays
Will see before his careful gaze,
A mimic rainbow's span;
Each pearly dew-drop at his feet
Is with the threads of light replete,
Which he may quickly scan.

As rose the sun in blue concave
Oppressive grew the heated wave,
The air has sultry grown;
But gentle fanning breezes yield
A fragrant scent from harvest field,
Or meadows newly mown.

More sultry grows the humid air
And shines the sun with dazzling glare,
High noon is now hard by;
Far on the west horizon's edge,
A belt of clouds like rocky ledge;
In seeming quiet lie.

The singing birds have ceased their notes,
Save where from out the forest floats,
Some song from deepest shade;
Or when from distant fields the quail,
Whose whistlings on the gentle gale,
A fitting cadence made.

Beneath the oak tree's spreading boughs
Lies couched to rest the tranquil cows,
Screened from the noon-tide heat;
Or in the cowpods' quiet recess
They lie in pensive quietude,
Of rest, a type complete.

The sun has passed the noon-tide hour,
Nor yet his rays have lost their power,
Welcome, the coming shade,
Uprising in the western sky,
That ragged cloud we now desery,
Like frowning palisade.

Oh! ye, who roam in far-off lands,
O'er mountains wild—on ocean strands—
Where from the rocks enshroud;
Do scenes like these, the awe impart,
With adoration fill the heart?
As does the thunder cloud.

The storm is o'er, in western sky
See dappled clouds like flocks that lie
In shepherd's fold at even;
While eastward glows serene and warm
God's light on the passing storm
Of covenant once given.

Now smiles the earth refreshed with rain,
The drooping plants revive again
Fresh to beholder's gaze;
While robins on the apple tree
So freely chant their melody
In songs of joy and praise.

MASS.

J. T.

A LESSON LEARNED.

SELECTED.

"Thy will be done." The broken words fell slow,
For I was weary of the harrowing strife—
My bleeding heart lay quivering from the blow,
And, "All was lost except a little life!"—
As suddenly, at crimson set of sun,
I bowed—and, pining, sobbed, "Thy will be done!"

Once more, the Reaper walked amid the grain—
"The yellow bending grain of hope grown strong!"
And reaped my life's joys with the scythe of pain,
While I sat by and wept! The hours were long,
But, ere the last pink cloud had westward flown,
I meekly knelt, and sighed, "Thy will be done!"

He came once more! But I had slowly learned
The God-love that must smite—if it would save;
And though the tears fell, and the spirit yearned,
I sat and smiled, beside my dead hope's grave!
And looked away from earth—up to God's throne,
And gladly, truly cried, "Thy will be done!"

FOR "THE FRIEND,"

Reflections and Contemplations in the Meeting for Worship at Stillwater, Ohio, Ninth Mo. 30th, 1891.

In taking a view over this, the largest and most solid solemnly gathered meeting of consistent Friends in dress and deportment I ever attended, the language of one formerly was brought to mind when he saw Israel abide in her tents: "How goodly are thy tents, O Israel."

How is it, that after two hundred years of successive generations, thou art thus preserved and in measure openly manifesting to the world that the doctrines and practices promulgated by the first generation of Friends are still held near and dear; whilst on the right hand and the left, by far the greatest number of those once in profession with us have departed therefrom? Of the two fundamental doctrines of Christianity—Christ truly enlightening every man that cometh into the world, and Christ, the one offering for the sins of the whole world.—The Hicksites denying the second, the Gurneysites deviating from the first in actual practice, until now, little by little, some of them are as open in their rejection of the Light, as the former were in their attack upon the second. Is it not, then, the holding of both in an even balance, each in its own proper place, that has so far preserved us?

Let us examine and investigate the ground over which all bearing the name of Friends have passed in the last century, and see the fruits of the various positions taken, as now openly exposed to light. Shall we close our eyes and say such investigation is too painful? The same seed will always produce the same kind of fruit, with a little variation in quality and quantity, according to surrounding circumstances. In thus making a definite contrast between the two large factions and our own present position, and reviewing the way by which we have been led, a deep feeling of humility, mingled with gratitude and praise, filled my soul, while listening to the living ministry of six ministers, closing with prayer

to God, vocally offered in the spirit of life, uniting the hearts in felt praise for the rich tokens of fatherly love vouchsafed, I trust, to a hungry and thirsty gathering depending upon Christ, the Head, to feed and lead his own Church.

Much outcry has been made against our "forms." Let it be remembered that *life cannot be seen until it takes upon itself a form*, whether it be in the vegetable or animal kingdom. The apostle tells us that faith without works is dead; that the devil believes there is a God, and shudders. Work is the active motion of true life, manifesting itself in "form." Show me thy faith without works, and I by my works will show my faith. The ambiguity on the subject of faith in Gurney's observations, together with other subjects passing as sound Friends' doctrines, manifests the general low state and dimness of vision, even of many honest and well-meaning Friends; whilst others compromising for the sake of present peace, have checked the pure spring of life, seared their conscience, and thus become an easy prey to the subtle Serpent's design.

"Whosoever is not for me is against me, and whosoever gathereth not with me scattereth abroad." Are we gathering with that which gathered us at the first? even the true Light; and abiding in that which convinceth of sin? Compromise is shunning the true cross, and often takes upon itself a covering bearing the name "charity." "We must have charity." Yes, but of what sort? That which cherishes purity in ourselves to the uttermost.

How definitely may this prophetic token of that coming to pass which has been spoken apply to those who sounded the alarm against the innovations which now, in their fruit-bearing state, are seen and judged by the world itself as non-Quakerism! Therefore "to thy tents, O Israel, and to thy tabernacles, O Jacob." Thine enemy is falling by his own device. Nothing short of a faithful and diligent adherence to God's own gift, the Sun's Light that gives Light, can now, as then, raise up children to Abraham of these stones. But we are unwilling to submit to the thoroughness of the inward work required to make Quakers. The freedom wanted from "form" has now set the Society back unto all the world's forms of man-made and man-regulated congregational worship, "building up that which we once destroyed," becoming offenders. We need first a deepening in the root, that our banner may again become unfurled, as in days of old.

Dear young friends, great as is the favor of a true Christian education, it is coupled with an equal degree of responsibility. Oh, that you might know and feel an increased yearning after God, a praying without ceasing—"let not thy hand spare, nor thine eye pity until righteousness is brought forth in its brightness." You can never be benefited by cleaving to anything which God has a controversy with. Every plant which He has not planted shall be rooted up.

Dear young friends, the mind requires food. Our development depends upon the kind, as much as the quantity of food we digest; evil company always corrupts good manners. Love retirement, that is Christ's school, where he teaches his own to know and feel our Father's love. Abide in Him; then as you love the spirit of Truth in yourselves, you will love it wherever you feel it, and have fellowship with it; and as holy men of old wrote the Scriptures as they were moved by that spirit to write of what they experimentally knew of the good

word of life, so you will love to read them above all books, and they will answer your own experience; and you will not think any strange thing is happening to you now, but such as always has been the lot of all them that would live godly in Christ Jesus. Chastening is the indispensable schoolmaster to lead to Christ,—what child is he whom his father doth not chasten, &c.; therefore recollect that the crown lies at the end of the race. So persevere, remembering, "My grace is sufficient for thee."

PETER N. DYER.

Natural History, Science, etc.

The Great Auk.—In 1888 an egg of a great auk was sold for one hundred and sixty guineas, whilst more recently an egg of the same species fetched two hundred and twenty-five pounds; and although these may seem enormous sums to give for a relic, the transactions are not without others to keep them in countenance. Only a few years ago two eggs of the same kind fetched one hundred, and one hundred and two guineas respectively; while the egg first named realized thirty-three pounds ten shillings a little over twenty years ago. At that time it was discovered, together with four others, packed away in a dust-covered box in the museum of the Royal College of Surgeons, these being sold in 1855. From this it would seem that in the ornithological market the complete shell of a great auk's egg is worth nearly one hundred and seventy pounds, and a broken one only seventy pounds less. It will be seen that the purchase of one of these may be a good investment; and what a mine of wealth a great auk that was a good layer might prove to its fortunate possessor can only be conjectured. At the present time the number of eggs of this species known to exist is sixty-six, twenty-five of which are in museums and forty-one in private collections. Of the total number forty-three are retained in Great Britain. When a bird becomes so rare that the individual remains can be counted, the same may be taken to be practically extinct as a species. The great auk has pursued a policy of extinction for the past two or three centuries, until now like the mighty moa and the dodo, it has ceased to exist. The great auk, or garafu, was one of those birds which, from long disuse, had lost at once the power of flight and preservation. It was a great shambling bird, as large as a goose, and ill adapted to travel on land. How these things told against it may be inferred from the story of one Captain Richard Whitbourne, who writing of the discovery of Newfoundland in 1620, says that among the abundant water-fowl of these parts are penguis (great auks) "as bigge as geese, and flye not, for they have but a short wing, and they multiply so infinitely, upon a certain flat island, that men drive them from thence upon a boord, into their boats by hundreds at a time." This process of extinction went on at Iceland and elsewhere until about the middle of the present century hardly any birds remained. The Icelanders robbed the auks of their eggs for domestic use, and upon one occasion the crew of a British privateer remained upon one of the skerries all day, killing many birds and treading down their eggs and young. This went on until the last birds were taken, and there is but the faintest hope that it may yet linger on in the inaccessible North. Although awkward and travelling with the greatest difficulty on land, the great auk was perfectly at home in the water, and travelled both upon and under the surface with the rapidity of a fish. The time of haunting

the land was during the breeding season in early summer. At this period the auk resorted to the rocks, in the dark recesses of which the females deposited one large egg—large even for the size of the bird. These had a whitish-green ground, streaked with brown, and nearly five inches in length.—*Poachers and Poaching.*

Eider Ducks.—In our own country (Great Britain) the birds breed along the shores of the Firth of Forth, as well as in the Orkneys and Shetlands; on Colonsay and Islay it also abounds, and less frequently in many other northern breeding stations. It is in still more northern haunts, however, that the vast breeding colonies are found—in the Feroes, Iceland, and along the shores of the Scandinavian peninsula. In Norway, as in some other places, this bird is protected by law, though only to be persecuted the more persistently by private individuals. On one island, that of Isafjardur, the eider ducks are said to nest in thousands. Speaking of the breeding sites by the shore, Mr. Shepherd, who visited the colony, tells us that the brown ducks sat upon their nests in masses, and at every step started from beneath the feet. On this island, of three-quarters of a mile in length, it was difficult to walk without stepping into the nests. The island was one that was farmed. A thick stone breakwater ran along its coasts just above high-water mark. At the bottom and sides of the wall, alternate stones had been left out so as to form a series of compartments for the ducks to nest in. Every compartment was tenanted, and as the visitors walked along, the ducks flew out all along the line. These were welcomed by the white drakes, which were tossing on the water, "with loud and clamorous cooing." A farmhouse on the island was tenanted in like manner. The house itself was "a great marvel." Ducks were hatching on the turf walls which surrounded it, in the window embrasures, on the ground, on the roof. The house was "fringed with ducks," and "a duck sat in the scraper." Then a grassy bank close by was cut into squares, every one of which was occupied. A windmill was packed, and so was every available object on the island—mounds, rock, and crevices. This was an eider-down farm. So tame were the ducks as to allow the farmer's wife to stroke them as they sat on their nests. Of course there is another side to this pleasant picture, as we see, when we learn how the "good-lady" of the island repays the confidence of the birds. But we will allow Dr. Hartwig to tell it in his own way. He says: "The eider-down is easily collected, as the birds are quite tame. The female having laid five or six pale greenish-olive eggs, in a nest thickly lined with her beautiful down, the collectors, after carefully removing the bird, rob the nest of its contents, after which they replace her. She then begins to lay afresh—though this time only three or four eggs—and again has recourse to the down of her body. But the greedy persecutors once more rifle her nest, and oblige her to line it for the third time. Now, however, her own stock of down is exhausted, and with a plaintive voice she calls her mate to her assistance, who willingly plucks the soft feathers from his breast to supply the deficiency. If the cruel robbery be again repeated, which in former times was frequently the case, the poor eider-duck abandons the spot, never to return, and seeks for a new home where she may indulge her maternal instinct undisturbed by the avarice of man."—*Poachers and Poaching.*

Artificial Almonds.—The wooden nutmeg of

fraud fame has been eclipsed by Dutch ingenuity. According to word sent from Utrecht, the Hollanders are making artificial almonds in large quantities from paste composed of glucose. They are shaped and colored to nature, and steeped in nitro-benzole to give the necessary odor. Hundreds of bushels have been sold to unscrupulous dealers, who mix them with the genuine article. The same people are at work on a varnished coffee bean.

Forest Fires.—There are many miles of excellent forest timber in the vicinity of Biglerville, Southern Pennsylvania, which will never be disturbed by forest fires, in consequence of cattle raising being carried on in connection with forestry. Cattle being allowed to graze under the trees keeps down all underbrush, and when there is no dead underbrush there can be no forest fires.—*Mechan's Monthly.*

Longevity of Birds.—As instances of longevity in birds while in a state of captivity, *Nature* reports the death of a European crane (*Grus cinerea*) which had lived nearly forty-three years in the London Zoological Gardens. This is exceeded, however, by the case of a black parrot (*Coraopis fusa*) which died in 1884, after having lived fifty-four years in the Regent's Park.

Age of Trees.—Some German scientists have recently furnished information in regard to the ages of trees. They assign to the pine tree 500 and 700 years as the maximum, 425 years to the silver fir, 275 years to the larch, 245 years to the red beech, 210 to the aspen, 200 to the birch, 170 to the ash, and 145 to the alder and 130 to the elm. The heart of the oak begins to rot at about the age of 300 years. The holly oak alone escapes this law, it is said, and there in existence near Aschaffenburg, in Germany, a tree of this kind which has attained the age of 410 years.—*Boston Globe.*

Items.

Kansas Yearly Meeting (Conservative) convened at Emporia, Kansas, on Sixth-day, Tenth Month 23d, at 10 o'clock A. M. Meeting for ministers and Elders on Fifth-day, at 2 o'clock P. M. Archibald Crosby, a minister from Iowa, accompanied by Clarkson T. Penrose, was present. The meeting was nearly the same as usual as to numbers. In the meeting for worship at the opening of the Yearly Meeting, the principal subject spoken of in the ministerial communication was the nature of true spiritual worship, showing that it is not to be performed in the will and wisdom of man, and that, by his own intellectual ability, can no more perform it, or search out the deep things of God, than could the poor ignorant woman at Jacob's well, and how the Saviour could draw water without accommodations for that purpose. On Seventh-day morning the meeting was somewhat disturbed by the beating of a drum and other noises occasioned by the convening of a political meeting, but soon after gathering it was enabled to settle down into a deep stillness. One of the prominent features of the meeting was the manifest desire on the part of most present, that the broken walls of Zion might be rebuilt; and that each one might begin at his own door. On First-day morning quite a number of the other Body were present as well as many of the towns-people. The offices of Christ, both in his outward body and his spiritual appearance in the heart of man, were largely dwelt upon, showing that by the one we were reconciled unto God or brought into a salvable condition, and that by the other, the law written upon the fleshly tablet of the heart, we are enabled to see our sinful condition, and that by placing implicit confidence in its power to save, and suffering a willingness to be wrought in our hearts to obey its guiding influence the sinner will be changed from a state of

nature to a state of grace, and by a continuance in well doing, finally hear the welcome answer of well done, &c. In the afternoon, the nature of the cross of Christ was feelingly touched upon. The ordinances of baptism, &c., and Friends' views of them, in accordance with Scripture doctrine, were clearly explained. The performance of vocal prayer or of prayer because *the best appointed will come* was spoken of, as well as the impossibility of being pleasing to God with the unfeeling harmony of a choir of trained voices; and, to use the minister's words, "How silly to think of worshipping an almighty being by dangling with the fingers upon a musical instrument, and then believe that He is pleased with such outwardism." Although the answers to the Queries showed that in the subordinate many deficiencies existed, and that there was a want of Christian fellowship on the part of some, yet the Yearly Meeting was favored to transact its business without the least degree of disunity, and Friends separated with the universal feeling, that it had been good for them to be there.

The meeting feeling that the time had come, established Emporia as the place for holding the Yearly Meeting, and adjourned to meet there next year, at the usual time.

The Death Penalty.—*The Independent* publishes an article on the New Penal Code of Italy, which shows that punishment by death is not recognized by the laws now in force in that country. It says:

"In providing the punishments to be awarded to offenses, the first question before the framers of the Code was whether the penalty of death shall be retained. This had long been a burning question in Italy. Twenty-five years ago the popular house in Rome had adopted a plan to abolish the gallows, although the ministry was opposed to the reform. In 1872 a congress of jurors at Rome unanimously demanded the abolition of capital punishment, and four years later the magistrates of Italy, by a large majority, seconded the demand. The Chamber of Deputies in 1877 passed a bill for the purpose with but one dissenting vote, but it failed in the senate. One year later the Chamber of Deputies adopted a plan to commute, and uniformly commuting every death sentence to life-long imprisonment; and since 1879 no judicial execution has taken place in Italy. After ten years of this practice, the Government and the parliamentary commission united in asking Parliament to enact a code which should formally do away with the death penalty. The discussion which followed was the most thorough and statesmanlike ever given to the subject.

The advocates of death as a punishment relied largely on the notion that this penalty is necessary and effectual to deter the criminal from the gravest crimes. They were answered by the largest historical induction ever applied to a question of legal policy. It was clearly shown by official records, that the threat of the severest punishment has failed to deter from crime, wherever it has been tried, and that where this plan has been abandoned, crime has not been encouraged thereby. The entire disuse of the death penalty in Italy, as in several other countries, has been followed by a marked diminution of capital offenses. In all civilized nations which retain the gallows, there is a steady increase in the proportion of the condemned who are finally executed; so that even in England, the judicial execution has increased, and that elsewhere, the popular mind, not one in five of the convicted murderers is put to death, while convictions are less than half as numerous, upon equal strength of proof, where the sentence must be death as where it will be imprisonment. In short, the death penalty in the law has practically no effect in preventing murder; and any deterrent effect it might in its nature have is wholly neutralized. In our modern age, the only possibility of inflicting it with absolute certainty. The result of the discussion was a large majority for the entire abolition of the death penalty.

Lottery Artifice.—How the lottery dupes are caught is illustrated by the failure of the attempt to make Mortimer J. Lyon, a retired plumber of Brooklyn, bait for their hook. He was visited by the agent of the lottery company, who asked nothing

more of him than that he should accept \$5,000, and then allow it to be published, and acknowledge it as a fact, that he had received \$15,000 as a lottery prize. Said the man: "There is one prize of \$15,000. We will give you \$5,000 if you will give out to your friends that you have won \$15,000, and make a little splurge over it and let it get into the papers. You are a popular man and it will be talked about." Mr. Lyon absolutely refused, saying he had too much respect for his character. The agent told him of a popular insurance clerk in Chicago who had accepted \$5,000 on the same conditions. It seems that the trick is to allow no large prize to be taken, but to pay a man a handsome sum to pretend to have won it.—*The Independent.*

THE FRIEND.

ELEVENTH MONTH 28, 1891.

There is scarcely any point of doctrine more clearly set forth in the Holy Scriptures than the antagonism between the religion of Christ and a worldly spirit. Our blessed Saviour said of his chosen Disciples, "They are not of the world, even as I am not of the world." Self, like a strong man armed, keeps possession of the hearts of men, until a stronger than he—even the Spirit of Christ—casts him out and spoils his goods. This is a conflict through which all must pass, who would receive eternal life—for it is only those who come under the government of Christ while in this state of being, and become his obedient children, and are washed from their sins and impurities "by the Spirit of our God," that have a well-grounded assurance of admission into heaven when done with the things of time.

The Apostle John exhorts the believers: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And the teaching of the true ministers of the Gospel has always been in accordance with this—bearing testimony to the spiritual nature of true religion, against the evils and corruptions that existed; and calling upon their hearers to deny all unrighteousness, to take up their cross and follow Christ.

The Divine Power that accompanied the ministry of the early preachers of Christianity, and the blameless lives of their converts were greatly blessed. "The Lord added daily to the Church such as should be saved," and despite the persecutions to which they were exposed, the Christians became a numerous body, until finally the political power of the Roman empire passed into their hands.

At an early period in the history of the Church, Satan artfully endeavored to lessen its power for good, and even to convert it into an ally of his kingdom, by suggesting, that such a modification of its doctrines and practices as would render it less distasteful to the surrounding Pagans would greatly promote the increase of its nominal adherents. So it happened that the purity of the Church was soon contaminated by the introduction into its manner of worship of various features which had before belonged to the heathen temples. So that in the fourth and fifth centuries, as stated by Backhouse and Tylor, "the public worship of the Christians had approached perilously near to that of the ancient Greeks and Romans. Thus there were in both rituals, splendid robes, mitres, tiaras, croziers (identical with the *titulus* or crook of the augur), processions, illustrations, images, gold and silver vessels, and, in the course of the fifth century, incense.

The result of this was, that superstition partially took the place of true religious feeling, and the professing Church entered upon a long period of darkness and degeneracy, from which it is as yet only partially rescued.

Among the many reformers whom God raised up in modern times to proclaim anew the primitive truths of Christianity, George Fox and his co-laborers were among the most radical, in holding up to view the spiritual nature of religion—the intility of all outward observances—the necessity of knowing the Spirit of Christ—to take possession of our hearts, and bring everything into conformity to his holy and pure will, as the appointed means by which we are made fully to partake of that salvation graciously offered to mankind through the coming and sacrifice of Christ. These honest laborers in the Gospel did not dare to soften its requisitions so as to attract half-converted converts into their ranks. But even in matters of outward deportment, such as clothing, language and address, they adhered to the convictions of the spirit of Truth, although they were thereby exposed to great reproach, ridicule and even personal abuse. The Lord blessed their labors, so that in a short time, thousands were turned to the Truth through their testimony.

It is said that history repeats itself. The natural tendencies of the human heart remaining the same, it is not surprising to see similar fruits re-appearing in successive periods. Hence in some parts of our Society individuals appear, who wish to imitate their neighbors in partaking in the outward rites of water baptism, and what is termed the Lord's Supper, thus failing to bear testimony to our spiritual views, and the baptism of Christ is with the Holy Ghost and fire—and that the supper of the Lord is spiritual communion with Him. Others favor the appointment of specially selected persons, as *pastors*, to watch over the spiritual interests of the flock, and attach to the office duties which should be distributed among all the members—in a healthy state of the Church all ought to watch over each other for good.

In a recent visit to Baltimore, it was a satisfaction to see cause to believe that the members of that Yearly Meeting were generally clear of the errors and mistakes above alluded to. Yet it must be admitted that to a large extent they have practically dropped the ancient testimony of Friends to "plainness of speech, behavior and apparel." Not but what some of the older members still maintain these in their own practice; but they have in some places almost ceased to expect or to ask their younger members to adopt those peculiarities which would distinguish them from those around them. The acknowledged motive for this has been, the difficulty of inducing their younger members to submit to these restraints. There is among Friends of Baltimore a sincere concern for the spiritual growth and development of their young people, which commends itself to the feelings of an observer, although he may feel that they have made a mistake in lowering the standard in this respect, and have weakened their hands in opposing further inroads of a worldly spirit, which is opposed to the Cross of Christ.

SUMMARY OF EVENTS.

UNITED STATES.—The State Department received a cablegram from Consul General Crawford, at St. Petersburg, on the 21st inst., announcing that the Russian Government had issued a ukase, prohibiting the export of wheat from Russia.

There are about 30,000 locomotives in the United States—being one to every five miles of railroad—and 1,109,000 cars of all kinds, of which 27,000 are passen-

ger coaches. The locomotives cost \$450,000,000, the cars \$800,000,000, making the approximate cost of the railroads about \$1,500,000,000. Each year a freight engine hauls 35,000 tons, and a passenger engine pulls 60,000 passengers. These railways employ 725,000 persons, nearly all men, who provide a living for nearly 8,000,000 people, or about one-twentieth of the whole population.

They have reached Port Townsend, Washington, that the people of Alaska are about to demand some form of territorial government from Congress. The *Juneau Morning Record*, in a recent issue, advised the people "to rise as one man and unfurl the motto, 'Alaska for Alaskans,' to elect their own judicial officers, and resist all processes emanating from officials whose tenure of office is under organic act."

The South Dakota Railroad Commissioners met at Huron, on the 17th inst., to devise means to relieve the financial blockade, "which has been increasing in magnitude for the past two weeks." Every storage space is over and for the month of \$292,407 in the mortgage indebtedness was made during the Tenth Month. For five months the net reduction of farm mortgage indebtedness in Eastern and Central Kansas was \$2,300,000.

A Minneapolis dispatch says that the lumber season is over and that the cut for the year reaches 447,713,252 feet, 207,221,000 shingles and 97,267,000 lath. "This beats all records, and exceeds the output of 1890 by 103,138,890 feet of lumber, 45,003,500 shingles and 17,460,250 lath."

Deaths in this city last week numbered 40; which is 49 more than during the previous week, and 81 more than during the corresponding period of last year. Of the whole number, 219 were males and 97, 267 females; 52 died of consumption; 40 of pneumonia; 39 of diseases of the heart; 39 of diphtheria; 20 of Bright's disease; 18 of convulsions; 16 of cancer; 15 of bronchitis; 14 of apoplexy; 14 of marasmus; 14 of old age; 12 of inflammation of the stomach and bowels; 12 of cholera; 11 of cramp and 10 of inflammation of the brain.

Markets, &c.—U. S. 2's, 100 a 100; 4's, 116 1/2 a 117 1/2; currency, 8's, 111 a 121.

COTTON was quiet and unchanged. Sales on a basis of 8 1/2c per pound for middling uplands.

WHEAT.—Winter, in bulk, \$20.25 a \$21.00; spring, in bulk, \$19.50 a \$20.00.

FLOUR.—Western and Pennsylvania, super, \$3.60 a \$3.85; do. do., extras, \$3.90 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.75; Western winter, clear, \$4.50 a \$4.75; do. do., do., \$4.75 a \$4.90; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.65 a \$4.90; do., straight, \$4.90 a \$5.10; do., patent, \$5.15 a \$5.40; do. do., favorite brands, \$5.50. Rye flour moved slowly at \$5.10 a \$5.15 per barrel. Buckwheat flour was in fair demand and firm, at \$2.10 a \$2.20 per 100 pounds for new.

GRAIN.—No. 2 red wheat, \$1.04 a \$1.04 1/2.

No. 2 mixed corn, 67 a 67 1/2 cts.

No. 2 white oats, 39 1/2 a 40 cts.

BEEF CATTLE.—Extra, none here; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; fair, 4 a 4 1/4 cts.; common, 3 1/2 a 3 3/4 cts.; culls, 3 a 3 1/2 cts.; Texans, 3 a 4 cts.; fat cows, 4 a 5 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 1/2 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 1/4 a 4 cts.; culls, 2 a 3 cts.; lambs, 4 a 6 1/2 cts.

HOGS.—5 1/2 a 6 cts. for Chicago, and 5 1/2 a 5 1/2 cts. for other Western.

A dispatch from London states that the European powers have determined to interfere and have sent the Chinese Government an ultimatum stating that unless adequate satisfaction was speedily obtained for the outrages against foreigners, the city of Shanghai and the river from it down to Woosung, in Central China, will be occupied by the foreign fleets until satisfaction is obtained. The business of Shanghai will go on as usual, but the receipts of the Custom House will be taken and held for the present. In addition the mouth of the Yangtze and as much of that river as may be thought necessary will be placed under British naval control.

Queen Regent Christina of Spain, has approved the appointments by Senor Canovas del Castillo, the Prime Minister, necessitated by the resignation of the Ministry, which took place on the 21st instant.

Influenza is spreading in France and Germany. The epidemic has closed several schools in the department of Gers, France, and one school in the Pere la Chaise quarter of Paris.

The epidemic has extended all over Berlin, where the painter Spangenburg, with many others, has succumbed to the disease. It is also very prevalent in Posen and West Prussia. The death rate in Hamburg for the last ten days of the weekly average, the increase being chiefly due to influenza.

The soldiers of the Odessa garrison have voluntarily asked that the daily bread ration issued to them be reduced one-third for the benefit of the starving people in the famine-stricken districts in Russia. Self-sacrifice for the benefit of the whole people is general among all classes of the public, and often takes novel forms.

During the nine years and six months preceding Twelfth Month, 1884, there had occurred in Japan, according to statements published in the *Illustrated American*, five hundred and fifty-three earthquakes, averaging one earthquake for every six days and six hours.

Sixty-six thousand men, women and children form the population of Iceland. All these good people are now in a state of great excitement through having a murder to deal with, the first to occur among them for fifty-six years. A young man killed his sweetheart.

A cablegram from Rio Janeiro, received in London on the 23d inst., states that Fonseca, Dictator of Brazil, has resigned in favor of Vice-President Peixoto. The *Santiago* correspondent of the *Times* says that, with the exception of the formal scrutiny by Congress, Admiral Montt was, on the 19th inst., unanimously elected President of Chili.

The new President's characteristics are modesty, firmness and taciturnity.

A translucent mineral substance, the color of amber and with the properties of asbestos, is reported to have been discovered in immense deposits in the United States of Colombia.

According to *La Nature*, there are about 1,500,000,000 people in the world, with very nearly an equal division of sex. One-fourth dies before the fifteenth year, and the average duration of life is about thirty-two to 40 years. Young men especially are invited to avail themselves of this opportunity of using this collection of books and periodicals without charge.

NOTICES.

WANTED.—A young Friend desires a position as care taker of an elderly Friend.

Address, Box 285, West Grove, Pa.

FRIENDS' LIBRARY.—The Library will be open until further notice is given, on Fourth-day evenings from 7 to 10 o'clock. Young men especially are invited to avail themselves of this opportunity of using this collection of books and periodicals without charge.

DIED, Tenth Month 29th, 1891, at her residence, after a lingering illness which she bore with exemplary patience and resignation, Mrs. ELIZABETH COLLINS, in the sixty-fifth year of her age, a member of Barnegat Particular and Little Egg Harbor Monthly Meetings of Friends (N. J.). She was of a retiring disposition, having an humble opinion of herself, saying but little of her religious experience. But when sensible she was nearing the close, said "she had not been a sufferer for so long a time without a preparation to be ready for the change."

—, at her residence in West Chester, Pa., on the 13th of Eleventh Month, 1891, Srs. A. W. and M. NORRIS TEMPLER, aged nearly eighty-five years. This dear Friend possessed, in a remarkable degree, a sweet, gentle, loving spirit. A short time before her decease, and when in about usual health, she said, "that she was daily concerned to know a preparation for the day of death, and that she had never met any heavenly things." The end came suddenly, but quietly and peacefully. She often repeated the farewell words of our blessed Saviour, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." Let not your heart be troubled, and do not fear, for I, Blessed are the pure in heart, for they shall see God."

THE FRIEND.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 138.)

1846.—"Haddonfield Quarterly Meeting being held this week, E. Pitfield, my wife and myself went over to it. That on Fifth-day was pretty large, many young and middle-aged Friends being there. Very unlooked for, the declaration of the prophet Jeremiah, in relation to the Jews forsaking the Fountain of living water, and heaving out cisterns that could hold no water, was brought before me. There was a quickening virtue accompanied, and after some waiting, it appeared proper to rise with it, and to declare that it described the cause of all our difficulties. I was led to show the process of the work of regeneration, commenced by the inhaling of the light of Christ in man's dark heart; its convictions for sin; and, as yielded to, its making an entire change in him. Nothing could begin and carry on this work, but the Author and Finisher of the saints' faith; and the Lord would not give his glory to any of man's devices. Nothing is fit to receive the water of life, but regenerated souls, sanctified vessels in the Lord's house; and if we changed our glory for that which profiteth not; heaving out cisterns that can hold no water, desolation would overspread the Society. The language of affectionate entreaty was held out to the young people, to enlist under Christ's banner, and to follow Him in the way of the cross. The work is the Lord's, and He alone can carry it on: before whom we are bound to bow in reverent thankfulness for the least of his mercies, and with prayer and supplication, as the Spirit gives ability, to ask Him for the continuance of his preserving power, and for wisdom and strength to serve Him, in the Gospel of his dear Son. I returned to the city, leaving my wife to make some visits she has had on her mind a long time."

"Being First-day, at our meeting, I was led to extend a renewed call to those who were seeking their ease and enjoyment in the comforts of life, and in great danger of forgetting their Heavenly Father, the bountiful Giver of all we have. Some who had set out, with very humble views and desires, in relation to earthly possessions, may let go their exercise when things, through industry, grow lighter, and they are released from the anxiety they once felt about

the means of subsistence. When this takes place, the eye which once saw, may be again blinded, and the lively sense they once had of the importance of the cause of Christ, above everything else, may be gradually blunted; and then when we meet for the solemn act of Divine worship, the things of the world bring a stupor over the meeting, and the great object of coming together is almost altogether frustrated in some. I hoped that through the tender mercy of the Shepherd of Israel, there was a little of his quickening power felt. The warning, and yet confiding language of the apostle was brought into view, 'Oh death where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.' The awful period will arrive to every one, when, above everything else, it will be of the utmost consequence to be able in truth, and in our own experience, to adopt that language. But only through obedience to the Lord Jesus, can we know this victory, and be enabled to thank God for it."

"Our beloved friend Hannah L. Smith, a minister, died last week and was buried to-day. Attending the burial, I felt impelled to preach Christ crucified and glorified, and also appearing by his Spirit in the heart. I reminded the company, that the period would arrive to them, when, if they had a right understanding, it would be the most desirable thing to realize the testimony of the beloved disciple, that those who had come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb, should hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. "For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." This would be of the greatest importance to us at the day of account, whether rich or poor; and we must all stand before the judgment-seat of Christ, to give an account of the deeds done in the body. Then, all the riches and gratification, the honor and pomp of this world, would be lighter than a feather, in comparison with that exceeding and eternal weight of glory, which would be revealed to the saints in light. I declared that Christ took upon Him the body prepared of the Father, to do his will in, and offered himself a most holy and satisfactory sacrifice for the sins of the world; that He suffered for our sins, the just for the unjust, that He might bring us to God. But it was only as we opened the door of our hearts and let Him come in; and witnessed Him to sit as a refiner's fire, and as a fuller with soap, removing all impurity, washing us in the laver of regeneration, and renewing us by his Holy Spirit, that we could know our garments made white in his precious blood, and experience our past sins to be blotted out; having on the wedding garment, and being accepted in Him, the Beloved. I spake from the necessity laid upon me; my

mouth being opened almost before I was aware."

"I have been let down into a low state, so that faith seemed ready to fail. These dispensations of the withdrawing of all sense of Divine good, have a very reducing effect upon self-importance; and teach us true charity and tenderness towards those who are in affliction, and those who may be wrong. I was brought to cry for mercy, and then to examine whether I had desired that mercy might be showed to others, as I desired it shown to myself. I believe I have craved it even for many, who I apprehended, had neither been nor done what they ought. But this state of seemingly entire desertion by our Heavenly Father, is a bitter cup to drink. May I be more humble, more steadily fearful of getting off the watch unto prayer, and more constant in resisting a light spirit, which would take its ease and indulgence on the sabbath day. We cannot pray when we please, but it is our duty to watch, and to wait for the pouring forth of the spirit of supplication, which produces a broken heart, and a contrite spirit; and enables us to cry availingly to God for mercy, and for help to keep us from falling, through his dear Son, our Lord and Saviour Jesus Christ."

"In our evening meeting, the essential importance of knowing the Lord Jesus revealed in our own hearts, and not only believing in the record of the Holy Scripture, in relation to his coming and suffering in the flesh, but also receiving Him in his spiritual, inward appearance, to break every yoke, and prepare the soul for the Lord God, by his spirit, to dwell in, was opened and enforced. Many can say much respecting Him, and what He has done for us, without us, who yet seem determined to keep Him without them; while they judge and condemn those who plead for the inward and spiritual knowledge of God and Christ, as well as for a full belief of all that He has done for us, in the prepared body; and as our Mediator and Intercessor with the Father."

1847.—Second Month 4th. "I attended Abington Quarterly Meeting, held at Germantown. In the meeting for discipline of the general meeting, I was enabled to invite the young men to be faithful to the manifestations of the Light of Christ, and they would feel themselves bound to maintain the doctrines and testimonies of the Gospel held by Friends, whosoever they went, both great and small. Hereby they would be prepared for service in the church, and be constrained in our meetings for discipline, to speak a word in the authority of Truth, at the Master's bidding, to the business before their meetings. They would feel it a religious duty to support the discipline, and to stand for the blessed cause, entrusted to our Society to uphold in the world."

"Third Month. On the 28th, being First-day, I went to the Northern District Meeting, feeling a particular draft there; and was led to treat upon the beginning and growth of true religion in the heart; which is through obedience to the requisitions of the blessed Saviour, made known there. Also to show the numbing, stupefying effects of a constant pursuit of

riches; in which the extraordinary talents bestowed upon man, by an all-wise and beneficent Creator, are prostituted to inferior objects; so that he finally loves and serves the creature, himself and his temporal acquisitions, instead of the Creator. Thus the great and noble purpose for which he was made, to glorify God, is lost sight of, and altogether neglected. There was also a cup of consolation and encouragement to the sincere in heart, to keep their trust in the Lord alone; who never was foiled in battle; but whose omnipotent arm is round about to preserve, and will carry through and over all opposition, those who look to and confide in, and follow Him faithfully to the end.

"31st. I attended the Western District Meeting; and after some time of silent waiting, it opened to me, to show the way by which we come to obtain peace with God, through our Lord Jesus Christ; to wit, by denying ourselves, taking up the cross, and obeying his commands, as He makes them known to us by his Spirit. No device of ours will be taken as a substitute. God will not give his glory to any other, but to his well-beloved Son, whom He hath given for salvation to the end of the earth; and if we are saved, it will be by Him, and that by doing his will. To these He gives the reward of true peace, for every sacrifice and service, which is performed by his direction. The Lord helped me, by his saving strength, to preach the Gospel of life and salvation, through Christ Jesus, both in the flesh as He walked among men, and in the Spirit, as He appears in our hearts by his light and grace, to the tendering of some present, and to my own peace and comfort. Blessed forever be his great and glorious name and power! He still condescends to the low estate of his poor unworthy creatures; lifts them up at times out of their depressed conditions; gives them the oil of joy for mourning, and shows to them, that He has not forgotten to be gracious; unworthy as they are of the least of his mercies."

(To be continued.)

The Religious Value of a Quiet Hour.

The evangelists have recorded several instances in which Jesus retired from the distracting turmoil of his life into the solitary places of communion with God. We see Him after a busy day, while the multitudes are streaming away to their homes and caravans, climbing to some distant hill-top to pray. There, under the canopy of night, in the solitude and stillness, his heart built its sacred altar of prayer, and offered its sacrifices of praise. There He threw off his burdens of care, and took the refreshment and rest of a still hour in communion with his Father.

Christian people of this age might profit much from the study of that inner life of Jesus into which such incidents give us a glimpse. The conditions of our time are unfavorable to such hours of meditation and devotion. Everything goes with a rush. Nothing is so grand as a throng. In the Middle Ages, quiet, and even seclusion, were thought to be the conditions most favorable to religious edification and growth. Then the church built cloisters and monasteries away from the thoroughfares of men, where "the many were coming and going." Now she pitches her mammoth tents where the throngs are assembled. The medieval idea which culminated in monasticism was an extreme idea. Men need not sever themselves from their fellows, and go into seclusion in order to grow in knowledge and in grace. But it is to be remembered that the temper of our busy, bustling age may carry

us to an opposite extreme. It is possible to give to the religious life a sort of hurrying activity which will tend to superficiality, if not supplemented by the use of the quiet hour of meditation and devotion. The abundance of our agencies of religious instruction, and the demands for stir and action on our part, will be in danger, without such reflection as the still hour insures, of coming in between the soul and God and of obscuring the sense of the soul's relation to God, and so of hindering, more than helping, to communion with Him.

There is so much preaching and teaching about God, so many books, so much religious reading, so much doctrine and argument and theology! These are all useful for their purpose, but it should not be thought that the use of any of these helps is the real essence of the life of religion. If they are so regarded, they hinder the simplicity of our piety, and dull our sense of the immediate relation of God to our spirits. One great division of Christendom finds a serious objection to the worship of another part in the fact that it introduces images and symbols and priestly mediations between the soul and God. But, certainly, these are not the only media which are capable of such misuse. Without the constantly quickened consciousness of the spiritual realities of religion, the very best means and agencies of religious instruction and impression may become ends beyond which our thoughts do not rise, and so be turned into checks and hindrances to real aspiration and devotion.

"The souls of the great 'men of religion' in ancient Israel dwelt under an intense sense of God's immediate nearness. They saw his work in nature; we see electricity and gravity. They saw his handiwork in the heavens; we see astronomy and algebraic equations. Thus our very study of the works of God may concentrate our thought so much on the product of his wisdom and might as to withdraw it from Him as the personal, living Creator. Without a thoughtful use of them the same might prove true of God's revelation in the Scriptures. We are to see God in and through the Bible. It is given to bring God nearer to our thought and apprehension. If we resort to it merely or chiefly in search of doctrines and theology, instead of in search of the living God who speaks in them, it will become to us an end in itself, instead of a means of revealing God and of bringing us nigh to Him.

Nothing will more surely save us from such perversions than the use of periods of quiet for meditation and rest in God. What an warmth and zest it would give to our practical piety! We break the law of spiritual growth, and fail to learn one of the lessons of Jesus' life, if we do not take such hours. No Christian has a right to undertake so much, and to be so busy, that he cannot, at least occasionally, take them. They give spiritual refreshment, and a firmer, steadier hand and a warmer heart for every task.

Above all, we can in such hours see our Saviour more clearly. God is not in the thunder of popular clamor, nor in the earthquake of excitement and tumult, so often as He is in the still small voice that speaks to the heart in its secret communications. In the heart's own holy of holies is the true shekinah of his presence who dwells no more in temples made with hands.

—S. S. Times.

CHALLENGE.—Calling upon a man who has hurt your feelings to give you satisfaction by shooting you through the body.

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 138.)

The Epistle from Maryland in 1756 notes with thankfulness the edifying labors of several ministers who had visited them at the time of the Yearly Meeting, but acknowledges a deficiency in their meetings, "in regard to our ancient testimony against priest hire."

The Epistle from Philadelphia encourages their brethren to the faithful support of our Christian Discipline, particularly that "against the support of an anti-Christian hireling ministry. It states that during the time of ease and tranquility which Friends had latterly enjoyed "there hath been too great a deviation in many from that simplicity, spirituality and purity (the peculiar ornaments of our profession) which our ancestors were preserved in through severe persecutions." It alludes again to a "day of distress and probation that appears to be advancing fast upon us." And it mentions that out of a feeling of sympathy with those of their members residing on the frontiers, they had provided a fund for the relief of such of their brethren as might need it.

In 1756, a committee which had been appointed to visit the Monthly Meetings made a report, in which they say, "that taking into consideration the distressed state of the frontier settlements of these provinces, and that we have just grounds to apprehend many of our Friends who are now situate in parts immediately exposed to danger, may soon stand in need of relief and assistance, and for want of a timely care and provision being made, may in the approaching winter suffer deeply,"—for these reasons they recommended that the Yearly Meeting raise a sum of one thousand pounds, the distribution of which should be referred to a committee composed of twelve Friends living in or near Philadelphia, for the convenience of getting soon together, to be nominated by the Yearly Meeting and that the several Quarterly Meetings be recommended each to appoint four Friends to represent them. The committee thus constituted is to "hear and consider the cases of any Friends under suffering, especially such as suffer from the Indians or other enemy. Other duties were also assigned to this body, especially to represent the Yearly Meeting in the intervals between its sessions. This body was found so useful and convenient that it has been continued from that time, without interruption, under the well-known name of the Meeting for Sufferings.

The Epistle from Maryland in 1757 states, that there do not appear to be any of their members on the frontiers of the province that were in need of relief at that time. It contains a sorrowful acknowledgment that the payment of priests' wages is "too much complied with."

The reply from Philadelphia thus refers to this subject: "We apprehend that a faithful maintenance of our Christian testimony against that anti-Christian yoke is our indispensable duty, founded on the precepts of Christ, the doctrines of the apostles, and the nature and tenor of the Gospel dispensation."

The Epistle from Maryland in 1759 refers to slavery, and says: "Many among us are sensible of this iniquitous practice. And we with thankfulness have to inform, that a concern is revived and rests on the minds of some Friends to guard as much as possible against being any way concerned in the importation or purchase of them; and those we have by inheritance or otherwise, we hope Friends will be careful to use in a tender and conscientious manner."

The reply to this epistle thus refers to the subject of slavery: "The particular exercise you mention that some of your members are under, to discourage that iniquitous practice of enslaving our fellow-creatures, is matter of rejoicing to us, and we desire the number of such may be increased."

The Epistle from Maryland in 1760 acknowledges "great remissness and neglect in many in observing our ancient testimony against the anti-Christian yoke of tithes."

The Epistle to Maryland in 1761 quotes the command of our Saviour, "To do unto all men as we would they should do unto us;" and then adds, "We desire that, all temporal considerations laid aside, you may impartially consider whether so many of you as are possessed of negro slaves are not living in the breach thereof, thereby bringing a wound on their own souls, and cause of stumbling to the enquirers after the way to Zion."

The Epistle from Maryland in 1762 expresses the belief that many Friends have been much distressed in their minds with regard to keeping slaves. But have a comfortable hope raised in us, that all who truly wait on the Most High for wisdom will be favored to clear their own consciences in that respect."

The reply to this epistle expresses the belief, that as the feeling of distress on account of slavery is abode under, "light will increase, whereby we may see, that no former precedent from men can justify any of us now in continuing a conduct so absolutely opposite to that weighty injunction of our Lord and Saviour, "Do unto all men, as ye would they should do unto you."

In this epistle (as also in that to Virginia) a paragraph was inserted cautioning against settling on lands "in the purchase of which the native owners may not have been fully considered."

The Epistle from Maryland in 1764 "heartily desires that the concern on account of the poor captives among us may increase, which we are of the mind it will, if Truth is eyed enough therein, for it is with sorrow of heart that many of us do behold that unchristian practice."

"And we have to inform you (with thankfulness to our Heavenly Father) that many among us begin to see the inconsistency of contributing to a hireling ministry, and are made willing to suffer for the same."

It informs that they had appointed a committee to confer with Friends of Philadelphia "on account of this meeting being joined to that of Philadelphia."

The reply to this epistle mentions the satisfaction with which the account had been received, of the growth of a testimony against hireling ministry, and in reference to slavery, says: "A righteous testimony is gradually spreading and rising higher against every branch of the practice of buying, selling or keeping slaves." One paragraph of this epistle refers to the excitement caused by the murder of the *Conestoga* Indians, and the march to Philadelphia of the "Paxton Boys"—an excitement which induced many young Friends in and around the city to take arms to check the progress of this numerously-inclined mob. It says: "We think it necessary to inform you that the conduct of those of our religious profession who deviated from our peaceable principles in the time of the late commotion in Philadelphia by bearing of arms, appears to be under the notice and care of Friends there; and after much deliberation thereon we have been deeply baptized into the suffering state of that Monthly Meeting, and

hope strength and confirmation will be administered to them to persevere in the discharge of their duty with Christian charity and zeal, in the spirit of meekness and wisdom."

Of this *Conestoga* massacre, Bowden, in his history of Friends in America, gives the following account:

"The massacres that had taken place during the late war, had raised in the minds of most of the settlers on the frontiers, a strong feeling of hatred towards the Indians, and also towards those who were supposed to be advocates of Indian rights, or friendly towards them, more especially Friends. In no part was this feeling more conspicuous than in Lancaster County, where also some unyielding discourses of a sort of zealots, chiefly Presbyterians from the north of Ireland, added religious fanaticism to the already excited passions of the people. At *Conestoga* in this county there resided a small remnant of an Indian tribe. They had always preserved an inviolate friendship with the settlers, and had lived in harmony and good will with those in their own immediate neighborhood. Their numbers had, however, gradually dwindled, and in 1763 their community consisted of but twenty individuals. In the Twelfth Month of this year, a band of cruel fanatics came to their village, with the avowed intention of destroying them, to avenge the whites slain on the frontier, and to extirpate, as they declared, the heathen from the land, that the saints might inherit the earth. The ruffians were all armed, and, surrounding the Indian huts, they fell upon the defenceless inmates, and murdered, in cold blood, three men, two women and a boy, being all that happened then to be at home. After the massacre, the murderers set fire to the huts."

"The news of this dreadful act produced great sensation in the province, and a proclamation was issued, calling upon the officers, both civil and military, to exert themselves in bringing the perpetrators to justice. No inconsiderable number of the inhabitants of the county of Lancaster abetted this wicked proceeding, and with this encouragement, in about two weeks after a similar band of ruffians actually rode into the town of Lancaster, and in full day, broke open the workhouse, where the remaining fourteen Indians were placed for protection, and deliberately put them all to death. But the wickedness of these lawless destroyers did not stop here; they even attempted to murder all the Indians within their reach, and, understanding that some of them had fled to Philadelphia for protection, they determined to march on to the city, to carry out their dreadful designs. Their numbers were formidable, amounting to between two and three hundred, and they advanced as far as Germantown, threatening death, not only to the officers of the Government, but also to some prominent members of the Society of Friends. On the emergency, the governor called a public meeting; a large number of citizens enrolled themselves for the common defence; cannon were planted to command the principal streets; and the ferries on the Schuylkill were put in a state of defence."

"The determination of the citizens of Philadelphia to resist these wretched men by force of arms, caused them to hesitate in their mad career, and on reaching Germantown they contented themselves by forwarding to the governor a detail of their alleged grievances."

(To be continued.)

Consider not what might have been done, but what is now to be done.

The New Lake in California.

In explaining the formation of this lake, filled by the waters of the Colorado River, J. W. Powell, of the United States Geological Survey, in a valuable article in *Scribner's Magazine*, says: "We may regard the Cordilleran system as a great plateau, of unequal height in different parts, and everywhere bearing upon its surface a system of mountain ridges, small or large. Toward the southwest it slopes downward beneath the Pacific Ocean, and one of the great ranges on its back stands partly upon the land and partly upon a shoal of the ocean, constituting the peninsula of California. The trough left between it and the next ridge to the east, lies partly upon the land and partly beneath the water, and this submerged part, to the southward, is marked by the Gulf of California. The Colorado River enters the great trough on its east side, two or three hundred miles from its head, and has built, from the mud and sand that it drives along, a conical plain or delta that stretches quite across the trough, dividing it into two portions. The southerly portion, still filled with salt water, is the modern gulf; the northern portion, thus partitioned off by the river delta, is the Coahuila Basin."

"The material of the delta comes from far away. In the mountains of Colorado, Wyoming and Utah, far to the northeast, the frost of winter, burrowing in the crevices of the rocks, loosens them so that they fall asunder. By the storms of summer the fragments are tumbled into the torrents, and by them are dragged along and worn as they go, into pebbles, sand and mud. Hundreds of mountain torrents unite to form a score of rivers which course through the cañons of the great mesa region and finally unite to form the Colorado itself, which travels for hundreds of miles through the grandest cañon of all, before escaping to full daylight. Through these channels the debris from the mountains is transported to be added to the delta at the river's mouth. But the river has a long history, and it has not merely transported the debris from the sculpture of mountains; it has itself carved the mighty gorges through which it runs, and its branches have carved their gorges, and from the surface of the mesa there have been degraded thousands of feet of rock, and all of this material, sufficient for the building of hundreds of mountain ranges, has been carried away by the river and thrown into the sea. The visible mound at the river's mouth represents but a trivial fraction of the whole work of the river, and the wonder is not that it has built so much, but whither it has carried the product of its earliest work."

"In the building of the delta the river does not flow continuously in one course. As its current is slackened on approaching the sea, it is no longer able to move forward the detritus with which it is loaded, and a portion is dropped to the bottom. Another portion is carried forward to the edge of the delta and falls to the bottom in still water, extending the delta front. As the delta front is built out, the bottom of the river channel is built up, and there comes a time when the river channel is higher than portions of the delta on each side. When the course it follows to the sea is not so short as a course which might be chosen to one side, then at the time of some great flood the river bursts its banks and chooses a new and shorter channel along a lower line. This line of channel is in turn built up until the river's course is no longer stable, and it is shifted to a new site. Thus in turn the river visits all parts of the delta, building them up in succession. Quite commonly,

too, its current is divided, and the partial channels sometimes interlock so as to form a plexus over the area of the delta. The bayous of the Mississippi are such a plexus, and every crevasse that bursts a levee is an effort of the river to escape from the high-lying channel to which man would confine it and find its way to the ocean by a shorter course along a lower line. The Hoang Ho, whose history is known for 2,500 years, has in that period shifted on its delta scores of times, and the extreme positions occupied by its mouth are 460 miles apart. As the delta at the mouth of the Colorado bridges the great trough from side to side, and as the river in the building of the delta has shifted its course from place to place, it cannot be that it has always, as now, flowed southward to the Gulf. Part of the time it must have turned westward to the Coahuila Basin. Whenever it has turned in that direction it has filled the basin, making a lake twenty-five miles broad and nearly one hundred miles in length, with a depth of 250 feet. Whenever it has turned to the southward, the lake, having no other perennial tributary, has dried away, leaving the basin as we know it now.

"The fact that such a lake has existed was discovered before its relation to the Colorado River was known, for on the floor of the desert were found the dried shells of innumerable mollusks, such as live in the waters of fresh lakes."

"Where water does not run, the delta of the river is a desert, so inhospitable that it has been but imperfectly explored. The channel along its margin, formed by the water outflowing from the Coahuila Lake, has been discovered, and is known as Hardy's Colorado. A number of abandoned channels of the delta, called by the frontiersmen 'sloughs,' although destitute of water, have been discovered and partially traced, and one of these leading toward the Coahuila Valley is called New River. Through this a temporary discharge takes place whenever the river at the flood stage reaches an exceptional height, and the resulting shallow lake in the bottom of the valley this year is but a repetition of similar occurrences known by tradition.

"The fine earth which floors the flat bottom of the valley is saline, a fact not difficult to understand, for whatever salt may be contained in the partial floods that come from the Colorado is thus entrapped. It cannot escape to the air with the evaporating water, but remains as a crust where the last of the water dries away.

"We have seen how the basin was formed, and how it lies below the level of the sea because it is, in fact, a portion of the sea-bed partitioned off."

BAIT.—One animal impaled upon a hook, in order to torture a second for the amusement of a third. Were the latter to change places, for a single day, with either of the two former, which might generally be done with very little loss to society, it would enable him to form a better notion of the pastime he is in the habit of pursuing.—N. B. To make some approximation towards strict retributive justice, he should gorge the bait, and his tormentor should have all the humanity of an experienced angler.

BANDIT.—An ungalvanized soldier, who is hanged for doing that which would get him a commission and a medal, had he taken the king's money [enlisted as a soldier], instead of that of travellers.

SELECTED.
THE MORNING BREAKETH.

Baron Von Canitz, a German nobleman, who lived in the latter half of the seventeenth century, was distinguished both for talent and purity of character. When the dawn broke into his sick chamber on the last morning of life he desired to be removed to the widow, and once more behold the rising sun. After a time he broke forth in the following language, "O! If the appearance of this earthly and created thing is so beautiful and so quickening, how much more shall I be enraptured at the sight of the unspeaking glory of the Creator himself!"

He was the author of the following exquisite lines which, their translation into English, fail to convey the deep melody of the original:

Come, my soul, thou must be waking—
Now is breaking
Of the earth another day.
Come to Him who made this splendor,
See thou render
All thy feeble powers can pay.

From the stars thy course be learning;
Dinly burning
'Neath the sun their light grows pale;
So let all that sense delighted
While benighted
From God's presence fade and fail.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When He breaks the shades of night.

Thou, too, hail the light returning,
Ready burning,
Be the incense of thy powers;
For the night is safely ended;
God hath cared
With his tend'ring thy helpless honors.

Frey that He may prosper ever
Each endeavor,
For thy high aim is good and true;
But that He may ever thwart thee,
And convert thee,
When thou evil would'st pursue.

Think that He thy ways beholdeth,
His unfeeling
Every fault that lurks within;
Every stain of shame glossed over
Can discover,
And discern each deed of sin.

Fetter'd to the fleeting hours,
To Him all powers,
Vain and brief, are borne away;
Time, my soul, thy spirit is steering,
Onward veering,
To the gulf of death a prey.

May'st thou, then, on life's last morrow,
Free from sorrow,
Pass away in slumber sweet;
And, released from death's dark sadness,
Rise in gladness,
That far brighter sun to greet.

Only God's free gift abuse not,
His light refuse not,
But still his Spirit's voice obey;
Soon shall joy thy brow be wreathing,
Splendor breathing
Fairer than the fairest day.

If aught of care thee this morn oppress thee,
To Him address thee,
Who, like the sun, is good to all;
He girds the mountain tops, the white
His gracious smile
Will on the humblest valley fall.

Round the gifts his bounty show's,
Walls and tow'rs
Girt with flames thy God shall rear,
Angel legions to defend thee
Shall attend thee,
Hosts whom Satan's self shall fear.

—Christian Advocate.

Selected.
WITHIN.

Within the circling storm there is a centre
Of perfect rest;
Within the cloud we so much fear to enter
Are visions blest.

Within the husk the harvest lies enfolded;
The chaff falls dead,
But the sweet life the summer months have molded
Becomes our bread.

Within the bark, all rough and deeply wrinkled,
Flow liquid streams,
Bearing a thousand flowers with perfume sprinkled—
The sun's bright beams.

Within the shell are wings, and songs unspoken,
A perfect bird;
All useless wings until the shell be broken,
And songs unheard!

Within, the spirit dwells—the outer letter
Is not the whole;
'Tis but the body, or at times a fetter
Binding the soul.

Within the veil, beyond this world's pollution,
Are seas of light,
Giving to each enigma its solution—
The perfect sight!

A NOTE UPON THE LATE STRIKE AT MILLVILLE.—At the glass-works of Whittall, Tatum & Co., in Millville, New Jersey, the lads who tend or wait upon the blowers, went on a strike a few days ago, because the firm saw fit to employ some boys of the Jewish race. Backed no doubt by some mischief-makers among their elders, the juvenile strikers held a meeting and passed resolutions declaring that they would not work with the Jew boys, and, as the trade was brisk, asking also for a ten per cent. increase in their wages. The firm at once closed their factories, and three thousand men and boys were thrown out of employment. This condition of affairs continued about five days, when the boys went back to work.

Without having had any consultation with the firm or their employees relative to the matter, I would nevertheless characterize it as a very ill-advised strike. I believe the foundations of this business-house to have been laid in righteousness, and not in the desire for mere money-getting; and I trust that a large measure of the same purity, integrity, straightforwardness and fair dealing which controlled the daily life of the late John M. Whittall, continues to animate his business successors.

If I rightly recollect what was told to me, it was when captain of an East Indian man that the heart of J. M. Whittall was savingly drawn to his God, whom thereafter he endeavored to acknowledge in all his ways. Later, entering into the glass business, he encountered a severe reverse, which threatened to take away all that he possessed; but, his creditors refusing to accept the full amount of their claims, he resumed, was abundantly successful, and soon was enabled to pay in full all that he had owed. When chosen president of the Board of Guardians of the Poor, the management of the Blockley Almshouse had grown to be so loose and corrupt, that self-respecting citizens did not care to connect themselves with it. J. M. Whittall, however, accepted the position from a sense of duty, and, with the co-operation of some of his associates, succeeded in winning for the management a better name. It is related that he had been known to kneel in prayer at the business meetings of the Board, for Divine help to administer the trust with wisdom and faithfulness. It was his daily habit, in the early morning, after

rising, and again before retiring to rest at night, to visit in retirement before the Lord.

The firm are so far believers in the principle of total abstinence from intoxicants, that they refuse to fill any orders for bottles, &c., to be used for holding whiskey or other strong liquor intended to be used as a beverage. I understand that they have refused orders amounting to many thousands of dollars, through adherence to this principle. And now at a time when the demand for glass jars was almost unprecedented, owing to the exceeding abundance of fruits of every kind, it is gratifying to know that they were willing to entirely stop work and to risk the loss of very large profits, rather than acquiesce in the demand to turn fourteen little Jew boys away from their works. The little episode of the "Judenhetz" at Millville, had signally failed, and, it is to be hoped, will not be tried again in this latitude.—*Josiah W. Leeds, in Christian Statesman.*

SCRIPTURE ILLUSTRATIONS.—"Casting . . . Gifts into the Treasury."—The connection in thought with the warning immediately preceding, in chapter 20, is very close. We have an example of the humility of almsgiving in contrast with the ostentation of the Pharisees; of self-sacrifice in contrast with their self-seeking; of charity in contrast with their greed. The "treasury" was a series of thirteen large chests, in the Court of the Women. These chests were, from their shape, called trumpets, and the alms in each were appropriated to distinct purposes: but all connected with the temple worship. The *shopharoth*, as these alms-boxes were named, bore inscriptions, stating whether the alms were for certain sacrifices, or to procure incense, wood, or for other gifts. One of them was in a chamber called "the silent," where gifts were distributed in Israel to the children of the pious poor. The gifts of the rich Jews were enormous. Josephus tells us, at the time of Pompey and Crassus, the temple treasury, after lavishly defraying all expenses, contained in money nearly half a million English pounds, or two and a-half million dollars, and precious vessels to the value of nearly two millions sterling. Yet the rabbis were clear in their teaching as to the value of the offerings of the poor. Thus one of the essays of the Mishna closes with the words, "Alike as regards burnt offerings of beasts and those of fowls, and the meat offering, we find the expression, 'for a sweet savor' to teach us that to offer much or to offer little is the same, provided only that a man direct mind and heart towards God."

In the city of modern Rome, at the foot of the Capitoline Hill, adjoining the ruined Forum, is a deep, dark and terrible dungeon, called the "Mamertine Prison." It consisted originally of two vaulted chambers, one above the other, excavated in the rock of the ancient hill. The upper dungeon was far below the surface of the ground—the lower deep of the one beneath, could be entered only through a small circular opening in the stone floor of the one above; as a man might descend into a well by a rope. No window or loop-hole was left for the fresh air to enter into that dread abode. The floor, the walls, the roof are all of stone—damp, dark and cold. That terrible dungeon was hollowed out of the rock 2500 years ago.

It is said the Apostle Paul was confined in the lower dungeon when he sent his last message of love and counsel to his young friend and disciple Timothy.—*Daniel March.*

FOR "THE FRIEND."

A Reply to an Enquiry Regarding the Ministry.

Why is it that there exists not among Friends as powerful and as reaching a ministry as in the earlier days of the Society?

Faithful Friends, who have the true welfare of Israel to heart, have often been seriously led to the consideration of this query.

In replying thereto, there are three parties concerned—the Lord, his under shepherds, and his flock.

That the Lord enargeth not, that his mercy endureth forever, that the bowels of his love and compassion fail not, that He willeth not that any should perish, but that all should come to repentance, and by the drawing cords of his love leadeh men thereto; that his ear is not heavy that it cannot hear, nor his arm shortened that it cannot save, we cannot question. The tender sympathies of a Saviour, himself made perfect through suffering, who is touched with a feeling of our infirmities, and afflicted in all our afflictions, is surely enough for us that it is not his will, who suffered for our sins, who ascended on high leading captivity captive, and who gave gifts unto men, that these precious gifts be held in abeyance, or their lustre be dimmed.

[While we gladly and reverently believe that the Lord is good and that his mercy endureth forever, yet experience shows that there are seasons when to human vision it seems more abundantly manifested than at other times. There come times of peculiar visitation both to individuals and to the church; when it pleases the Lord to raise up ministers endowed in an unusual degree with power and wisdom. In considering the question with which this article commences, this variation in the Divine dispensations must not be overlooked.—Ed.]

The question then remains to be answered by the second party to the covenant, "the ministers and hearers of the Word."

The minister of the Word, under the New Covenant dispensation, is not a mere minister of the letter, that is of the words of Truth as contained in the Holy Scriptures, and which man, by his own wisdom, in a manner may encompass, but one who receives power from above, to quicken the dead, strengthen the weak, heal the sick, and confirm the faithful. He is a minister of the "Gospel which is the power of God to salvation to every one that believeth," neither is this power placed in subjection to the power and will of the man, to be used when and where and in whatsoever manner he listeth, but is described by the Lord, who promised, and now sendeth it, to be like "the wind (that) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John iii: 8. The power is not vested inherently in the man, but is all of Christ, and it is as the faithful commissioned servant diligently followeth his Divine Master, that the promise of his Lord is verified, "where I am, there shall also my servant be." John xii: 26.

Paul, the Apostle, says, "We have this treasure, in earthen vessels, that the excellency of the power may be of God, and not of us." Now these earthen vessels are by the law of the house to be broken after every service. Lev. vi: 28. And well did he know what it was to have this "strength made perfect in weakness."

The Apostles who for three years had accompanied the Lord on earth, who knew and believed the true history of Christ's crucifixion

and glorious ascension, and who after his resurrection from the dead, had verbally received this Divine commission, "Go ye into all the world, and preach the Gospel to every creature," were yet commanded "to tarry in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv: 49), which they did; when on the day of Pentecost, the promised spirit came in power, "As a sound from heaven, as of a rushing mighty wind, and it filled all the place where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii: 2-4. The Apostle Peter, speaking under this Divine inspiration, declared that this was what the prophet Joel foretold, when God said, "I will pour out my spirit upon all flesh" (Acts ii: 16, 17), and that this effusion of the spirit was but the first fruits of the more bountiful harvest of souls to follow and which was to continue throughout the dispensation of these hot days, is evident by what Peter says, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." v: 39.

This speaking as the Spirit giveth utterance, became a standing ordinance in the Lord's church, as a divinely appointed means whereby the members may edify one another in their most holy faith. And that this dependence on the openings of the Spirit of Truth, and of utterance given by Him was adhered to in the Church of Christ in apostolic times, is plain.

The Apostle Paul prayed for the Thessalonian Church, that "the Lord might direct their heart into the love of God, and into the patient waiting for Christ." 2 Thess. iii: 5. The Apostle Peter, after referring to the gift of the ministry, commands that they were to "minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." 1 Pet. iv: 10, 11.

Now as the great glory of this dispensation of the New Covenant which God hath made with his people through Christ, is that God may dwell amongst his sanctified people, and teach them himself, it is said to them as it was to the Jews of old, so long as they remained true to their God, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of Him, who hath called you out of darkness into his marvellous light." See 1 Peter ii: 9, and Ex. xix: 5, 6. And it is as the church is gathered together in the name of Jesus, worshipping the Father in Spirit as Jesus himself teacheth them, that He calleth whomsoever it pleaseth Him, to offer incense before Him, He speaketh his message in the hearing of the ear which is to be proclaimed upon the housetop. No man can exceed the measure of life and power with which the Lord hath filled him, as a vessel sanctified and meet for the Master's use, and what is more, the hearers of the word cannot receive more than what ability is given to them to understand.

Of Jesus, to whom the Spirit was given without measure, on one occasion it was said, "He did not many mighty works there because of their unbelief." Matt. xiii: 58. So doth He now, being ever present with his Church, feed every member of the flock with convenient food. So, the growth in faith and obedience of a

church, through individual faithfulness, tends to the enlargement in his gift of him who is called to minister. Paul compares his own ministry to the Corinthians as having fed them "with milk, and not with meat," and subjects not his reason alone but his *Divine Master's*, "for hitherto ye were not able to hear it." 1 Cor. iii. 2.

An unfaithful minister to a faithful church, will not long be permitted to wear the holy linen. "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me, seeing thou hast forgotten the law of thy God." Hosea iv: 6.

Thus the least member in the Church as an integral portion of the body has, as it were, a part in this ministry, and when the ministry is enlarged in life and power, all the faithful do rejoice, not alone those who are thus called into active service, but those also who tarry with the staff, for all share alike.

"Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Ps. xiv: 7. It is as the Church obeys the call of God, to come out of the spirit of the world, that ruleth among those who walk in darkness, that they separate themselves by following the Spirit of Christ, who is given to them to be their "leader and commander," that they come away from the Babylon, of which the vainly puffed up mind of man can say, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Dan. iv: 30. As we come to Zion with mourning and yet with subdued gladness, a temple will yet be reared (of living stones) whose glory shall exceed that of Solomon's, and teaching priests shall be given to us, and the Lord will fill the hungry soul, and satiate the priest with fatness—so that the query shall no more be heard in our land, "What is the cause that the former days were better than these?" Eccles. vii: 10.

W. W. B.

The Peculiarities of Friends.

MUSIC AND DANCING.

It has been considered a peculiarity of Friends that they have discouraged the practice of music, both vocal and instrumental, not only in their meetings for worship, but in all places and at all times. It cannot be gainsaid that Friends, as a body, have discontinued and disallowed music as an art. They have also taken a similar attitude respecting dancing and many other amusements and entertainments. Their peculiarity in these other respects, however, is not so noticeable, because of other professing Christians having borne similar testimonies. Many who warmly approve of music condemn dancing. Friends deprecate both. So far as I understand Friends, their principles and their practices, what caused them to separate from other religious societies in their origin, and what causes men and women to take a similar step at the present day, it seems to me that their testimony against the practice of music is but a necessary consequence of their religious faith. Not that there is any more harm in producing musical sounds than in producing sounds discordant, or that, necessarily, there is evil in exercising the limbs in a dance. Music is merely rhythm or sound; dancing, rhythm of motion. Either may be very attractively executed and afford

pleasure to both performer and hearer or spectator. There may be as much or as little religion in the one as in the other; but, little or much, it is purely of a ceremonial character. As a physical exercise dancing is superior to any musical exercise, and possibly it is quite as edifying, as entertaining, and as attractive. It is not, however, so much in fashion. Except among savage nations it is unusual for people to entertain their friends by dancing to them, whereas there is no more common entertainment provided for guests than music and song.

In considering the peculiarity of Friends respecting singing it will help us to understand the ground of their testimony if we associate it with their testimony against dancing. The minds of a large number of Christians are polarized or set by custom against dancing as a pastime, but they are as rigidly set in favor of singing. Were they polarized to take place and the magnet of their minds to swing loose, so as to be at liberty to point to the true lodestone, it is possible that these two forms of entertainment should lie at opposite poles? Or, could one be near the centre of gravity while the other was at the extreme of levity? The difference between the two is marked, but their relationship and affinity are quite as striking. Is one, then, good, and the other evil; or are both good or both evil? We must set aside the abstract question. The mere producing of rhythmical motions or sounds, considered by itself, cannot be said to be either good or evil. But many questions may arise for consideration when we look at the purposes which the production of such sounds and movements is made to serve, and the effect which they produce. But while motive may largely determine a question of guilt, motive can never make evil good, or good evil; and so it often happens that "evil is done from want of thought, as well as want of heart;" and sometimes even in doing evil, men think they are doing God service. Whatever our motive therefore may be, and the innocency of our intentions, evil acts will produce evil consequences, and how grave these may be is beyond our calculation. We do well, therefore, when we avoid the very appearance of evil, and cleave only to that which we know to be good.

What is the ground of Friends' testimony against music and dancing? Is there anything special about them which calls for their animadversion? or are other amusements and recreations included in the same testimony? We find that in former days all worldly amusements were condemned by Friends as unworthy their high calling as Christians. Bowling on the green was as pointedly testified against as singing and dancing, and yet there could be no evil in the simple act of rolling a ball from one end of a green to the other; but it altered matters altogether when this ball-rolling was engaged in as a pastime—when men deliberately squandered hours upon hours, day after day, rolling balls on the green, competing against each other to determine the most skillful player, and making bowling the business of their leisure hours. It needs no enlargement of the subject to make evident that such a method of spending time was not consistent with the injunction to "redeem the time," or an occupation profitable for the Christian to engage in.

Music and dancing may be considered as individuals of a class, the whole of which fall under the reprobation of Friends, and they may also be taken alone, in which case they are open to objections peculiar to themselves.—*The British Friend.*

The "Selections from the Journal of William Evans," in which his visit to Lost Creek Quarterly Meeting, Tennessee, is mentioned, recalls an incident in a business journey I made to that State fifty years ago on horseback, before railroads had opened that country. In approaching a village of some five hundred inhabitants in the mountains, I was directed to the house of a physician who occasionally entertained strangers. His family consisted of himself, wife, mother-in-law and several small children. We spent the evening very pleasantly around a bright wood-fire, talking over many things of mutual interest. When the family was about to retire, the doctor whispered to me to remain. We drew close to the cheerful fire, and after a pause of a few moments, he turned to me with an interested look and asked if I was a "Quaker." "I have never seen a Friend," he continued, "and I want you to tell me all about your principles and your people." I told him I was sorry that his first interview was with so young and inexperienced a member. However, I did the best I could, and we became mutually interested. I was deeply impressed by the history of his conviction of the views held by Friends, which occurred as follows:

A controversy had arisen in the village between the Baptists and Presbyterians upon the doctrine of baptism, and he and another were selected to discuss the respective modes of administering the rite, whether it should be by immersion or sprinkling. After a careful and prayerful study of the question, he came to the conclusion that *neither* was right, but that baptism under the Gospel was that of the Holy Spirit and of fire; that it was the work of the Holy Spirit upon the soul of man. The entire community was surprised at his conclusions, and his family was plunged into grief. He soon found, in the growth of his religious experience, that he could not say "grace" at his table in a perfunctory way, but only as he felt a grateful sense of God's blessing and provision. At this time he received a message from the village tailor that two men who passed through the town in a carriage had given his shop-boy a pamphlet setting forth the doctrines of the Society of Friends, and that they were the same held by him upon baptism. He read the pamphlet carefully and found that he could subscribe to all it taught. We continued our conversation until late in the night, much to my edification, for he had been taught of God.

I learned, upon attending the Friends' Meeting at Lost Creek, that William Evans and Jeremiah Hacker had visited Tennessee about the time referred to, passing through Carter County, where the doctor lived, and that they had distributed pamphlets and tracts.

Upon my return to Baltimore, I sent the doctor quite a number of Friends' books, but learned that he died soon after my visit. When I saw him, he was apparently in good health, and very bright and attractive. In continuing my journey, I made a business call on General ———, a large iron manufacturer, member of Congress, and commander of the State troops, and he told me that he had attended a religious meeting in his town appointed by William Evans, and that he was so much pleased with his ministry, that he thanked him for it, and told him that he could preach what he pleased in East Tennessee, even abolitionism, and he would protect him with his troops if necessary.

F. T. K.

God's Providence.

It is an authentic fact that during the terrible massacre in Paris, known as the massacre of St. Bartholomew, in which many eminent Christians were cruelly killed, the celebrated preacher, Peter Moulins, was preserved for further usefulness to the cause of the Gospel in a most remarkable manner. He crept into a brick oven to conceal himself, but had little hope of remaining undiscovered in the ferocious search for slaughter that was carried on. In the kind providence of God, a spider immediately crawled to the opening of the good man's retreat, and wove a web across it. The dust blew upon the airy screen, and made it dingy, so that the place appeared to be long unvisited. The enemies of the Christians soon passed by, and one of them carelessly remarked, "No one could have been in that oven for several days!"

The following anecdote is related of an Englishman, named Churchill, who had taken up his abode in India, about two miles from Vizagapatnam. Soon after sunset, on one occasion, while he was sitting in his dwelling, of which the outer door was thrown open, meditating with deep sorrow upon the recent loss of his wife, and the helplessness of his little children, who were lying asleep near him, he was suddenly filled with error to observe a monstrous tiger cross the threshold of his house, and enter his room, with glaring eyes and a ferocious howl. But the animal caught sight of his full-sized image reflected in a large mirror opposite the door; and rushing at it with all his fury, breaking it into a thousand fragments, he suddenly turned and fled from the spot. Thus providentially did God preserve two little children and their father from the jaws of a wild beast.

Less thrilling, but even more remarkable, is the incident related in the following epiphany, which appears on a tomb near Port Royal, in the island of Jamaica:—

"Here lieth the body of Louis Calda, a native of Montpellier, in France, which country he left on account of the revolution. He was *swallowed up by the earthquake* which occurred in this place in 1692, but, by the great providence of God, was by a second shock *flung into the sea, where he continued swimming till rescued by a boat*, and lived forty years afterwards."

It is said of John Knox, the great Scottish reformer, who had many friends and many enemies, that it was his frequent custom, while in his own house, to sit at the head of a table with his back to the window. On one evening, however, he would not take his usual seat, and gave a positive command that no one of his family should occupy it. He took another chair in a different part of the room, and shortly afterwards a gun was fired, the bullet of which passed through the window, grazed the top of his vacant seat, and shattered the candlestick that stood upon his table!

In the Bartholomew massacre, which has already been mentioned, the Admiral de Coligny was, at the order of the king of France, put to death in his own house. His chaplain, the pious Merliu, fled from the murderers, who designed also to take his life, and hid himself in a loft of hay. After the days of blood were over, and the Protestants were suffered to keep their lives and their religion, a Synod was convened, of which he was moderator. In this assembly, when it was stated that many who had taken refuge in similar retreats perished from starvation, he was asked how he contrived to keep himself alive. He replied, giving thanks to

God while he said it—that a hen had laid an egg every day during his concealment, in a nest which he could reach with his hand.

In view of these striking instances of Divine providence, we cannot but admire the goodness of God in thus caring for his children. Shall we not, therefore, cast all our care upon Him, who so wonderfully careth for us!—*The British Friend.*

Items.

Preparation for the Ministry.—In an article on this subject from the pen of Richard Henry Thomas, published in the *Friends' Review*, occurs the following paragraph:—

"Some one will say that a minister is more efficient when he is educated in the schools than he is when uneducated. This is a pure assumption, unsupported by historical evidence; for, while we have examples of great work done by men who were highly educated, such as the apostle Paul and Apollous, we have a still larger number of instances where great results have been brought about through the ministry of those who have been unlearned, and, according to human standards, ignorant men. It would be very difficult to prove whether educated or uneducated preachers have been the more effective. The conclusion from this is that education is not an actual requirement, or even always desirable, in the work of the ministry. If this be so, then to set up an educational standard shows either that we have departed from the simplicity of the Gospel, or that we have formed a standard for the ministry different from that set up by Christ."

The Students of the Colleges made in India in 1881 and 1884, have been confronted with some facts of great interest, as indicating some of the beneficent results of missionary work in that land. *The Times*, of London, considers the figures so remarkable that it finds upon these figures one of its strong editorials. "The facts developed are, 1. That the native Christians of British India are increasing at a rate unknown among any other considerable section of the population, at a rate more than four times higher than the population of India as a whole. This has been true during two decades and has now to be an ascertained and indisputable fact. 2. Now for the causes of this marvellous increase. They are that "the native Christian community in an Indian district is, as a rule, better looked after in childhood, better educated in youth with relation to its practical needs, better treated in sickness, more promptly aided during scarcity, more continuously used for and disciplined throughout its life, than any other of the laboring castes." A good object lesson in social economies are these native Christians. But mere growth in numbers is not all that indicates progress in this class. Taken, as they generally are, from inferior social conditions, rarely from among the Brahmans, they have pushed themselves forward and upward. The social position of the class is raised. They learn to aspire, and are successful in their aspirations. A report of the Board of Public Instruction in Madras, says of native Christians: "There can be no question if this community pursues with steadiness the present policy of its teachers, that, with the immense advantage it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly too in the industrial enterprise of the country."

THE FRIEND.

TWELFTH MONTH 5, 1891.

In some parts of the Christian world, there is much effort used to enlist the younger members in church services and in active work of a re-

ligious nature—sometimes before they are properly prepared to perform aright the duties devolved upon them. It is a pleasant thing to see our young people interested in anything that we may reasonably hope will promote the good of mankind, or the kingdom of the Redeemer in the earth. But in this, as in all other matters, it is wise to seek for the guidance of Christ our blessed Head, who alone can preserve his children from the dangers, often hidden, to which they may be exposed.

The experience of many of the devoted servants of God has been, that in the early visitations of Grace extended to them, they were drawn into quietness and retirement, in which situation they felt the working of the Divine Power bringing them into a state acceptable to their Heavenly Father. The heavenly seed implanted in their hearts grew most surely and safely in this state of retirement; and they were thus prepared for the active labors in the Church and the world, to which, in the fullness of time they were called.

Isaac Pennington, in speaking of the Puritans of his day, said there had been among them much sincerity and love and tenderness. But they were misled into seeking life among dead forms, ways and worship. "Though they carried some life with them into their forms, yet by degrees the form grew, and the virtue and power of godliness decreased."

Job Scott, who paid a remarkable religious visit in the Southern States, about one hundred years ago, found the same process going on among the Methodists in that section. Their hearts had been touched with a live coal from the holy altar; but they had been hurried forward into much religious activity; and Job Scott feared that many of them would quite run out, and finally shake off their religious exercise, "this being the natural consequence of making haste into religious performances without the pure leadings of Truth therein."

In another place, commenting on the same subject, he says: "Although God has for a season favored many individuals and societies, as they have arisen; yet, it is certain, that as they have thus continued in their self-activity, and running before the only true guide, they have lost the life of true religion; fading or withering has come over them, and they have settled into flat formality. This, he adds, will be the case with all who do not learn to wait for Divine help."

We have no wish to discourage those who are young in years from taking an active interest in the work of the Church. Our concern is, that they should seek in the first place to know the Spirit of Christ to operate on their hearts, and to be their leader in all that they undertake. This will preserve them in a tender and susceptible state of mind, and out of mere formality. Knowing that their ability to labor in the cause of Christ comes from Him, they will be kept from that pride which would lead them to glory in their own works.

It is the duty of every one to live in a state of filial submission to our Father in Heaven, and to be always obedient to his commands. Yet recently, at Baltimore Meeting, we heard this doctrine so enforced as to convey the impression, that in attending our religious meetings, those assembled ought to expect to offer vocal service in some shape, as if that were the great duty of the members of the Church. Whereas, as Robert Barclay expresses, "The great work of one and all ought to be to wait upon God; and returning out of their own

thoughts and imaginations, to feel the Lord's presence, and know a gathering into his name indeed, where He is in the midst, according to his promise."

SUMMARY OF EVENTS.

UNITED STATES.—A delegation of Cheyenne and Arapahoe Indians had a conference with Secretary Noble on the 30th ult., asked that the \$50,000 that they had as compensation for their lands ceded to the Government be paid in cash, instead of in stores. The Secretary, in the course of the conversation, intimated that he would consider their request after he had shown a disposition to take lands in severalty.

A Talequah, Indian agency, reports that the committee of Cherokee agents has completed its negotiations for the sale of the public strip with the United States Cherokee Commission. The Commission agreed to pay \$87,000,000 for the strip, or about \$1.40 an acre, or fifteen cents per acre more than they ever offered before. In consideration of this rate the Indians waived all other claims and demands. The agreement thus arrived at was presented to the full council for ratification, with the recommendation that the Government's offer be accepted forthwith.

Dr. Mott Smith, a member of the Cabinet of the Queen of the Hawaiian Islands, has negotiated a new treaty with the United States which provides for absolute free trade between the two Governments in the products and manufactures of both countries. The treaty has been signed by Dr. Smith and by the representative of the United States through whom the negotiations were carried on. It has been in the possession of the President for several days, but has not been signed by him, at last accounts.

The American steamer *Roseville*, which arrived at Manzanillo, Mexico, on the 29th ult., reported having passed on the wreck of the brig *Tahiti*. She was drifting down upon it, and almost heaving to. As her bows were with it, it is feared that all of her company of 291 souls have been lost. The brig put into Drake's Bay, near San Francisco, on Ninth Month 30th, in distress. She had 270 Gilbert Islanders on board under contract for work in Mexico at starvation wages, and some of her crew had been taken there with much talk of seizing the vessel. The Collector of Customs, however, decided that he had no right to detain her, and the brig left. Besides the Gilbert Islanders the *Tahiti* had twenty-one officers and seamen.

On the 24th ult., the Dutch engineers handed out 1,004,673 bushels of wheat, and 612,869 bushels in addition were "inspected into store." This is said to be the greatest on record for any one day's operations.

A dispatch from Ishpeming, Michigan, says that the plant established by the owners of the Michigan mine for the separation of iron ore by electricity has given a success, 278 tons of work have so far turned out 30,000 tons of high grade Bessemer ore. "By improvements being made, the low grade ores are refined into the best of Bessemer."

A special train on the Pennsylvania Railroad, on the 28th ult., covered the distance between New York and Washington, 228 miles, in 1 hour and 11 minutes. This is said to be the fastest time ever made between the two cities.

Professor S. C. Chandler read before the Boston Scientific Society, on the evening of the 24th ult., an analysis of observations showing that the parallels of latitude which were commonly supposed to be fixed lines, are really mutable. In general, Professor Chandler's discovery is that the pole of the earth recedes about a circumference, with about thirty feet radius, in 427 days. This discovery, it is claimed, accounts for many of the discrepancies in astronomical calculations which have been bothering astronomers for nearly 200 years."

Aluminum ore is reported to have been discovered in large quantities and unusual richness in New Mexico.

A mass meeting of citizens of Harrison, Tennessee, has been held, at which proper arrangements were made to secure the Prohibition National Convention for that place, which will be held up as "the Prohibition object lesson of the United States."

The number of deaths in this city last week was reported to be 435; being 5 less than the previous week, and 77 more than the corresponding week last year. Of the whole number, 227 were males; 208 females; 50 died of pneumonia; 45 of diseases of the heart; 44 of consumption; 37 of diphtheria; 16 of old age;

15 of convulsions; 15 of inflammation of the brain; 14 of apoplexy; 14 of Bright's disease; 13 of bronchitis; 12 of scarlet fever; 12 of marasmus; 12 of cramp; 11 of nephritis; 11 of casualties and 11 of influenza of the stomach and bowels.

Markets.—U. S. 2's, 100 1/2; 4's, 110 1/2; 117 1/2; currency 6's, 111 a 121.

COTTON was quiet but steady, at 8 1/2c per pound for middling uplands.

FLOUR.—Winter bran, in bulk, \$19.75 a \$20.50; \$3.60 in bags, at \$19.00 a \$19.50.

FLOUR.—Western and Pennsylvania super, \$3.60 a \$3.85; do. do., extras, \$3.90 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.75; Western winter, clear, \$4.50 a \$4.75; do. do., straight, \$4.75 a \$4.90; winter patent, new, \$5.00 a \$5.15; Minnesota, clear, \$4.65 a \$4.90; do., straight, \$4.90 a \$5.10; do., patent, \$5.15 a \$5.40; do. do., favorite brands, \$5.50. Rye flour was scarce and firm at \$5.15 per barrel for choice Pennsylvania. Buckwheat flour was quiet but steady, at \$2.10 a \$2.20 per 100 pounds for new.

GRAIN.—No. 2 red wheat, \$1.03 a \$1.04. No. 3 do., 94 a 95 cts.; corn, 56 1/2 a 57 cts.

No. 2 white oats, 39 1/2 a 40 cts.

BEEF CATTLE.—Extra, none here; good, 4 1/2 a 5 cts.; medium, 4 1/2 a 4 3/4 cts.; fair, 4 1/4 cts.; common, 3 3/4 a 3 1/2 cts.; culls, 3 1/4 cts.; fat cows, 2 a 3 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 3/4 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 1/2 a 4 cts.; culls, 2 a 3 cts.; and lambs, 4 a 6 1/2 cts.

HOGS.—Chicago, 5 1/2 a 5 3/4 cts.; good Western, 5 1/2 a 5 3/4 cts.; and other Western, 5 1/2 a 5 3/4 cts.

FOREIGN.—Speeches were made last week by Arthur J. Balfour, first Lord of the Treasury, at Glasgow and at Huddersfield, in the first named place he said that, whatever the success of the Government's policy in Ireland, it, at any rate, had been a sincere policy. The first duty of the Government was to see that the laws were obeyed, and, by wise administration and a lavish expenditure of money, to endeavor to increase the happiness of the people in every part of her Majesty's dominions. He declared that no matter what the future might bring forth, it would never bring Home Rule to Ireland.

At Huddersfield, after announcing that Chaplin, President of the Board of Agriculture, would, at an early day, introduce a small holdings bill, Balfour pointed out that such a difficulty existed between the wide difference between the conditions in Ireland and the conditions in England. In the former country, he said, small holdings were already in existence, while in the latter they had to deal everywhere with large estates, with buildings which would be worthless by conversion into allotments. He emphasized the desire to re-establish the yeomanry in England; but small proprietors ought to consider the difficulties they would encounter from lack of capital, machinery, etc. He suggested co-operative farming as a possible remedy, but he frankly admitted that no hope of this could be realized in the immediate future. Still it was an ideal to be thought after. He also pointed out the success of the Liberals' espousal of the agricultural question. Their heads, he said, had been turned by election successes.

A dispatch has been received in Paris from Peking, which confirms the statement that well-armed bands have been raiding the whole district in the northern part of China, and that they have pillaged and burned Belgian mission stations. In addition to the destruction of the mission stations at Tayon and Sanchi, where over 100 converted natives were massacred by the bloodthirsty bands, the station at Gehol was sacked and the missionaries and converts were massacred.

The priest in charge of the mission, a Belgian by birth, was killed by the mob, and several other Christians were also massacred.

Advices received in London from Shanghai are to the effect that the rebel forces in Manchuria have defeated the Imperial troops sent to suppress the rising in that region. The Imperial forces numbered 4,000 men, and their defeat causes the Government the gravest anxiety. Reinforcements to the number of 6,000 men have been despatched from Tien-Tsin to oppose the rebels, who are marching on Peking. If the Imperial troops are again defeated the position of Peking and Tien-Tsin will be in a very dangerous state.

A dispatch from Berlin dated Eleventh Month 27th, says, the influenza now so prevalent there is of a much more virulent type than that which caused so much suffering in 1889. Thirty deaths from the affection have been reported in six days passed are reported. Physicians estimate that 40,000 persons have been attacked and influenza since Eleventh Month 1st in Berlin alone.

The London *Times*, in its financial article of the 30th ult., says that the report that Russia is buying silver is true, but that only enough will be bought to provide a new subsidiary coinage to replace the nickel alloy known as *fillor*. The fairly large amount required for this purpose, the *Times* adds, will be purchased in instalments.

The area affected by the famine in Russia comprises a section of the empire equaling in size nearly half the area of the United States, and a very low estimate places the population of this part of the country at 4,000,000 souls. In many districts no winter sowing whatever has been done, and consequently the inhabitants have nothing to look forward to, even should they be so fortunate as to manage to sustain life through the winter.

Dispatches of the 25th ult., from Rio Janeiro, state that on that day President Peixoto promulgated a manifesto, which is received with general satisfaction. In this he altogether abandons the arbitrary and dictatorial authority assumed by Da Fonseca, and declares that the legal order of affairs is re-established. As a consequence of this general statement the manifesto announces that the resolutions of the Congress decreed by Da Fonseca is annulled, and the state of siege in the federal district has been raised.

The manifesto summons Congress to re-assemble on Twelfth Month 18th and resume its functions. The British Minister telegraphed the same day that Marshal Da Fonseca's readiness to abdicate was due to the fact that he is critically ill.

The statement of the Chilean Finance Minister shows that ex-President Balmaceda expended during the civil war an amount equivalent in paper money to \$73,000,000. Of this amount, he obtained \$20,000,000 from the surplus cash, an loan, \$50,000,000 by the illegal issues of notes and notes taken from banks, and \$23,000,000 from the ordinary receipts.

Advices from Manzanilla, Mexico, state that the volcano of Colima still remains active and the column of fire from the crater at nights can be seen for one hundred miles at sea. The hamlets at the base have been covered with lava and ashes.

NOTICES.

ERRATUM.—In No. 18 of "THE FRIEND," p. 137, last column, the paragraph commencing with "Our friend arrived at his comfortable home," should precede the one next above it.

FRIENDS' LIBRARY.—The Library will be open on Third, Fifth and Seventh-day afternoons, from 3 to 6 o'clock. On Fourth-day evenings from 7.30 to 9.30 o'clock.

ELIZABETH L. WALTON, Purchasing Agent, No. 220 N. Tenth St., Philadelphia, Pa., has the care and prompt attention given to all orders for house furnishing and dry goods.

MARRIED, at Friends' Meeting-house, Springville, Ia., Tenth Month 22, 1891, EDWIN C. EMMONS, son of Micajah and Delitha Emmos, to SUSANNA SHAW, daughter of William and Hannah Shaw. All of the same place.

MARRIED, at Friends' Meeting-house, Hickory Grove, Ia., Eleventh Month 11, 1891, DANIEL MOTT, son of Richard and Sarah Mott, of Springville, Ia., to MARTHA BYE, daughter of Louis and Phoebe W. Bye, of former place.

MARRIED, at Friends' Meeting-house, Hickory Grove, Ia., Tenth Month 7, 1891, CHARLES CLYDE HORTON, son of Robert and Anna Horton, of Springville, Ia., to COLLA A. ELLYSON, daughter of Benjamin and Elma C. Elyson, of the former place.

MARRIED, at Friends' Meeting-house, Springville, Ia., Tenth Month 20, 1891, NATHAN H. EDGERTON, son of Joseph and Lydia Edgerton, of Coal Creek, Iowa, to SARAH A. WEST, daughter of Anna and Joseph West, the latter deceased, of the former place.

MARRIED, at Friends' Meeting-house, Springville, Ia., Tenth Month 22, 1891, RUSSEL Z. TABOR, of Short Creek, Ohio, to PHEBE ELLEN SHAW, daughter of Wm. and Hannah Shaw, of the former place.

DIED, suddenly, at his home in Media, Pa., Ninth Month 4, 1891, WILLIAM WEBSTER, in the seventy-sixth year of his age. A beloved member and Overseer of Chestnut Monthly and Media Particular Meetings of Friends.

WILLIAM H. PILE'S SON, PRINTERS,
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THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 140.)

1847.—"Was at the North Meeting; in which Ezekiel's vision of the dry bones in the valley, which were very dry, was brought before me. It seemed not only to represent the state of many of the house of Israel, who were very destitute of the love and life of God in their hearts; but also the condition of those who were baptized for the dead, and who, at times, such was their stripped and destitute condition, as to the sensible feeling of the life-giving presence of the Lord, were ready to doubt whether they would ever again experience it, and be enabled to stand before Him with acceptance. Yet He, who is the resurrection and the life, can and does breathe on bones whose energy is departed, clothe them as with sinews and flesh, and breathe into them the breath of life, and raise them up as an army for his service. I hope a little of his quickening virtue was felt among us this day."

"Of latter time being under much exercise, and at seasons clothed with many fears, I have had little call openly to speak in the assemblies of the Lord's people; and when I have believed myself constrained to stand forth on behalf of my gracious Lord and Master and his cause, it has been in but few words, yet attended with the evidence of being rightly authorized, by his peace shed abroad in my mind. To-day I felt called on to bear testimony, that He, who gave his disciples power over all the power of the enemy, so that nothing should by any means offend or harm them, was still with his faithful, devoted children; and according to their respective conditions, growths and services in the church, would give them power over all the power of the enemy, in the various assaults and temptations with which he may be permitted to buffet them; if on their part, they keep faithful to Him. Christ only knows the depth of baptism needful for the humiliation and reformation of his disciples; and if they hold fast the grain of faith, which will never be entirely taken from them, in his time, He will appear to them, as the resurrection and the life; renew their faith, and grant an evidence, that their feet are upon the Rock of ages, the sure foundation, against which the gates of hell cannot prevail.

"I went to Haddonfield, and attended that

meeting; in which I was drawn forth to say close things to some, who were doing despite to the offers of Divine love and mercy to them: who had become like the heath in the desert, in a dry and barren soil; not partaking of the water of life, by which alone the soul can be kept alive unto God; and such is their insensibility, that they know not when good cometh. These were pleaded with, to lay these things solemnly to heart; for the time was fast approaching, when the awful message would be sounded in their ear, 'Steward, give an account of thy stewardship, for thou mayest be no longer steward.' Also the fearful, trembling followers of Christ, were encouraged to keep the faith; for in his time He would shed abroad his peace in their hearts, and grant an evidence of his acceptance and approbation."

[Having a minute to attend North Carolina Yearly Meeting, and to visit some meetings belonging to it, in which labor of love he had his beloved friend, Henry Cope, for companion, William Evans thus alludes to some of his services thereupon:]

"Eleventh Month 6th. Attended the Meeting for Ministers and Elders, in which I was engaged to hold up the importance of maintaining our testimony to the spiritual nature of Divine worship under the Gospel dispensation. It requires devotedness to the Truth, and a willingness to endure mortification before the people, at times, in a steadfast waiting for the Master's life-giving presence; not daring to put forth a hand to any work, until He appears and gives strength and authority for it. If this precious testimony, by which we are much distinguished from other denominations, is not preserved, the Society must go down. After meeting, we rode back to New Garden.

"7th. The meeting for worship this morning was crowded, and for a long time much disturbed. I felt impressed with the necessity of advocating the doctrine of the universality of the Light of Christ, as it shines at times in the hearts of all men. It gives man a sight of his fallen condition, alienated from God by sin; and by obedience to it, he is gradually led out of darkness into the marvellous light of the Lord, and thus witnesses, as he perseveres faithfully, a growth and an establishment in the Truth. Christ Jesus is the author and finisher of the saints' faith. True faith is not a faculty of the human mind; but a firm belief and confidence, produced by the operation of his Spirit on the heart, that what He requires of man to forsake or to perform, is the revealed will of our Heavenly Father; and leads us to put our trust in Christ, the Captain of salvation. He came to save us from our sins, not in them; and we must be separated from sin, before we can experience complete justification and redemption.

"8th. Second-day morning, the meeting for business commenced. Towards the close, the importance of rightly holding a Yearly Meeting, coming before me, and of Friends conducting, during the recess, at their respective lodging places, in a manner consistent with the object

of their coming together, I felt drawn affectionately to call their attention, particularly that of the young people, to it; and to mention a remark made to me in my early going out on religious visits, by an elder in the church of Christ; that he always found it best to keep under religious exercise. This is a state of inward watchfulness; keeping the fear of the Lord before our eyes, lest we should do anything that would be inconsistent with the object of our leaving home. For want of this, how will Satan rob us and wound us, and deprive us of the benefit intended by these opportunities. The young people were invited to guard against everything of a light and frivolous nature, by which they would suffer loss. Friends expressed their unity with it, and wished it might have proper place with them."

"On the 16th, we went to New Salem, where we had a meeting with the few Friends residing near, and in the village; also some other persons who had been invited. The nature of Divine worship, the necessity of being brought forth from all dependence upon man, and coming to an inward acquaintance with the Lord Jesus, relying upon Him as our teacher and minister, were set before them. All the efforts of man, in his will and time, to comprehend the truths of the Gospel, or to teach others the way of religion, will be fruitless. Man, in his natural condition, may set himself to work, and conclude he knows much; yet proceeding from his own spirit it will not work the righteousness of God, or promote the Redeemer's kingdom. I felt much for the young people, and warned them of the machinations of wicked men and women, who were trying to draw unsuspecting young people into their evil practices. For those who were striving to do right, I was prostrated in vocal prayer, that they might be strengthened, and that the visitations of the Lord's love and mercy, might be extended to the young people; bringing them to submit to bear the yoke and cross of Christ, and preparing them to uphold the standard of pure righteousness where they dwell."

[Upon getting home from this journey, William Evans thus feelingly acknowledges his sense of preservations and mercies:]

"It is cause of gratitude to the God and Father of all our sure mercies, to be preserved from danger and serious accident; and to believe that He provided for us, and was our guide, so as to perform the work He assigned us to do. May I be favored with his continual providence in my outward and spiritual concerns; so as to be kept obedient to his will, and sanctified and fit for his use, through the cleansing, quickening efficacy of his Divine Word in the heart, unworthy as I am of the least of all his mercies; to whom, with his dear Son, our Lord Jesus Christ, be ascribed all glory and honor, thanksgiving and praise, world without end. Amen."

1848.—"To a letter which I wrote to a Friend about this time, I appended the following: 'In the present unsettled state of our religious Society, I am persuaded that the place of safety is

individual watchfulness unto prayer; that we may do nothing to create excitement, by which any may be stirred up to do what will not make for peace, and receive the Divine approbation. John Woolman, I think, says, if the church gathers to the place of true prayer, her habitation is safe. In that condition alone, she she be prepared to wait for and to receive the direction of her all-wise and omnipotent Head. And if we stand still, waiting for the salvation of God, we shall have good ground to hope that He will take his case into his own hand, and carry the church through all its difficulties, to its further refinement, and the praise and glory of his great name. It is a great mistake to grow impatient under suffering; and in order to procure relief, as we imagine, rush into any measure, incompatible with the order of the Discipline. If others do wrong, bear a righteous testimony against it; and if it seem to avail nothing, then leave it and them to the Lord, to do what seemeth to Him good."

"Sixth Month 1st. My wife and myself went, this morning to Plymouth Monthly Meeting. It seemed to be our place to encourage the devoted ones, and the visited young people, to hold on in the good old way, in which our fathers in the Truth walked. The enemy is busy at work to draw us away from close watchfulness over our hearts, and to persuade us that there is little or nothing in our testimony to simplicity and self-denial, and that continual exercise of spirit, in which the outgoings of the mind after ease, is detected. And when he has persuaded us that the gentle convictions of Divine Grace are imaginary, or that it is not necessary to be so strict as our fathers were; then the way will be opened to inculcate doctrines that our Society never believed; as, that immediate revelation has ceased; and thus the indispensable duty of waiting upon the Lord, that we may hear and know his voice, and be instructed immediately, as the sheep of Christ, and led along safely by Him, would be forsaken. It is those who are giving heed to the manifestations of his Spirit in their hearts, that will be prepared to make a right use of the Holy Scriptures."

"At Haddonfield Quarterly Meeting, my mind was arrested with the importance of keeping under suffering for the sake of the blessed Master and his cause, and for our own benefit and preservation. The expression of the apostle was brought before me, "For unto you it is given, in the behalf of Christ, not only to believe in Him, but also to suffer for his sake." It seemed to me, that inward suffering, in a state of close watchfulness, was greatly needed; and that much loss would be sustained, if we were to become a self-active, talking people; and not experience those humbling, preparing baptisms into our own conditions, needed to fit us for usefulness, and to bring us in sympathy with Christ; who as the Seed, is pressed down in the hearts of the people, by their worldly thoughts, and desires after things of a perishing nature."

(To be continued.)

To practice righteousness and resist sin, requires the in-dwelling strength of God. "Renew a right spirit within me," prayed the psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes a crooked scrawl. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises.—*Dr. T. L. Cuyler.*

FOR "THE FRIEND."

Lost On the Moor.

Two boys of twelve or thirteen years of age had gone out "St. Thomasing," that is, visiting the farmhouses on St. Thomas's Day (Twelfth Month 20th), and asking "Thomas's gifts." These were usually pieces of pepper-cake (or the customary thick Christmas gingerbread, with perhaps a modicum of cheese, or a bite of cake or maybe a few halfpence. The day was dull and raw, but not bitterly cold. They had reached the farm called Stormy Hall, and then, finding the afternoon growing dark, and more thickness setting in, they made up their minds to give up for the day, and to turn their steps homewards the "soonest way" they could go; and this was to leave the fringe of farmhouses that lie all along the dale just about the level of the highest enclosure, and the rough road that gives the means of going from one to the other all along, and making up the hill slopingly in order to reach the main road running along the top of the ridge from Kirky Moorside to Castleton, where their parents lived. All this, however, was not made out until the next day, for the poor boys had never reached home. The anxiety of the parents—the boys were cousins—need not be dwelt upon.

It so happened the next morning that I had to take an early walk in the outlying part of the parish which Fryup is, and it was near mid-day when I returned to the parsonage. Just before entering the garden from the Fryup side I heard a number of voices in the lane, and presently saw the speakers coming down the lane from the school. This was so unusual at the time named, for twelve o'clock is invariably called "dinner time," that I knew there must be some greatly exciting cause to account for this neglect of the mid-day meal, and instead of going into the house I went into the road to meet the men I had seen. Nearly the first person I met was a stalwart mason, then and always a great friend of mine, who told me that the two boys I have mentioned had never reached home, and to judge by the answers to inquiries made along the line they had taken the previous afternoon, they must have spent the night totally unsheltered on the open moor. My friend Frank's voice shook as he told me this. He was no ways related to the missing lads, but he was himself the father of lads of about the same age, and there was no lack of natural feeling about him. In fact he was a good fellow all round.

We organized our plan of search at once, and passing in loose order along the fields on the west side of the dale, we made towards the moor above Stormy Hall as directly as we could. We had not proceeded far before a shout came down the dale, and was passed on to us in the rear with a speed that seemed almost marvelous, to the effect that "one of the lads had been found, and though very stiff and lame from the exposure, still not materially the worse."

We soon met with further and fuller intelligence, and it appeared that the boys, bewildered by the fog, which they had found very dense as they ascended the moor-bank from the farm and indeed increasing in thickness the higher they reached, had almost immediately, and in a way which they could not explain, gone astray from the right direction, and the deviation was made, although in the clear light it might seem to have been an important one, yet, as always in a thick fog, it had the inevitable consequence of leading step by step to bewilderment. Our poor luckless little lads soon found they were out of the

track, and effort after effort to recover it ended in disappointment and hopeless discomfiture. And then the darkness of coming night began to intensify the heavy gloom of the fog. But the brave, hardy little chaps did not give up or lose either heart or head in their trouble. They were lost, and they must spend the night on the open moor. Well then, they must make the best of it, and do what they could towards making the inevitable as bearable as they could. And so they looked out a hollow way wore by the feet of the sheep, and dry, and sheltered by the growth of tall ling; and then they pulled some more ling to haph themselves withal, and munching some of the gifts of food they had got at the different farms they had visited, they prepared to spend the night as comfortably as wet boots and stockings and damp clothes would permit.

When the morning broke at last—and the nights are long indeed towards the end of Twelfth Month, and even sometimes to those who have more luxurious appointments than a down-pressure canopy of dull, grayish-white fog, with damp ling for coverlet, and moist shoes and stockings, and clothes in general far from dry, for sheet and blanket—only one of the two was capable of movement, and he stiffly and with difficulty. But with an effort he "got hisself scratched open," and began to think what was best to be done. As he sat and thought as well as he could, poor little chap, he fancied he heard the tinkle of a bell, and if so, it would mean deliverance! It was no sheep-bell that, if a bell at all; but it would be the bell of the leading horse of a "draught" (team), and it would lead him to the high-road, if only he had strength and feet to struggle so far.

A minute or two, and he is assured it is a bell; and then he hears the driver speaking to his horses. Away he goes, hobbling as well as he can; but the passage of the draught along the beaten road is faster than his with his numbed feet over the hindering ling, and the sounds of the rescue that might be are getting a little ahead of him. With a choking sense of something nearer like despair than any yet, he musters all his strength for a last yell, and luckily he is heard. It was time; for his strength was spent, brave little fellow that he was! The driver, who was making his early way to the Rose-dale Head coal-pits, stopped his draught, shouted in response, and presently had the poor, chilled, foot-numb, aching little walf safe in his arms, hoisted him into the wagon, covered him with the hay the horses were to have eaten while taking in the intending load of coal, weighing it, paying for it and so forth, turned away straight back for Castleton, and dropped the rescued youngster at his father's door.

But the boy had not forgotten his fellow in the night's bivouac, who, moreover as being less hardy than himself, was really and sadly disabled, but had given such an account of his own position when he first heard the sound of the bell, and of the way he had taken in trying to intercept the draught, that there was no difficulty for William Robinson, the rescuer, to give minute directions to such as he fell in with on the road, how to look for the lost and helpless sojourner still left in his comfortless night's lodgings. And thus, before the party I had joined had had more than time to spread themselves out in a long line, each individual within hailing distance, if not sight of his right and left-hand neighbors, and to begin our systematic search of every yard of the moor before us, the news came up from behind, that the boy had

been found, had been taken down to Stormy Hall, and was there quite "safe," though by no means sound.

In half an hour's time the poor boy had more visitors than ever before or since in his life. We found him near a cheery farm-house fire, where he told he had enjoyed some warm milk, and, except that he had for the time lost the use of his legs and feet, did not seem to be materially the worse. The doctor, too, had seen him; for he had come riding up to join the army of seekers, and was on the spot almost as soon as wanted; and had said that he must stay where he was for a day or two, and then might be taken home without hurt; and that after a few days he would be as well again as ever.

But thick as the fog was, there was more mist than could be accounted for that ground in the eyes of more than one or two of the hardy, rugged men who had joined in that search, when we realized what exposure on a North Yorkshire moorland in a Twelfth Month night must be, and did not as yet even fancy to ourselves that these strayed boys might have had coolness enough, and bravery besides, to try, hopeless as their case seemed, to do the best they could for themselves.—*Forty Years in a Moorland Parish.*

FROM THE "SUNDAY-SCHOOL TIMES."

A catastrophe befalls a quiet and lovely home, by which the husband and father is taken suddenly away. The eldest son is but a bright and thoughtless boy. At once, however, he is in a new environment. There is for him a new heaven and a new earth. He is changed, as it were, in an hour. New responsibilities press upon him; his struggle to bear up under them develops and strengthens his every faculty. His step is firmer; his bearing is more erect; his face shows the lines of thought and care and unselfish endurance for others. Through that catastrophe he has been raised from the plane of a careless, dependent youth, to the sphere of a noble and holy manhood.

Or, it is the young wife with her helpless babe, who seems crushed under the catastrophe which deprives her of a loving husband's presence and care. How different a world she lives in now! The heaven and the earth are new to her. And how she changes with her change of condition! How her thoughts centre on the little one left to her, and on the home where the family shall be reunited! Through grace, her unspeakable sorrow transfigures her very face and form, until she seems so spiritualized and refined by sanctified suffering that her every look becomes an inspiration and a benediction to all who watch her. She is of a higher order of being than she could have been while the first heaven and the first earth remained to her.

The young man engaged in his studies is startled by the intelligence that his father is a bankrupt, and that he must abandon his plans for a college course, and go out at once to earn his bread by daily toil. The daughter, whose very life has been lived in her mother's love, is summoned by that mother's death to take, as it were, the mother's place in the suddenly changed household. The husband, to whom a devoted wife has been everything, is left in loneliness as by the lightning's stroke. The man of wealth finds his property swept away through unfortunate investments, and is compelled to begin again in poverty after long years of ease and indulgence. He who has trusted another without doubt or hesitation, finds in a sad hour that he has been betrayed by one whom he loved as his own soul. It may be fire or flood or pestilence which changes

the whole face and circumstances of a community, and brings through that catastrophe a new heaven and a new earth to all the dwellers there. There are a thousand ways in which the change may come. Coming in any way, influence is manifest in the uplifted characters and the noble lives of all who are truly profited thereby. Without such a catastrophe,—some great bereavement, or disappointment, or loss of possessions, or change of condition and circumstances,—there can never be that great and rapid transformation by which a soul is swept onward and upward at once into a loftier realm of spiritual being. The way "into the kingdom of God" is "through many tribulations," and tribulation often involves catastrophe, with its change of the very earth and heaven.

Has there happened to us a catastrophe that seemed like the very shock of final doom? Have the heavens above us appeared to pass away with a great noise, and the elements of nature about us to be dissolved with fervent heat, and the earth beneath us and all the works therein to be burned up? Then let us recognize the fulfilment of God's promise in the sight before us of "a new heavens and a new earth, wherein dwelleth righteousness." The new heavens are already to be seen, nearer and clearer than the first heavens, and with so much more of living treasure in them. The new earth is round about us, fuller than the first earth of sacred memories, of hallowed duties, and of holy hopes. The sky is more open by day, and the stars in it are brighter by night, than aught that we knew aforesaid; and in this new order of things "the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 147.)

The Monthly Meeting of Philadelphia, to which belonged those Friends who had taken up arms to defend the Indians and their fellow-citizens, was brought under much exercise on account of this act. They could but sympathize with the feelings of humanity which had impelled the offending members to take this step; and they must have recognized the allowance that was to be made for the state of public excitement that existed and the apparent danger of the triumph of the mob over legitimate government; yet they could not ignore the necessity of maintaining the testimony which the Society had long maintained against wars and fightings.

Their course appears to have been one in which prudence and the meekness of wisdom were apparent. At a suitable time the overseers requested the Monthly Meeting to appoint a committee to aid them in administering suitable advice to the delinquents. A number of worthy experienced Friends were accordingly deputed for this service. They found thirty-two of those who had taken up arms were minors, and many of the others were such as were not orderly in their lives and conversations. Many confessed that they had been hurried into the act without due consideration, and they were convinced their conduct had been contrary to the Gospel of peace. Some publicly condemned the course they had pursued, and sent acknowledgments of their error to the meeting; many condemned it to the committee, and a few continued to justify it all they had done.

After about eighteen months of labor, the

committee drew up an epistle to Friends, which was adopted by the Monthly Meeting in the Twelfth Month of 1765. In this was set forth the ancient testimony of the Society to the peaceable nature of Christ's kingdom; and the belief was expressed that the principal cause of the defection which had been manifested, was a want of experimental acquaintance with the Divine virtue and power of Christ. It says: "Weighty has been, and still is, the concern which rests upon us, that those of our members who have erred may be convinced and restored into the path of peace, and that the reproach brought upon us and our religious profession may be effectually removed."

After mentioning the repeated visits in tenderness and Christian compassion that had been paid to those who had erred, and referring to the good effects of this labor, it says of those who are not yet so convinced of the inconsistency of their conduct as to condemn the same: "With these we esteem it our duty still to labor with patience and forbearance, as way may be opened in Divine wisdom, hoping a merciful visitation of gracious help will be extended to them, which alone can bless our future labors with success."

A degree of tenderness and conviction followed the patient, persevering labor of Friends, and in the Fifth Month of 1767 a report was made that those who had not been disowned for other causes, nor had made acknowledgment of their error, now expressed "a willingness and hope to be more guarded," and "desire to witness a further growth in the Truth." The committee was released at that time, and this long, patient and successful labor was brought to an end.

The number who were ultimately disowned it is believed was not large; and the labors of the committee were no doubt instrumental in instructing many in the grounds of our testimony against war, and in stirring them up to a closer conformity in their manner of life to the guidance of the Spirit of Christ.

The great conflict known as the French and Indian War was so destructive and so important in its results, that it seems proper to give some account of the causes which led to it.

The most important of these was the conflicting claims to territory in America, of France and England. The Cabots, father and son, had discovered the coast of North America under a commission from Henry VII of England, had explored it in 1496 and 1498 as far south as Cape Hatteras, and had according to the custom of those, and indeed of succeeding times, taken possession by planting the flag of England on the soil—ignoring the rights of the native inhabitants, who were the real owners, or at least claiming precedence of any other European nation. The claims founded on this fictitious possession were supposed to extend from the Atlantic to the Pacific.

The English colonies at the time of this war had spread along the sea coast from Maine to Florida, but had nowhere penetrated very far into the interior of the country.

The French settlements were along the River St. Lawrence, and gradually extended up its valley, along the great lakes and down the tributaries of the Mississippi. They were much promoted by the proselyting zeal of the Jesuit missionaries, who were ready to endure hardships, torture and even death in their efforts to spread a knowledge of Christianity, as they believed it, among the native tribes. Their explorers traced the course of the Mississippi River down to the

Gulf of Mexico, and permanent settlements were made at various points. By occupying the valley of the Ohio they hoped to confine the English to the country east of the Alleghany Mountains.

The traders of Virginia and Pennsylvania had been in the habit of visiting the Indian towns on the upper tributaries of the Ohio, and trading for furs. The Canadian fur-traders began to visit the same villages, and in 1749 sent an expedition to explore and occupy the country. The English traders were expelled, and a letter was sent to Governor Hamilton of Pennsylvania, admonishing him to encroach no further on the territory of the King of France. These aggressive measures were resisted mainly by a company of prominent Virginians, who also sent an exploring party in 1750; and in 1753 a colony was planted on the Youghioheny west of Laurel Hill. In the same year Du Quesne, the Governor of Canada, despatched a company of 1,200 men to descend the Alleghany and colonize the country. These came into collision with the provincial troops, who had fortified themselves at the confluence of the Alleghany and Monongahela, and a war was begun in what was then a western wilderness, while the French and English governments were nominally at peace with each other.

A small army of Virginians under the command of George Washington was sent to recapture the fort at the source of the Ohio River, but owing to the superior number of the French troops was compelled to retreat without accomplishing its object.

Although professing to be at peace, each of the European governments sent out soldiers to their respective colonies, and the war was vigorously prosecuted. An army sent into western Pennsylvania in 1755 was disastrously defeated. There was fighting also in the north of New York about Lakes George and Champlain; but war was not declared between the two nations until 1756, two years after hostilities had actually begun. The war continued with varying success and much bloodshed until in 1759 the English forces prevailed, and Canada and all the fortified posts of the French were surrendered to the English.

Both the hostile parties had availed themselves of the help of Indian allies—and these in accordance with their usual tactics laid waste the frontier settlements, killing or carrying into captivity a large number of the settlers. These were the devastations which so distressing the outlying settlers in Pennsylvania, Maryland and Virginia; and in their execution the Indians were stimulated partly by the influence of the French, and probably also in many cases by a desire to avenge themselves on those who had unjustly settled on their lands. So that the dictates both of equity and of policy were in harmony with the concern which Friends feel, that none of their members should occupy lands to which the Indian title had not been justly extinguished.

Although after 1760 the French no longer retained any foothold in Canada and the valley of the St. Lawrence, yet the Indian tribes who had been friendly to them could with difficulty appreciate that this territory had been finally lost to their former allies; and they looked forward to a time when the struggle would be renewed by the French with fresh forces. Their misapprehension was increased by the ill-treatment of the English conquerors. In this condition of affairs, a far-reaching conspiracy was organized by Pontiac, chief of the Ottawas, whose

home was in the district between Lakes Erie and Michigan. He conceived the idea of uniting all the Indian tribes from the Alleghanies to the Mississippi in one confederacy, which on a given day should strike every English fort and every English family west of the mountains. The time fixed for the fatal blow was the 7th of the Fifth Month, 1763. But it was difficult to secure perfect uniformity of action among so many tribes and so widely scattered. Yet the result was terribly disastrous—and by the middle of summer every fortified post had fallen into their hands except three. But a treaty of peace was signed between France and England in 1763, and the news of this reaching the Indian tribes discouraged them from continuing the warfare, and their confederacy soon dissolved. By this treaty all the French possessions East of the Mississippi were ceded to England.

(To be continued.)

The Religious Parrot.

A well-known writer says: "I do not think we ourselves are aware how much our religious life is made up of phrases; how much of what we call Christian experience is only a dialect of the churches, a mere religious phraseology, with almost nothing behind it in what we really feel and know."

When Paul said to the Philippian jailer, speaking from the depths of his personal experience and a clear understanding of the man's need, "Believe on the Lord Jesus Christ, and thou shalt be saved," the words brought light and life to a dark soul. But when they are repeated, as they frequently are, by persons who have no more real knowledge of their meaning than a parrot, they sound hollow enough, and utterly fail of their purpose. Said a young minister, in an unusually candid mood, when asked what answers he gave to inquirers, "I tell them the regulation things." At the same time he confessed that he had little confidence in these "regulation things." That is just what scores, yes, hundreds, of preachers are doing. They are saying the "regulation things." They are preaching the doctrines and ideas that they imbibed in college and seminary, or the notions derived from their independent reading, instead of uttering the feelings and experiences of their own lives, the convictions of their own hearts. How often are sermons approved as extremely "scriptural" merely because they are made up of many different texts strung together and rattled off parrot fashion, with very little regard to their exact meaning or application?

But come into the prayer-meeting, and listen to the parrots there. Deacon Jones is one. They say he has the "gift of prayer." Hark, how those nicely rounded sentences pour forth! He never hesitates, nor is at a loss for a word. Many good phrases are quoted at length directly from the Bible. Some have been appropriated from the familiar prayer of good Dr. Brown, his former pastor, and are precious bits of real antique furniture. Others are family heirlooms. The prayer is a fine patchwork of words and phrases gathered during long years of attendance at religious meetings. You are profoundly conscious, while the deacon is praying, that he doesn't want anything in particular. The truth is, he is not praying at all. He is simply repeating a string of fine sentences that he has learned. When he reaches the end of his repertoire, he sits down. Then Sister Green rises, and makes a few remarks. She is another parrot. Instead of having something to say, and saying it in the shortest, plainest, and most direct terms possible, she will

ramble on about religion being a very "satisfying portion," and hope for a more "realizing sense" of her weakness, and much more of the same kind. Sister Green is an excellent woman, but she is a parrot nevertheless.

Now, strange as it may seem, parrots are made, not born; that is, religious parrots. They are the product of false methods of religious training. The pulpit parrot is the result of that system of seminary training that teaches men to write sermons rather than to preach the gospel, that fills them with theology and church history, instead of setting them on fire with zeal for the salvation of men. The prayer-meeting parrot has been hatched in the incubator of formal experience meetings. He is thoroughly imbued with the notion that speaking in meeting is an essential part of every Christian life.

Some of our evangelists hold children's meetings in which young people of not more than a dozen years of age are urged to speak, to pray, to relate their "experience." They invariably fall into set phrases, and soon become parrots. All speech that is genuine is helpful at once to the speaker and to those who hear. But he who merely repeats the words of others is likely to be deceived as to his own life, and he will surely fail to influence others.—G. H. Hubbard in S. S. Times.

MUCH has been said of late concerning the bi-chloride of gold cure for drunkenness. The administration of the asserted cure being by hypodermic injections, which are said to produce a distaste for alcohol and its compounds. The *Christian Cyclops* thinks that getting drunk is a sin rather than a weakness, and that a more radical antidote than a chemical cure for intoxication, needs to be sought after. It says:

"The writer knew a young, healthy, fine-looking man, not a Christian, living in Chicago, who had this drink-trist to an uncontrollable degree, although he could be classed only as a moderate drinker. On his way home to sleep, every night, he had to pass a saloon, and every night he went into it and had one drink, going, soon afterward, to bed. Providentially, some influence, perhaps God's Holy Spirit, set him to thinking how weak and foolish he was, not able, with his strong frame and manly form, to get the better of so persistent a habit. But his will was weaker than his appetite for liquor, and he could not overcome the evil that beset him. Something prompted him to pray that his craving for ardent spirits might be taken from him. For a time even under this regular discipline, he could not prevail. But he was sincere, with sufficient faith to keep on praying. A few days more elapsed, and to his great joy and with considerable surprise, he found that he had conquered his appetite, and that he could pass and re-pass that and all other saloons, without a desire to enter or to drink any ardent spirits. The writer heard his testimony given at a Sunday afternoon meeting, and on another occasion. The cure was performed not by the application of drugs, but by that power that has changed many a sinner into a living child of God."—L.

CHARACTER must be built up by the effort of resistance to mere tendency, and by overcoming obstacles. The man who has not to fight the world, the flesh, and the devil is in a perilous state. It must be because these have ceased to need effort to hold him in allegiance to their evil powers.

Led Out of Rome by the Holy Spirit.

[In the *Converted Catholic* for the present month, there is an interesting letter from a correspondent, Sarah F. F., detailing how her eyes were opened to see the errors of the Romish communion, to perceive her personal need of the one baptism that is essential to the salvation of the soul, and how she was favored to come out of the darkness and bondage which had theretofore surrounded and held her. Her experience affords an additional testimony to the value of turning the hearts of the people away from a dependence upon man to the One mighty to save, who indeed is not far from any who heed his first gentle intimations and press on in the way of his leading and requiring. The readers of "THE FRIEND" will probably be interested in the account. The letter has been somewhat condensed.—J. W. L.]

"I was brought up a Roman Catholic and continued in that church until about a year ago, when I drifted into that great evil, modern spiritualism. The priest whom I consulted was very kind to me, and did all in his power to pacify and help me, but I had been convicted of sin, and was in real trouble, and nothing short of the power of God could help me. One night when I was more than usually troubled I cried unto the Lord and He heard me, and He opened my vision and let me see my glorified Saviour, my Redeemer, my God. He came to me and I welcomed Him to my heart, and I am so glad that He gave me the grace to receive Him. I did not know then, that the blessed Saviour had come from heaven to abide in me and be my life. A few weeks later as I was still pressed by the enemy, God put a prayer into my heart that gave me new life. I was alone in a little garden where I went to pray, as I was too restless to stay in the house, and God caused me to pray that the Holy Spirit might speak to my soul. He wonderfully answered that prayer which He had inspired, and I heard his voice from heaven plainly and clearly, as He said: 'I am with you always even to the consummation of the world.' At the same time my whole being was permeated with the power of the Holy Spirit. But when the rapture had passed I did not even then understand what it meant, for I had never heard of any one living in our times having an experimental knowledge of God, or of any one since the apostles being baptized with the Holy Spirit, as I now know I was that evening.

"A few weeks later I was at my work in the office and felt the pressure of the enemy again, but the Lord spoke to me once more. This time the voice from within said, 'Why do you trouble yourself about these things when you have strength within to overcome,' and at that moment my understanding was opened and I understood my former experience, and knew that Jesus had come to abide in me. Jesus by his indwelling Spirit has been my life and my guide ever since.

"I know to-day that the baptism of the Roman Church did not regenerate me. No outward form or ceremony can save. Jesus says, 'You must be born again,' and when you have been born of the Spirit and have passed from death to life, God makes this known to you. His Spirit witnesses with yours that you are the children of God. Have you this witness, dear friends? If you have not, don't rest until you have it, don't risk your eternal salvation on any sacraments or mediation, no matter how good they may appear. It is a matter to be settled

between yourself and God, not after death, nor at death, but now; now is the acceptable time, now is the day of salvation."

SELECTED.

THE POOR MAN'S SHEAF.

He saw the wheat fields waiting
All golden in the sun,
And strong and stalwart reapers
Went by him one by one.
"O, could I reap in harvest!"
His heart made bitter cry.
"I can do nothing, nothing,
So weak, alas, am I!"

At eve a fainting traveller
Sank down beside his door;
A cup of cool, sweet water
To quench his thirst he bore.
And, when refreshed and strengthened,
The traveller went his way.
Upon the poor man's threshold
A golden wheat-sheaf lay.

When came the Lord of harvest,
He cried: "Oh, Master, kind,
One sheaf I have to offer,
But that I did not bind;
I gave a cup of water."
To one athirst, and he
Left at my door, in going,
This sheaf I offer Thee."

Then said the Master, softly:
"Well pleased with this am I:
One of my angels left it
With thee as he passed by.
Thou may'st not join the reapers
Upon the harvest plain,
But he who helps a brother
Binds sheaves of richest grain."

WHAT OF THAT?

SELECTED.

Tired! well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! work while it is called to day;
Coward, arise; go forth thy way!

Lonely, and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall
To bend another life into his own.
Work may be done in loneliness; work on!

Dark! well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose the day? Take courage yet!
Learn thou to walk by faith and not by sight.
Thy steps will guided be and guided right.

Hard! well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to the task! Conquer or die,
It must be learned. Learn it then, patiently.

No help! nay, 'tis not so;
Though human help be far, thy God is nigh,
Who feeds the raven hears his children cry.
He's near thee whoso'er thy footsteps roam,
And He will guide thee, light thee, help thee home!
—Every Other Saturday.

BURGLARY.—If the burglar who craftily examines a house or shop, to see how he may best break into it and steal its contents, be a knave, what name should we bestow upon the Old Bailey barrister, who, in the defense of a confessed thief, sifts and examines the laws to ascertain where he may best evade or break through them, for the purpose of defrauding justice, of letting loose a felon to renew his depredations upon society? Bentham compares the confidence between a criminal and his advocate, to a compact of guilt between two confederated malefactors.—*Tin Trumpet.*

FOR "THE FRIEND."

Can a Consistent Christian Go to the Theatre?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should drift away from them."

It is very easy to "drift away" from the path of Truth, and we cannot fully glorify our Master if we do not keep our eye single so that the whole body may be full of Light.

I know there are some who think an occasional visit to the theatre no harm, but a means of change and recreation, to a mind full of business cares and the like which come to nearly all of us.

First, then, let me say, it is not safe for us to go anywhere or do anything that we do not feel we could in all sincerity ask our Saviour's blessing upon. Can we do this when entering the door of a theatre, no matter how good a play it may be? It seems to me that the question a child of God should ask himself or herself in this matter should not be, *Is it wrong?* but—*Is it right?* We should seek to please Him, not see how far we can go and not displease Him. We should seek in all things to glorify our Lord and not to please ourselves. If we think any one thing in our life is not well pleasing to Him we should always ask Him to help us to overcome in his power. If we are trusting our dear Lord to keep us constantly, if we desire Him as an abiding guest, how can we go where we cannot safely take Him with us? Our feeling should be, "If thy presence go not with us carry us not up hence."

It is an acknowledged fact, I think I may safely say, the tendency of theatrical exhibitions in general is away from the best things in this life and the life to come. If they do not create unchaste and unholly thoughts they most invariably do create an unrest and a distaste for serious thoughtfulness and they unfit the mind and heart for work for God.

I know without having to go to the theatre to find out the fact, that there is a fascination about it that is unsatisfying to the soul's best feelings and that the more one indulges in the farther that soul will drift from God and rest.

And yet the effect upon ourselves is not all, by any means. Are we not "living epistles to be read and known of all men" among whom we live? How then do our lives count for God if these see us enter the doors of the theatre? Is not our influence as a Christian weakened? There can be but one reply to this.

No matter what the effect may be upon thee, my brother; no matter if it may not do thee harm, how about thy weaker brother who may follow thy example and be led on far beyond anything thou may have thought. Do not, I beseech thee, open the door by which some one may enter and go to lengths from which there will be no reclaiming.

St. Paul said, he would not eat meat while the world existed if such eating would cause his brother to offend. In many things we are our brothers' keepers; especially are we responsible for the acts of others when they are looking to us as examples in word and deed.

Then let me say, fellow soldiers, followers of a once crucified but now risen and forever glorified Lord, when you are tempted to darken the doors of a theatre under any circumstances whatever, "Enter not." Refrain not for your own sakes only, but for the sake of others who may be watching you and perhaps regulating their own lives in some measure according to

the way in which they see you live and act. "No man liveth to himself."

I believe that to the true Christian the theatre has no charm. There are other and better and more elevating things to occupy the spare time, in the way of social enjoyment and rightful recreation. Pleasures that may properly be entered into without the feeling that the time has been lost or mispent. The Christian, in giving up worldly pleasures that may have at former times been very enjoyable, does not lose anything, far otherwise; a true child of God gladly and joyfully lets all these go because he has that which is *far better*, and he can still enjoy the things of this life that are innocent, that are elevating, that are pure, and that do not in themselves tend to choke the good seed in the heart which the Master has planted there and which He is cultivating.

There may be some to whom this may come who have, indeed, in former days tasted of the good Word of Life, and the blessedness of a Saviour's love, and who do not *now* enjoy communion as they once did.

Do not, I beseech you, let the enemy of your soul's peace draw you aside into fleshly gratification, but keep close to the side of the Redeemer and He will shield you from the snares of the Evil One.

"Stand therefore having your loins girt about with Truth, and having on the breastplate of righteousness and your feet shod with the preparation of the Gospel of peace. And above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." J. H. Y.

NEW YORK CITY.

[While far from believing that *all* the inmates of all convents are detained against their will, yet the occurrence of such incidents as the following (which seems to be well authenticated) shows the risk that is incurred in placing young women in situations, where they are practically helpless, and from which in ordinary cases, there is no means of escape, no matter how harsh or improper may be their treatment.—Ed.]

Sidelights on Convent Life.

THE RESCUE OF A NUN.

"A Firm of London Solicitors" communicate to the *Times* a remarkable story of the rescue of a nun by a member of their firm from a Continental convent. The letter appeared in the *Times* on Monday, and was in substance as follows:

Last Monday we received a letter, of which the following is a copy, names being omitted: "August 22d, 1891.—My dear Mr. —, I hasten to write to you these few lines because I begin to feel quite frightened and suspicious at things I hear the Superior here say. You said a few years ago that a convent was a goal. I now believe it, and therefore beg of you to be kind enough to come here to —, where I shall be, for I must see you, for I have something very particular to speak of, they won't let me go. I thought I should be obliged to wait till September 24th, but I hope not, for there are others than me that leave, I hear. I hope you will come as soon as you can on receiving this, dear Mr. —. I shall be very anxious till I see you. They must not know of your coming, so please don't write unless to let me know if you cannot, for I am suspicious by them saying, 'Ah! you don't know in what house we may put you!' Then, dear sir, relying on your speedy

help, I remain, with kindest regards, yours very sincerely,

"—."

"P. S.—The Superior-General will not reply, it appears, but has her instructions given, I suppose, to the Superior here; therefore I am anxious to know their artifices and falseness. What can they do with me? I have no power, having no one. All the stamps and money are locked up, and I am with nothing. The train from Calais to —, from — straight to —, the convent, a large brick building a step from the station."

On the following day, Mr. —, a member of our firm, left London by the eleven o'clock A.M. train, and travelled straight to the small town where the convent is situated. After leaving his luggage at the small inn, he was guided to the convent by a youth and rang the bell. On the door being opened by a nun, he entered the hall without hesitation, and told her that he wished to see Miss —, and that he had travelled some distance for that purpose. She showed him into a small room off the hall with two doors leading into it, one from the hall and the other from a corridor, and asked him to wait till she inquired of the Mother Superior. In about five minutes the Mother Superior appeared, and upon her saying that she had not the honor of knowing him he gave her his card and said that he had come a long way to see Miss —. She then left him, and in about another five minutes returned with Miss —, who immediately advanced to him and, while shaking hands, said in a low voice in English that she was forbidden to speak to him in that language. He then said to the Mother Superior that Miss — was not happy where she was, and that he had come to make other arrangements for her comfort. The Mother Superior stated that her only help would be done with the permission of the Mother General at — (twenty miles off). Miss — then said that they could go to — and see the Mother General. To this the Mother Superior objected. Miss — then spoke to Mr. — very hurriedly in English, imploring him to help her to leave the convent. Mr. — turned to the Mother Superior and said that Miss — wanted to leave at once, to which she replied that she must first of all speak to Miss — outside in the corridor. The moment they had left the room the Mother Superior locked the door. Mr. — then heard a scuffle going on in the corridor, and feeling that he had been failed tried to force the lock, but without avail. He then went out into the hall by the other door and tried to reach the corridor that way, but the door leading into the corridor was also locked. He managed, however, to wrench it open and got into the corridor. When he got there all was quiet, no one to be seen, and he did not know where to go. Almost immediately afterwards he heard screams, which he followed up, and found they came from a room at the end of this long corridor. He threw open that door and found four nuns surrounding Miss —, trying to stop her screams. They had pulled off her cap, torn her dress, wrenched off the cross of the Order, and were apparently trying to wrestle her down to the ground. He ran forward, pushed all four away, and seized hold of Miss — by the arm and helped her along the corridor into the hall. By that time the four nuns had recovered themselves and tore after Miss — into the hall and wanted to pull her away from Mr. —. He waved his arm violently at them, exclaiming loudly at their attempting to detain an English woman against

her will. Fortunately the hall door had not been locked, and he had no further difficulty in getting outside the convent with Miss —. She was in a most dishevelled condition, and as they passed along the road the inhabitants of the village by twos and threes formed and followed them, till at last they had a large number of men, women and children close to them as they entered the inn. Miss — bought from the landlady a bonnet and mantle, which Mr. — paid for, and when Miss — was ready to leave the inn the landlady said it was impossible, as such a crowd had collected in the open square who would sympathize with the people of the convent. However, a carriage was prepared in the court-yard of the inn, and they drove rapidly through the crowd to the railway station, and by a few minutes caught a train and returned to England without delay.

We may also mention that some years ago, Miss — wrote to her brother-in-law to come and take her away from the convent in which she was then staying; that he wrote to the Mother Superior to say he was coming over to remove her; that when he arrived at the convent he found that Miss — had been removed to another convent, and that, although he called in the help of a local magistrate, he was not able to ascertain where she was, and had to return to England without her. Miss — had not been in England for twenty-five years up to last Wednesday, and had been in fifteen different convents, belonging to the same Order, during that period.—*The Record*.

FOR "THE FRIEND."

"Abide in me, and I in you."—These were the words of our Holy Redeemer. How comprehensive and how clear—telling plainly that according to the good rule, that works more than one way—the believer must know of having an experimental knowledge of practical religion before he can have a certain knowledge of abiding in Christ, and Christ by his spirit abiding continually in him. Firstly, it is by obedience to the manifestations of the Holy Spirit that the believer gains a certain knowledge that the work of religion is begun in the heart. Experience being as a handmaid to religion, the good work goes on—"First the blade, then the ear, then the full corn in the ear." By the perfection of the fruit brought forth, it is known that the branch belongeth to the living vine, the vine to the root from which flows sap and nourishment into the branch whereby the fruit is perfected to the glory of God.

Thus fulfilling the Divine command with regard to an abiding in Christ—the disciple finds it needful to observe the command "to watch and pray," and that continually, lest he enter into temptation—for "the spirit is willing, but the flesh is weak"—omitting to do this the branch, in time, becomes withered and useless.

Some, professing to be ministers of the Gospel, who have lost their standing in the Truth, do yet claim to be of the Israel of God—even to be the Saints of the Most High, standing sinless before the Lord—often engaged in using words of prayer, while failing to make it manifest that the Divine promise is fulfilled in them. "Ask what ye will and it shall be done unto you." The watchword seems to be, Beware of counterfeiting the Good. P. R. GIFFORD.

PROVIDENCE, Eleventh Month 1, 1891.

LET not him who prays, suffer his tongue to outstrip his heart, nor presume to carry a message to the throne of grace, while that stays behind.

Natural History, Science, etc.

Salmon Fishing at Tasmania.—An interesting exhibition of a combination of fish for the purpose of hunting is thus described: "I had scrambled out along a reef of rocks that runs out into the sea midway between the headlands of a little bay, and whilst examining the geological formation, I noticed a disturbance in the water at my feet. The vivid whiteness of the quartz sand and perfect transparency of the sea enabled me to see clearly to the bottom, and showed a circle or wheel, of twenty feet or more in diameter, formed of a dense shoal of little fish, whirling and splashing round and round with great rapidity, and evidently in great terror. I distinctly saw that they were young King-fish from three to five inches in length, their greenish silvery lustre gleaming brightly through the clear water. Looking carefully for the cause of their panic, I saw, outside this wheel-shoal, a number of salmon, from twelve to sixteen inches long, swimming actively to and fro, and forming a barrier guard, reaching from the end of the reef to the east horn of the bay, and through which the little king-fish could not pass. Presently, as if by a concerted signal, a few salmon from different parts of the cordon dashed suddenly in amongst the mass of king-fish, like a pack of wolves into a flock of sheep, snapping them up in all directions, and covering the water with fragments as the victims darted about wildly in vain efforts to escape. The main body of salmon meanwhile kept up their patrol outside, effectually preventing the scattered shoal from evading their vigilance. Then the salmon which had been in action, and were, we may suppose, gorged with prey, returned to the main body, and all continued to swim to and fro as before, until the depressed shoal of the poor king-fish gathered together again and resumed its wheel-shape, the circle being smaller than at first. This occupied perhaps ten minutes, and then another sort of skirmish took place (probably members of the force who had not dined), and another devouring slaughter ensued, which left a still smaller circle for the wolfish sentinels to round up and keep compact for the attack. No well-trained sagacious sheep-dogs could have performed their work with more orderly, systematic order. The same routine went steadily without cessation, only the circle of the king-fish grew less and less and the surrounding salmon came closer in shore, until from a diameter of twenty feet, the living wheel was reduced to three feet or less. Having watched the unequal warfare for more than two hours, I left the reef for a while, and on my return to look again on the scene of conflict all was still. Both hunters and game had disappeared, and whether the poor little fish were all eaten up, or whether when their numbers had been too small to be worth the trouble of pursuit, the persecuted remnant escaped alive, remains unknown."—*Tasmanian Friends and Foes.*

CHRISTIANITY (*Fashionable*),—keeping a pew at some genteel church or chapel, of which ladies pay a civil visit when the weather is fine, when they have got a new bonnet or pelisse to display, and a smart, lively servant to follow them with a prayer-book. They curtsy very low at the mention of the Lord's name, making the bonage of the knees as a substitute for that of the heart; and duly receive the sacrament, which, by a strange perversion of ideas, they look upon as a proof of the sincerity of their belief, and an absolution for the laxity of their practice.

Fashionable male Christianity is demonstrated by an occasional nap in a cushioned and a carpeted pew; in cheerfully paying Easter offerings and church dues; in maintaining a certain decency of appearance; and more especially in hating those who presume to differ in matters of religion.

That they possess the outward and visible signs of Christianity, both sexes exhibit incontestable proofs; but as to the inward and spiritual grace, they leave that to the vulgar and fanatical. They are too polite to travel Zion-land in such company, and would rather sacrifice heaven altogether, than reach it by any ungentle mode. Provided they may be among the exclusives here, they will cheerfully run the risk of being among the excluded hereafter.—*Tin Trumpet.*

FLOATING DOWN NIAGARA.—Two or three miles above the Falls of Niagara, an Indian canoe was one day observed floating quietly along, with its paddle upon its side.

At first it was supposed to be empty; no one could imagine that a man would expose himself to such a well-known and imminent danger. But a turn in the current showed that it was occupied by an Indian, who was lying sound asleep at the bottom. The spectators were shocked. They shouted to the man to rouse him from his danger, but he did not hear;—again and again they united in cries of alarm, but he was deaf to their warning.

It chanced that the current, which was now hurrying along with increased speed, as it neared the fatal precipice, drove the little boat against a point of rock, with such violence that it was whirled round and round several times.

"He's safe! he's safe!" cried the spectators, joyfully; "the man is safe; that shock must wake him."

But alas! no. Fatigue or perhaps intoxication, had so oppressed his senses, that it seemed more like death than sleep that held him.

It was indeed the sleep of death. All hope was gone; and they hurried along the bank in horror to see the end. It soon came; for the torrent was now rolling so rapidly that they could scarcely keep pace with the moving boat. At length the roar of the water, which had been hitherto almost muffled within the high banks, was borne toward them by a sudden change of the wind, with awful distinctness. This dreadful noise, with which the Indian's ear was familiar, did at last arouse him. He was seen to start up and snatch his paddle. He was too late. The dunning sound which had roused him from sleep, told him it was in vain now to strive for safety by rowing.

Nor, indeed, had he time to try. Upright as he stood, he was carried over the awful precipice; and the boat and its occupant were seen no more.

Floating asleep down Niagara! Hurrying faster and faster to certain death, and dreaming all the while of rest and security! But was this, after all, so sad a sight as that of a sinner floating asleep down the stream of time that is bearing him to eternal woe? "Awake, thou that sleepest!" is the call of Divine mercy. "There is time to escape, if a man will but awake." "Turn ye, turn ye, for why will ye die?" are other words of the same compassionate God. There is time still to turn from sin to God. Almost too late, indeed; not too late yet, as long as a man is in this world, where Jesus died and where his blood is crying for pardon and life to every returning soul.

Reader, are you asleep or awake? Escape for thy life! Flee to Christ and be safe!

Opportunity is the flower of time; and as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.—*Words of Life.*

Items.

Progress of Temperance.—John Atkinson, in his account of a Moorland Parish in Yorkshire, England, speaks of the changes in the drinking habits of the people, as follows:

"I am old enough to remember when the dinner parties of the day met at 2 P. M., and sat with the wife before them, after the removal of the cloth, until 6 or 7 o'clock in the evening, the guests being the country gentlemen, the parson, and other professions; when nobody, not even the parson, was thought much the worse of because of such debauches as these. Less than three-quarters of a century ago that was the state of public and private feeling, both within and touching the class of society customarily spoken of as the clergy and gentry. All that is altered indeed. In other words, public opinion has spoken out on such matters, and her utterance is respected."

President Harrison on Arbitration.—The President had been introduced to the Methodist Ecumenical Conference recently held in Washington made some remarks, in which he expressed the desire of America for peace with all the world. Where "there is present a disposition to subjugate, an aggressive spirit to seize territory, a spirit of national aggrandizement that does not stop to consider the rights of others," he thought the true remedy was the growth of a Christian sentiment characterized by a high sense of justice and by a spirit of love and forbearance. When that prevails the settlement of disputes by arbitration would become easy.

Departures from the Usages and Principles of Free Travel.—A letter from a Friend who has recently been travelling within the limits of the Western and Indiana Yearly Meetings, mentions that they found that in the limits of West Branch Quarterly Meeting, it was the custom for the meetings to have paid pastors, and to have organs in their meeting-houses; that many of them have discontinued holding week-day meetings. At one meeting which he attended (at Middleton) there was an organ, hymn books were raised around, and the audience was requested to sing the 300th hymn. The writer says that the number of members in those meetings appears to be diminishing—which is no cause for surprise.

THE FRIEND.

TWELFTH MONTH 12, 1891.

Friends of Baltimore Yearly Meeting, in general, are not favorable to the practice of singing in their meetings for worship; and so far as we know, instruments of music have never been introduced into their meeting-houses. While glacially recognizing their allegiance to the doctrines of our Society as to the spiritual nature of Divine worship, there was some cause for fear, in the recent attendance of their Yearly Meeting, lest their testimony to this vital principle might gradually be weakened through the tolerance given to ministers from other parts to interrupt their proceedings by singing hymns. Friends of Baltimore are very polite and courteous, but it is a mistake to carry this feeling so far as to admit, without rebuke, of the introduction of practices which strongly tend to ritualism and the substitution of performances in the will of man, for that reverent waiting upon God which is the best foundation for the exercise of spiritual worship.

One of the strangers present, apparently with the design of promoting singing, quoted from Barclay's Apology a part of the paragraph in which he says:—"We confess singing to be a part of God's worship, and very sweet and refreshing, when it proceeds from a true sense of God's love in the heart and arises from the Divine influence of the Spirit, which leads souls to breathe forth either a sweet harmony, or words suitable to the present condition." But he omitted the remarks which follow this—and the declaration which Barclay makes, that "as for the formal, customary way of singing, it has no foundation in Scripture, nor any ground in true Christianity."

The formal, customary way is for persons to commit to memory the words of a hymn, or to have them given out by some one in the congregation, and then to sing them according to a tune previously arranged by one skilful in music, and learned by the person who sings. This is the method adopted in all ritualistic worship, whether among Friends or others; and is very different from the sweet harmony that arises "from a Divine influence." It is a well-known fact that the voice is influenced by the emotions of the mind; and it is very conceivable that when the heart is filled with a sense of the love of God, and with praises to Him arising from that sense, there should be a very sweet and refreshing harmony in the voice.

In the account given in "Piety Promoted," of Jennet Stow, of Yorkshire, England, who died in 1702, there is preserved a testimony by Dr. Heathcot, who says that in meetings "the sound of her voice was beyond all the music I ever heard, and the least sound that dropped from her in a meeting, with words, or if only a sigh or sound of any sort, I thought it always brought my mind nearer to the Lord, from whence everything of hers had its sweetness."

Is it not reasonable to believe that it was this harmony arising from the immediate sense of the Lord's power, which R. Barclay acknowledges as a part of true worship, rather than any formal, customary practice of singing, which is an intellectual and not a spiritual performance?

A proposition came to Baltimore Yearly Meeting from Iowa Yearly Meeting to join it in the establishment of a Biblical Institute for the training of ministers and missionaries. This it was proposed to locate near Chicago, where the students, it was thought, might largely defray their expenses by working as First-day School teachers and in other forms of missionary work in that large city. The Meeting declined the invitation, being united in disapproving of such training as a necessary preliminary to the exercise of gospel ministry.

A proposition to appoint delegates to a convention of American Yearly Meetings contained a proviso that disputed questions should be determined by majorities. Baltimore instructed its delegates not to vote, as it was not in the way of deciding questions in that manner.

The earnest feeling that exists on the subject of temperance was manifested by an excited discussion on a proposal looking towards admitting the members to vote for prohibition. While all seemed united in opposing the saloon, there was a caution felt by some against committing the Yearly Meeting to any political action, and the case resulted in the adoption of a minute, advising the members to promote the prohibition of the manufacture and traffic in intoxicating liquors by religious, moral and other means consistent with Christian principles.

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress convened in Washington on the 7th inst. The House adjourned, at noon, until the 8th, and then organized by the election of Charles F. Crisp, of Georgia, for Speaker.

The State Department has received a dispatch from United States Minister Reid, announcing the repeal by France of the prohibition of American pork.

The Secretary of the Interior on the 5th inst. settled the long contested case of the Las Vegas land grant, in Mexico. A new survey will be made, and this, it is claimed, will open to settlement from 550,000 to 570,000 acres.

A statement prepared at the United States Treasury shows that there has been a net increase of \$12,769,909 in circulation since Eleventh Month 1, and a net increase of \$8,867,045 in money and bullion in the Treasury.

A reply has been received at Minneapolis from the Russian Consul in New York "favorable to the gift of a cargo of flour by American millers to the starving peasants of Russia," and thirteen cars of flour have already been subscribed in Minneapolis alone.

An Indianapolis dispatch says that the report of Professor T. Mendenhall, Chief of the United States Geological Survey, concerning the Indiana-Ohio boundary line, has been submitted to the Governors of both States. Ohio had disputed the correctness of the Indiana line, claiming that it was too far east of the northern extremity of the State. The survey of Professor Mendenhall and assistants shows that it is in the most proper place at that point and converging to the proper point at the southern. This would give Ohio nearly one hundred square miles of Indiana Territory.

A bulletin issued by the Pension Office gives the population of Alaska as 31,795, of whom 4,303 are whites, 1,819 mixed Russians and natives, 23,274 Indians, and 2,463 Mongolians. The Arctic District was not enumerated.

A careful survey of the actual state of affairs in Kansas discloses the fact that every acre of available land in the State has increased in value 25 per cent. during the last twelve months.

A disaster occurred on the New York and New England Railroad, at East Thonon, Connecticut, early on the morning of the 4th inst., no less than three trains, a freight and two passenger, being completely destroyed. The accounts as to the cause of the accident vary, but it is known that a "Southbridge collision, covering the track of the New York and New England Railroad, immediately afterwards the east-bound Norwich road express, running at full speed, crashed into the wreck, and following it the Long Island express was added to the confused mass. The wreck at once took fire, this adding to the horrors of the disaster. Three lives were lost and several persons were seriously injured, one probably fatally.

A man who gives his name as H. D. Wilson, went into the office of Russell Sage, the millionaire broker, on Broadway, New York, at noon on the 4th inst., and made a demand for \$1,200,000. When the demand was refused, he turned upon the floor a package of dynamite. The explosion which followed destroyed the office and part of the building, killed the bomb-thrower and Benjamin F. Norton, a clerk, and injured six others. C. W. Osborn, Sage's secretary and treasurer, and Frank Robertson, a clerk of Imbre & Co., who happened to be in the office, fatally. Russell Sage himself was not seriously hurt.

The New York correspondent of the *Public Ledger* of this city, speaking of a sermon delivered in New York City on the 6th inst., on the "New Theology," says:—"In many respects his views suggested those of Swedenborg, set forth in his discourse on the reason, and like him he referred to the Friends as keeping alive a belief which other denominations are now borrowing, that God's spirit still speaks to men."

The number of deaths reported in this city last week was 410; which is 25 less than the previous week, and 24 more than the corresponding week last year. Of the whole number, 214 were males and 196 females; 48 died of consumption; 47 of diseases of the heart; 44 of pneumonia; 33 of diphtheria; 21 of convulsions; 16 of cancer; 14 of croup; 13 of scarlet fever; 11 of bronchitis; 10 of marasmus and 10 of inflammation of the brain.

Merchandise.—U. S. 2's, 100 a 101; 4's, 110½ a 117½; coupon, 117½ a 118; currency 6's, 101 a 102.

COTTON was quiet but steady, on a basis of 5½ c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$19.50 a \$20.50 per ton; spring bran, in bulk, \$18.50 a \$19.50 per ton.

Flour.—Western and Pennsylvania super, \$3.60 a \$3.75; do, do, extras, \$3.90 a \$4.25; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.75; Western winter, clear, \$4.50 a \$4.75; do, do, straight, \$4.75 a \$4.90; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.65 a \$4.90; do, straight, \$4.90 a \$5.10; do, patent, \$5.10 a \$5.40; do, do, favorite brands, \$5.50. Rye flour was dull and quiet in sympathy with the decline in rye. We quote \$4.25 a \$4.50; Western winter, for Pennsylvania, as to quality. Buckwheat flour moved slowly at \$2.10 to \$2.20 per 100 pounds for new.

GRAIN.—No. 2 red wheat, \$1.02 a \$1.02½.

No. 2 mixed corn, 50½ a 51 cts.

No. 2 white oats, 40½ a 40 cts.

BEEF CATTLE.—Extra, none here; good, 4½ a 5 cts.; medium, 4 a 5 cts. per head; 4 a 4½ cts.; common, 3½ a 3¾ cts.; culls, 3 a 2½ cts.; fat cows, 2 a 3 cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 1½ a 3 cts.; lambs, 3½ a 6½ cts.

HOGS.—Good Westerns, 51 a 51½ cts.; other Western, 51 a 51½ cts.

FOREIGN.—Dr. Brouardel, the noted medical authority of Paris, states that the epidemic of influenza has increased, and that deaths from the disease occurred in that city, week before last, by the hundreds.

A dispatch received in London on the 7th inst., says it amounted to 13,000 persons were ill with influenza in Hamburg during the last week of the month; however, few were in number. The eldest son of the Crown Prince of Denmark is seriously ill with influenza in Copenhagen. The epidemic is mild in that city, but is spreading. The Supreme Court has been closed on account of the illness of the judges.

Francisco, Cal., 7th inst.—The Emperor of Brazil, died in London on the 4th inst. The event, which was not unexpected, has caused sincere grief throughout Europe, but has been devoid of political effect. The Emperor died as he had lived, quietly and simply.

Doctor Kaiser, of the Colonial Department, announced that 13,000 German Reichsmark, on the 1st inst., had been sold to a syndicate for the sum of 3,750,000 marks. The syndicate has already paid 250,000 marks as an earnest of their intention to complete the purchase. It was provided that if the sale was not completed this sum of 250,000 marks would be forfeited to the Government.

On the 6th inst., report was received of a terrible mining disaster at St. Etienne, in the Department of Loire, and the centre of one of the richest coal fields in France. An explosion of fire damp occurred at noon that day in one of the numerous coal pits in the region, and many of the workers were unable to escape from the mine. According to advices so far received 73 men perished in the pit.

A formal announcement was made on the 3d inst., of the removal of the prohibition on American pork by the Austrian Government.

On the 1st inst., in the German Reichstag, the Austrian Reichsrath, the Minister of Commerce announced that in spite of the commercial policy of the United States, the Austrian Government had decided to take part officially in the Chicago World's Fair.

The London *Chronicle's* Shanghai correspondent telegraphs that the rebels in China have met a complete, crushing defeat.

Advices received from Japan, at Vancouver, by the steamship Empress of China, place the number killed by the recent earthquakes at 7,500, and the injured at 10,120, with 89,630 buildings totally, and 28,625 partially destroyed.

A dispatch was received in London on the 7th inst., from Rio Grande do Sul, Brazil, stating that all signs of discontent have disappeared and that everything is quiet throughout the State.

The volcano of Colima, Mexico, was in violent eruption on the 3d inst., and the city of Colima was covered with ashes.—The inhabitants were greatly terrified.

NOTICES.

FRIENDS' LIBRARY.—The Library will be open on Third, Fifth and Seventh-day afternoons, from 3 to 6 o'clock. On Fourth-day evenings from 7.30 to 9.30 o'clock.

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THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 154.)

1848.—"At Germantown Meeting, I felt engaged to revive the statement, that in certain places, Jesus did not many mighty works, because of their unbelief; and to declare that to be the cause why there is so little vital religion among many professors of Christianity in this day. They do not believe in the manifestations of the Lord Jesus, by his Spirit in their hearts. They profess to own Him as their Lord and Saviour, but deny Him, in refusing to do his will; and while they continue in sin, they cannot, in truth, call Him their Saviour; seeing no man can call Him Lord but by the Holy Spirit; and those who are turning their back upon the convictions of the Holy Spirit, cannot experience it to give them faith in the Son of God. Very unlooked for, the spring of the ministry was opened for the benefit of some present."

"Of latter time this spring, in our meeting, as regards myself at least, has been much shut up; so that I have mourned over myself, and had fears whether a worldly spirit, or a stupefying lethargy, was not spreading over us. It seems, at times, almost impossible to get under a proper travail of spirit, in which Divine life is felt to arise and quicken the soul; qualifying it to bow in reverence before the Father of mercies, and to put up prayer to Him, in the Spirit that helpeth the infirmities of those who devotedly wait upon Him. May we be enabled to keep hold of the shield of faith, and to press onward through the difficulties that are to be contended with; looking for the renewed manifestations of the light of the Lord, and keeping the faith, that He will again visit his people, and lift up their heads above the afflictions of this day of secret and sore conflict.

"Tenth Month 8th. This morning I had an intimation to go to Newton Meeting, which I have had no concern to visit for a long time. It appeared to me while sitting with them, that all the inventions of man, out of the Truth, would fail to produce solid happiness, and a holy serenity to the soul. Nothing could give this state of mind to any, but obedience to the will of God, made known by the clear insinuating of the Light of Christ. I felt a strong and affectionate solicitude for all, that they might entirely yield to his convictions, and be thereby brought

out of darkness and cruel bondage into the liberty of the children of God. A fresh qualification was administered to set before them, many of the truths of salvation, and to labor fervently with them, in the language of persuasion, to give up to the Lord's manifested will. I came home peaceful, poor and empty."

"I received a letter from a Friend in Great Britain, giving a view of the state of the ministry among Friends there, and the great defection from the life and power of religion among many. It is mournful to reflect upon the state of things in this country and in England, among the members of our religious Society. How the will and contrivance of man, are at work, to manage its concerns, and to govern, instead of the Head of the church. Those who cannot act without the renewed putting forth of the Divine hand, are borne down in some places, and obliged to submit to silent, secret suffering, because they see no way to obtain relief. But surely as they keep a single eye to the Lord, in the faith and patience of the saints, He will hear their cry, sustain them under deep affliction, for his name and cause's sake, and in his time, grant deliverance; when the horse and his rider will be thrown into the sea. And it will be found, sooner or later, a fearful thing to have been withstanding the Lord's suffering children, turning judgment backward, and exalting that which He has not ordained to be set up."

"In some of our meetings for worship, of latter time, the world seemed to absorb the minds of very many, so that we are in danger of being left by the Head of the church; and without his life-giving presence, what will all our assemblies together avail us? A few years ago, we had many exercised, experienced Friends, who were thoroughly acquainted with the nature of true, spiritual worship, and the labor that is indispensable in our meetings, that the spirit and things of the world may be kept out, and the bubblings up of the well of Divine life may be known in every heart. Figuratively speaking, they dug as with their staves in their hands, while the secret breathing of their souls was, 'Spring up, oh well, sing ye unto it.' We, who were then much their juniors, did not so much feel the weight of the exercise, while we were favored by the Lord, and partook of the help and travail of their spirits. I have felt engaged to invite the attention of the people to the nature of the worship which our Lord opened to the woman of Samaria, which is to be performed in spirit and in truth; and which must consequently be between God, who is a Spirit, and the soul of man. And if we are a worshipping assembly, every one must be engaged for himself in this worship. It does not consist in meeting together, and sitting in silence, though these are necessary preparatives to public, spiritual worship; but every one must wait upon the Lord, to experience Him to come into the heart, and give ability to ask aright for living bread, and for those things we need, in the way of Divine instruction and help; and thereby be prepared to return thanksgiving and praise, for his condescension

and goodness. A word of warning was also given to the young people, to keep the watch wherever they go, that they may not lose the little strength they have gained by faithfulness; for Satan is constantly seeking to destroy the good work. It is a source of grief to the laborers, to behold plants dwindling, and not bearing fruit, over whom they had watched; and whom they had secretly desired, might become fellow-workers in the Lord."

"I have passed through a state of great strip-pedness for several weeks past. Such dispensations are truly humiliating; and though a great trial to endure, bring those who dare not look for relief from any source than the Lord alone, to bow very low, and endeavor to draw near to Him, with their hearts panting after the living God, as the hart panteth after the water-brook. How evident to them is it at such seasons, that they are nothing; that there is no good but what comes from Christ; no power to do good but what He inspires the soul with, and that it is not at our will to command the seasons when they shall be dispensed. This must be waited for in abasement and abhorrence of self; by which we are taught that Christ alone can carry on the work in us and for us, and qualify us when He pleases, to hand the bread that He gives, to others."

"At the evening meeting, my mind was introduced to much feeling with the young people, on account of the many and various temptations to which they are exposed; and the sad consequences of quenching the Spirit and its convictions in their hearts. I was led to remind them that there was no stopping-point in the two ways; in one or other of which they must be walking; the broad road that leads to destruction, or the narrow way that leads to everlasting life. If we keep in the latter, it will, as the just man's path, shine more and more unto the perfect day; but in the former, we shall wander further and further from the Heavenly Father's house, and grow darker and more hardened in transgression and sin. They were warned of the inevitable danger, in this way, of finally slighting and despising religion and serious persons, and of falling into practices which they had never intended to adopt. They could not decide beforehand how far they would go; but might become familiarized with things, which at one time they would have abhorred. After having come under Satan's influence, they have no power to release themselves from his grasp: nothing but the almighty arm of the Saviour can deliver them; and should they continue to deny and reject Him, they would have no ground to hope for his help. Parents were also reminded that the deviations of the children were, at times, in part to be attributed to their want of firmness and faithfulness. That, like Eli, they might warn, but they had not sufficiently restrained them. The young people were tenderly expostulated with, and affectionately entreated, that when favored with the visitations of Divine light, showing them where they are, and to what they are hastening, to make a stand, turn their back on

the tempter, and follow Christ: who would take them out of the broad road, and introduce them through the strait gate into the narrow way; where they would enjoy peace and substantial happiness; grow in grace; and in their language and conduct, invite others to follow them as they followed Christ."

"To two young Friends who called at our house, I felt drawn, in tender affection, to hold up the great importance of being brought into and walking in that path, which the vulture's eye hath not seen, nor the lion's whelp trodden therein; neither shall any ravenous beast go up thereon, it shall be called a way—a way of holiness, and the ransomed and redeemed shall walk therein; and as they are faithful to Him, who casts up and leads into this way, they shall come to Zion, with songs, and everlasting joy shall be upon their heads. They were invited to be obedient to Him who anoints the spiritual eye to see this path, that they might experience Him to take up his abode with them, and to join himself to them in a perpetual covenant that would never be broken on his part, while they kept faithful to their Lord and Master. May they be brought into this covenant, and be made preachers of righteousness, in the midst of a crooked and perverse generation."

"This has been a day of deep, inward conflict, without being able to attain much, to comfort the tossed mind. If in our religious meetings we are not unitedly engaged to labor for the meat that endureth unto everlasting life, the spirit of anti-christ will have the ascendancy in many, who will be far from performing that worship which is in spirit and in truth. Individual travail of soul is indispensable to the life of a meeting, and to the preservation of the members as branches of the true Vine. Although man, by his own efforts merely, cannot keep himself under this exercise, yet he is bound to seek for Divine help, to enable him to wait upon the Lord for the appearance of his life-giving presence, and to believe that it is indispensable to his life and growth in the Truth. When we are permitted to toil all night, and to feel, at last, as if we had taken nothing, and fears assail us, whether we shall not be altogether left by the Master, it is a favor to remember that there is a portion of suffering to be filled up for the body's sake; and if in this way, we are participating in it, to a small degree, it is enough; that in this travail of spirit, we may be made ministers of life to other seeking ones."

"At Arch Street Meeting, I was led to speak of the doctrine and duty of inward, reverent, silent waiting before the Lord, as of essential importance to the growth of the true believer. That no man can be a true follower of Christ without it; for if he be one of his disciples, he will feel bound, day by day, and oftener, to wait upon the Lord for the renewal of his strength.

It was practised by the holy ancients; who sat upon their watch-tower, and waited to see what the Lord would say unto them, and what they should answer when they were reproved. In this humble, reverent frame, He often condescends to show us our weakness, or something wherein we are not coming up to the pattern of perfection, which our Lord set before us."

(To be continued.)

If you would be healthy, be good; and if you would be good, be wise; and if you would be wise, be devout and reverent; for the fear of God is the beginning of wisdom.

Music and Singing.

FOR "THE FRIEND."

[Some months ago, we received from a Friend in Illinois, a pamphlet in manuscript, written by a member of Western Yearly Meeting (Progressive), detailing in an interesting manner, the gradual development of ritualism in the Society of Friends. From this manuscript we insert the following remarks on Music and Singing—believing they will be found instructive.—Ed.]

Vocal and instrumental music, with all its fascinating temptations, was the first subtle influence used by Satan in starting the entering wedge of ritualism in our Society.

I believe most in our Society are agreed, that during the last generation, and perhaps some time before, our Society was at a very low ebb, spiritually. The consciences of many of our members, having lost in a measure the restraining and preserving power of the holy Spirit, relaxed into a very loose and easy-going state.

Many who are yet living, of my own age, and older, can go back in memory and pick out many just such Friends, who first gave way to this temptation, and then to that—until finally we found them so far along, as to have their children taught to sing; and finally became so bold and reckless as to procure pianos and set them up in their parlors.

Others seeing that these bold ones were left unmolested by the Society in their wanderings from the fold, soon followed their example, and pianos became quite common in Friends' families who were able to own them.

These Friends seeing their numbers largely increased, became still more bold, and then for the first time did they proclaim or make known what their (real) intentions were. This was nothing less than to transfer this "child of lust" from the world and the domain of Satan where it belonged, into the church, and (by some magic manoeuvre) set it up as a concern of the Society, directed by the Holy Spirit.

The Friends of that day having this "revolution" in charge were able, shrewd men, as are those holding the same relative position to-day. If this movement had really emanated from the Lord, and was a religious concern, we should expect to have seen some of these Friends arise in Indiana Yearly Meeting at Richmond, Ind., where this "child of lust" was born, and frankly bring this concern before the meeting, by stating that they believed the time had come, and our Heavenly Father was calling upon them to introduce vocal and instrumental music as a part of our worship to Him. But history shows us there was no such procedure as that in the Yearly Meeting; the managers were too shrewd for that; but the tactics were exactly the same as those being used to-day by the managers of the "progressive" movement in relation to the ordinances. The question of music was continually pressed upon individual Friends—its use socially, defended and extolled by men high up in the Society, until finally they concluded the poison was sufficiently diffused through the arteries of the Church body, to make it safe for them to make a slight move upon the Church organization. This was done in the form of a proposition before the Freedmen's Committee (a body of Friends appointed by the Yearly Meeting), to use singing as an aid to their work among the colored people in the South. This proposition took most members of the committee by surprise, and after being discussed a little while, a Friend who has since gone to his long home, arose and solemnly said: "This is the first

attempt of Satan to get an entrance of the wedge of ritualism in our Society, and I solemnly believe if you allow this entrance to-day, the time will come, and not many years hence, when Friends will attempt to worship God by steam." These were thought by some, at the time, to be very rash and idle words. But I have no doubt at all, that they were genuine words of prophecy, and think many will agree with me, that in the light of the history of our Society since then, the prospect is favorable to its complete fulfillment.

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 156.)

The Epistle from Maryland in 1765 mentions that they had appointed some Friends to attend Philadelphia Yearly Meeting, in reference to the proposal of uniting the two meetings.

The reply states that Friends of Philadelphia approved of the proposal of Maryland Friends annually to send persons to represent them, so that when needful, advice and help might be rendered. It also speaks of the labor extended by Philadelphia Monthly Meeting to those of its members who had taken up arms.

In 1766 Maryland Friends inform that "our testimony against enslaving our fellow-creatures so far prevails, that Friends are generally clear of importing, buying or selling any of those people."

In 1767 they say, of the slaves, "There is a hope that justice and equity will be more and more extended to that injured and oppressed people; and we believe no acknowledgments will for the future be received from those who purchase, short of the freedom of the slave so bought."

In 1768 they give the pleasing information that during the preceding year their members had liberated 23 of their slaves.

The Epistle of 1769 states that the work of emancipating their slaves is progressing.

In 1771 Friends of Maryland make a pathetic acknowledgment, "that notwithstanding we have had line upon line and precept upon precept, with faithful laborers sent amongst us, time after time for our good, yet too many in profession with us continue to trample on the testimony of truth in various respects, which is cause of real sorrow to the few who are conscientiously concerned and enabled to walk in the narrow path of self-denial, which is the alone way to peace."

The reply to this epistle expresses the desire that the concerned remnant "may be enabled to bear a faithful testimony to the cause of Truth. And we earnestly beseech that we all may keep a watchful eye over our own spirits."

The Epistle from Maryland in 1772 is rather more hopeful in its tone. It states that they are clear of importing, buying or selling negroes, and earnestly desire that way be opened in the hearts of the people more generally for the release of those unhappy captives. It also says there is a growth of our Christian testimony against paying the demands of hiring priests.

The Epistle to Maryland of the same year suggests the propriety of endeavoring to promote the cause of Truth by the distribution of religious books.

In 1774 the Yearly Meeting of Philadelphia addressed a general epistle to Friends of the other provinces, evidently called forth by the increasing troubles with the English Government, which eventually led to the war of the revolution. This paper refers to the manner

in which their predecessors in religious profession had with Christian boldness, but peaceably, protested with the rulers under whom they lived against oppressive laws and unjust treatment; and extends this caution: "If we should be restrained or deprived of some of our rights and privileges, let us carefully guard against being drawn into the vindication of them, or seeking redress by any measures which are not consistent with our religious profession and principles, nor with the Christian patience manifested by our ancestors in such times of trial."

Friends in Maryland in 1775 say, that divers of their members had been nominated on committees designed to draw them into a participation in the conflict between the colonies and the parent country, but that they had declined acting therein.

In 1776 they "have with sorrow to observe that some under our name in divers places have joined in the present prevailing commotions," against some of whom Friends had been under a necessity publicly to testify. Divers of their members had manumitted their slaves during the past year.

In 1778 Friends in Maryland report considerable progress in the manumission of the slaves; and that there are considerable sufferings for the testimony against war.

The Epistles of 1779 refer to the heavy sufferings in loss of property endured by Friends on account of their testimony against war.

Frequent allusions are made to this subject in succeeding years; but it is comforting to find that Maryland Friends in 1783 are able to say that their members "have generally endeavored to maintain our Christian testimony against wars and bloodshed, by refusing a compliance with requisitions for the support thereof;" and that divers had joined them by conviction during the past year.

In 1787 a proposition was sent to Philadelphia Yearly Meeting, that Deer Creek and Pike Creek Monthly Meetings should be transferred to Maryland Yearly Meeting. This was referred to a committee, who proposed that it be left a year for further consideration.

In 1788 a number of Friends were sent from Maryland to Philadelphia, who united with a committee of the latter Yearly Meeting in deliberating on the proposed change in some of the meetings. After a careful consideration of the subject, this joint committee proposed, that the two Quarterly Meetings of Warrington and Fairfax and the Monthly Meeting of Deer Creek be annexed to Maryland Yearly Meeting; and that the Monthly Meetings of Duck Creek and Mother Kiln, in Delaware, be joined to the Quarterly Meeting on the Eastern Shore of Maryland, and that said Quarterly Meeting become a branch of the Philadelphia Yearly Meeting.

This was agreed to by the parties interested and the arrangement consummated in the following year.

In 1790 and subsequent years, the Friends residing on the Eastern Shore of the Chesapeake no longer were included in the Yearly Meeting of Maryland; but they sent their reports direct to Philadelphia Yearly Meeting, under the title of the Southern Quarter. From these reports we can glean an occasional item of information.

Thus we learn, in 1795, that a new meeting-house had been built at Greensborough, in Caroline County, in place of one at Nine Bridges; one at Duck Creek Cross Roads in place of that at Duck Creek town; and one at Milford, in place of that at Three Runs.

In 1798 notice is sent of the establishment of two or three meetings among those newly convinced (the Nicholites, who have already been spoken of).

In 1801 we are told, that North-West Fork Monthly Meeting had been established.

In an adjustment of the quotas, made in 1804, the proportion assigned to Southern Quarter was but 4 per cent, indicating that it was then the smallest of the Quarterly Meetings. It is probable that succeeding years did not witness much increase, for in 1824 report was made, that during the year, ten meetings had been dropped at some of their smaller branches. There is, however, an evidence of religious life in the proposal sent up the same year from the Southern Quarter, that members who hire slaves should be treated as offenders.

The Minutes of the Yearly Meeting in 1827 furnish evidences of the unsettlement in the Society occasioned by, or connected with the preaching of Elias Hicks. His views appear to have been accepted by many of the leading members in the Southern Quarter; and as several of those who represented that Body in the Meeting for Sufferings were decided opponents of his doctrines, it concluded in 1826 to make a change in its representation, and sent to that Body the names of some members to be substituted for others, who had previously acted. The Meeting for Sufferings declined to receive the newly nominated persons as among their members, taking the ground that the discipline and practice of the Society authorized Quarterly Meetings to make new appointments, only when vacancies occurred by death, resignation or neglect of duty. The Southern Quarter complained to the Yearly Meeting of this refusal; but no action in the matter was taken by the Superior Meeting, when the differences that existed were about culminating in a separation, which took place before another year rolled around.

So general was the defection in the Peninsula, that no reports were received from the Southern Quarter in 1828. And the Yearly Meeting decided to lay down that Quarter and attach its members to Concord Quarterly Meeting.

In 1829, the few remaining members who did not go with the current, were gathered into a single Monthly Meeting, to be held alternately at Thridhaven and Motherkiln. And in 1831 it was stated that Motherkiln Preparative Meeting, and the meetings for worship of Duck Creek, Little Creek, Camden, Milford, Marshy Creek, Choptank, Bayside, Tuckahoe, Tuckahoe Neck, Chester Neck, Cecil, and Head of Chester, had all been laid down—so far as their official connection with our organization was concerned. Meetings were no doubt continued for a time at several of these places, and indeed are to this day, but in subordination to the Yearly Meeting which separated from ours in 1827.

In 1832 report was made that Motherkiln Monthly Meeting had been laid down and its members joined to Wilmington Monthly Meeting, and that the meetings for worship at Motherkiln, Centre and North-West Fork had also been laid down.

Other meetings were dropped in succeeding years—until now we have no meetings sustained south of Wilmington.

(To be continued.)

The testimony of Gwynedd Monthly Meeting concerning Ann Roberts, says, "Such was the Divine savor which usually accompanied her discourse and conversation, one could rarely be an hour with her, without sensible edification."

A Source of Evil to our Farmers Families.

From the free association with strange hired men into which farmers almost without exception force their children, springs a greater crop of insidiously noxious and corrupting influences than from almost all other sources put together.

The situation was very different when, as in former times, the farmer's assistants were his neighbors or the sons of his neighbors. The character and antecedents of these helpers were known. They were the companions of the children in the school or of the parents in the affairs of the church and town, and association upon the farm between employer and employed was as free as it naturally would be between neighbors of common pursuits, duties and ends. But these were very different conditions from those which exist to-day.

No change has come over the social construction of New England more discouraging than this. There are fewer spare sons coming of age on the farms, and hiring out to the neighbors for a beginning, as very likely their fathers did—because the average family is not as large as it used to be. And where there are such sons they almost invariably leave the farm at the first opportunity and seek a start in other pursuits. The farmer is now forced to draw his help from wholly different sources. His choice is confined to strangers of whose character and life he can know nothing. More often they are stragglers from the cities or wandering immigrants of other language, customs and habits. Nor can he, here be too discriminating in his selection, if he would obtain help. The farmers of the Connecticut valley hereabouts have not been employing the poor, degraded immigrants offered by contractors because they prefer such labor or because it is cheap, for it is the dearest labor in the market for them; but because they can get no other. The factories and cities have bid against them so effectually that even such miserable help is hard to get at wages the farmers can afford to pay, as was shown by a recent bulletin of the State Board of Agriculture.

But if the farmer cannot choose the men he must have about him on the farm, he need not bring them to his daily board and set them up in the midst of the family circle as the daily associates of his wife and children. The tragedies of blood which have sprung from this thoughtless custom are very numerous, but as nothing to the unseen and unknown soul-murder and spoliation suffered by the children at the hands of depraved men into whose association they have so often been forced. It is true that to provide separately for the hired help of a farm must entail extra cost and household labor of which there is already too little to spare. But the farmer cannot afford to do otherwise. He need not necessarily build another house for the quartering of employes. Some part of his own house can ordinarily be set apart for this use, a separate entrance be constructed, and the provision of separate meals should not be a great burden. There is of course, nothing in the mere relation of employer to employed to dictate such a course, but so long as the farmer is obliged to have upon his place men of unknown character and antecedents, whose qualities have not been proved to him by long acquaintance, he owes it to his family that they be not admitted to fall standing in the household.—*Springfield Republican.*

I LONG to be more freed from everything that sets the reasoning part at work; prayer, watching and contemplation, could I reach it, seems the most earnest longing of my mind.

FOR "THE FRIEND."

EXHORTATION.

Hast thou found, oh soul immortal,
Found thy destiny?
As thou enters life's stern portal
It will welcome thee.

Good and ill the paths before thee,
And the years shall tell,
Through results that surely follow,
If thou choosest well.

Mar not with thy careless trifling
The eternal years;
Thou can not erase the record
Even with thy tears.

Let no greed of gain e'er tempt thee,
Or the thirst for power
Draw thee from the work God wills thee,
In temptation's hour.

Many an influence set in motion
Thoughtlessly by thee,
Are like circles ever widening
To eternity.

As thy sowing so thy reaping,
But 'tis not alone;
Other souls must glean with weeping
What is headless sown.

Thou art only safe when trusting
In a power Divine,
That with infinite adjusting
Cares for thee and thine.

For the mysteries of thy being
If thou solve them well,
Are beyond thy mortal seeing:
Only faith can tell.

Then doubt not but what his wisdom
Daily plans for thee
Just the work and just the duty
That will safest be.

Though the way seem low and humble,
Follow at his call;
True obedience cannot stumble
Trusting God for all.

A. M. S.

PAULLINA, IOWA, Eleventh Mo. 25, 1891.

FOR "THE FRIEND."

TRADITIONAL VIRTUE WILL NOT ANSWER FOR US.

BY C. S. COPE.

We have heard of rest in Jesus,
We have heard of peace with God,
The tranquillity that eseth
The burden of life's road.

We hear of ancient martyrs,
At the stake and on the tree;
The humble faith of holy lives
With longing eyes we see.

We read the abtest writings,
The experience of men,
Who in the ways of wisdom
Have wielded well the pen.

Our companions we select
From the holy, just and pure,
Who for virtue claim respect,
Whether rich or whether poor.

We bow when holy messengers
Proclaim the Word of God;
Rejoice to hear the sacred truths,
The Gospel spread abroad.

We love to linger by the couch
Where Christians meet their doom,
And hear them speak about the land
That lies beyond the gloom.

To hear them with their latest breath
Begin the eternal song,
Triumphant pass the gates of death
The heavenly host among.

All of these things are excellent
And all of needs should be;
But they cannot sustain thy soul,
Or give thee life to me.

The rays of sunshine they receive
Can never warm thy heart;
The food and nourishment they have,
To me their strength impart.

My friend enjoys the luscious fruit
And tells me it is so;
But I must taste it for myself
Before I truly know.

No outward sense can reach it
Though an angel from on high,
Should write for us in golden lines
The glories of the sky.

As she that touched the garments hem—
Bartimeus by the way,
By faith and works alone we find
The healing power like they.

The life that died through Adam's fall
Must be reviv'd again;
And that which lived through Adam's fall
In us again be slain.

The key of David must unlock;
That Lydia's heart unlocked,
And to the holy man all
Their sacred truths revealed.

That voice must speak again that spoke
When Samuel heard the call;
That Moses, Jacob, Abraham heard
And persecuting Saul.

That hand must lead that led the three
Where seven-fold vengeance flamed;
Changed victims for the gallows-tree,
And Chaldean lions tamed.

The light that lit Arabia's sands
Must designate the road;
To guide the Christian caravan,
The saving grace of God.

WEST CHESTER, Twelfth Mo. 1, 1891.

FOR "THE FRIEND."

OPTIMISM.

BY L. C. RAY.

You told me life was a lyran't stern
Who would steal the gold of my dreams away,
Dim my visions of Truth and burn
My idols till nothing was left but clay;
That he'd take my dead and bury them deep—
Cover their graves with the cloas of doubt,
Till pain and sorrow and clouds of fear
Shut forever the sunlight out.

It is false! I can laugh the lie to scorn.
I have read the mystery through and through.
For Life is Love—or we were not born,
And love gives life to our dead anew.

You said the world was dark and cold,
And that nowhere at all was a God to hear
When the voice of our prayer or praise arose,
Throughout the length of the weary year.
But how can I count your story true,
While I stand on a warm and golden strand,
And note how the dark of a long night through
I was led by the touch of a guiding Hand.

And now, should you grant me my child's belief
In a God who hears e'en the raven's cry—
Who comforts his children in pain and grief,
In joy and gladness alike is nigh;
How can your heart be taught to pray
Out of its unbelief to Him,
When blind and dumb in its house of clay
Your soul sits ever in shadows dim?

I am all unlearned in the lore you prize,
And cannot argue the doubtful way;
But I hold my flowers are sweet and wise
When they trust for the warmth and light of day.
Trust and grow till the sod is burst
And they bud and bloom in the golden light;
Filling with rain and dew their thirst,
Never dreaming of death or night.

How can I think the day would burst
In a thousand brilliant, opaline dyes,
If, in the plan of the Infinite First,
For you and me there had been no eyes?
And if we should borrow the wise counsel
Of things that feel and climb to the light,
I think our hearts would be taught to pray:
"Lord! that we may receive our sight."

FROM THE "SUNDAY-SCHOOL TIMES."

A young girl who had for years looked out
with interest on the heaven and the earth, with
the thought, in her mind and in the mind of her
parents, that she saw there all that any human
eye could see, was found, by an incidental dis-
closure, to be near-sighted in a degree before
unsuspected. Being taken to an oculist, she was
fitted with glasses; and as she looked upward
and outward with these new aids to vision, she
saw before her "a new heaven and a new earth."
The myriad stars by night, and the limitless
profound of the blue sky by day, were all new
to her; and so was the far reach of the landscape
perspective toward the distant horizon on every
side. Where had been only a dim haze before,
there was now distinctness of form and color in
a beauty hitherto undreamed of.

So it is with many a soul that has had dimness
of vision concerning earth and heaven in all
the years of life, until brought to look out upon
the universe with new eyes of faith. A new heaven
and a new earth is before that soul, and the
first heaven and the first earth are passed away.
There is no longer a confusing haze over the
face of earth's landscape, or over the face of the
heaven above the earth. The clear blue of the
sky is seen, back of the passing clouds by day;
and the light of the countless stars shines down,
when the night has come. And on every side,
by night and by day, there are signs of order
and of beauty, that were unperceived before this
transforming vision was granted to the out-looker.

A traveller in a new country was threading
his way through a tangled wood, in doubt as to
his bearings, and seemingly shut in on every
side by barriers to free progress. As he looked
up, he saw only a small patch of distant sky,
and even that was often hidden by a passing
cloud. As he looked forward or backward, or
on either hand, he saw no sign of road or path,
of open country or of human occupancy. It
was a dreary life he was leading in that lonely
forest, and no other life seemed possible to him.
But as he pressed on he saw signs of a rising
ground, and he went upward as he went forward.
Soon he was above the forest, and at last he
stood on a mountain peak, with a wonderful
outlook before him. He saw a new heaven and
a new earth; a new sky, with only here and
there a fleeting cloud; a new outreach of country,
with meadow and field and village near and far;
while the wood in which he had been bewildered
was but a limited vestige of the earlier time.
Paths and roadways threaded the landscape
hither and thither, and there were signs of busy
life and beckonings to human fellowship on every
side.

How many times this experience has been
verified in the spiritual sphere of the children
of God! A new stand-point of outlook, on some
newly attained peak of opportunity and privilege
and responsibility, has disclosed a new heaven
and a new earth to him who but just before was
struggling hopelessly in a tangled wood of diffi-
culty. Where all was bewilderment, all is now
openness and certainty. Let him who would
despair if nothing better than the present heaven
and the present earth were before him, take
heart in the sure promise of a new heaven and
a new earth to him who loves and trusts!

Indian Question—As It Was.

To an old man revisiting after many years' absence the country of his youth, the scenes of former days will come back with all the vividness of well drawn pictures. So as I sit in the room of a Chattanooga hotel, in sight of the world-famous Lookout Mountain, on the slopes of which blue and gray contended for the mastery; in sight of Mission Ridge, where a conflict still bloodier raged; almost in sight of the Chickamauga battle ground, my mind goes back far beyond the war-like scenes which dwell with painful persistence in the minds of men still young, to events enacted over half a century ago; to the time when most of the great cities and flourishing towns of this State were yet in the future; when Nashville, Chattanooga, Atlanta and Knoxville were groups of houses scarcely deserving the name of hamlets.

When the writer first "rode circuit" in that country, it was in possession of that once powerful tribe, the Cherokees. Braver men never lived; truer men never drew the bow. Their courage, fortitude and sagacity were astonishing. They shrank from no dangers; they feared no hardships. They had the vices, but they also had the virtues of savage life. They were true to their country, their friends and their homes. If they forgave no injury, never did they forget kindness. Their vengeance was terrible, but their fidelity was unconquerable. Their love, like their hate, stopped not on this side the tomb. But where are they? They have passed away from the graves of their fathers and the homes of their hearts. I saw them as they passed. It was in 1838. The last remnant of that once powerful tribe was driven from their mountain homes in North Carolina to seek a temporary resting place beyond the Mississippi. There was that in their hearts which defied the power of speech. There was something in their looks that spoke not of vengeance, nor submission, but of hard necessity which defied both; which choked all utterance; which had no aim nor method. It was courage absorbed in despair. They lingered but for a moment; their look and step were onward, and soon they passed the "father of waters" to return to the homes of their childhood and the graves of their fathers no more for ever. A minority of the nation removed willingly but a large majority were forced by armed troops; hunted by one by one, dragged into camp and thence far away. Some years before their removal, characters had been invented, their language written and a portion of the Holy Scriptures, with many excellent hymns, and a few other books translated for their use. How fondly they clung to these when stripped of almost everything else, I had many opportunities to witness. The Indians were collected by the United States troops, carried to camp and kept under guard preparatory to their removal in the midst of summer. It was my fate to pass their country again and again during the process of removal, and never can I forget the sight or the feelings it produced. They took with them what few clothes they had, but scarce anything else; and the sight of their deserted cabins, their flourishing corn and fruitful beans, the howling of the dogs and piteous lowing of the cattle, produced a melancholy feeling that haunts me to this hour. Rather than leave their country, scores of them fled to the mountains, where many, alas, many, perished with hunger and left their unburied bones to bleach in the sun. Weeks after the main body had been removed, one after another of those who had fled to the mountains would

straggle into the settlements, weak, emaciated almost to a skeleton and piteously asking for bread. "Where is your wife?" "Dead." "Where are your children?" "Dead, too; all die." It was enough to melt a heart of stone! Such was the suffering, such the distress consequent upon the order for their removal, that officers and soldiers while executing that order were often seen to weep like children. Yes, hardy soldiers who, perhaps, had not wept for years, would go to the cabin, seize the father and mother and, perhaps, some of the older children, while the younger and more timid would flee to the fields or thickets to hide themselves, and on witnessing the deep, unaffected distress of the now ruined family, would sit down and weep as though their hearts would break. I said that many of the smaller children fled and hid themselves on the approach of the soldiers, and so it was. Many of them were found and dragged from their hiding places to accompany their parents, but many of them were never found. Many a hearty, sprightly Indian child whose father, mother, brothers, sisters, were all gone, never to return, was left to perish and die alone!

Of the many affecting scenes which came to my knowledge during the forcible removal of these hopeless people I select one. I knew the man well. He and most of his family were worthy members of the Methodist Church and for several years under my charge. He lived in a secluded part of the nation, among the mountains of North Carolina, and seemed to have formed his opinions of the white man from his knowledge of the missionary of the cross who had brought him the Gospel of Christ, baptized him into the Christian faith, and had so often afforded him the consolation of the blessed Word. He was slow to believe he would ever be forced from his humble but quiet home, and some months elapsed ere he was molested. His was among the last families in all that region visited by the soldiers. But they came at last. An officer, with a guard and an interpreter presented himself at the cabin door, and the old man was told that he and his family must go into camp immediately. As if doubting their sincerity he hesitated and offered several common place excuses, such as his cattle and hogs were in the woods; he would lose his crop; his wife was making cloth, none of which could be left. But finding these of no avail, with a heavy heart and sad countenance he made one request, just one, which he hoped would be granted. What was it? That he might be allowed to pray in his cabin once more with his wife and children ere he left it forever! It was granted. The old man took from a rude shelf a portion of the Scriptures and some hymns that had been translated into his native tongue; he read, he sang, and knelt to pray. He knelt near the middle of the cabin floor, while his wife and children (eight in number) huddled closely around him. He stood upright on his knees; they bowed their heads to the floor. With a tremulous voice he began. First, he thanked God for his life, health and preservation; for the gospel; for the privilege of reading his Word and calling on his name. Next, he prayed for the white man, all white men, especially those who persecuted the Indian and took his home; begged that God would pity and forgive them. He particularly mentioned those at the door; excused them in his prayer because they had been commanded to do as they did. Then he prayed for the Indian, the poor Indian as he called him, once strong and powerful, now few and weak; his property was gone; his land was gone; his home

was gone; all was gone! "O, good Spirit," he cried, "O blessed Jesus, help poor Indian he can't help himself any more!"

The prayer was frequently interrupted by the groans and sobs of his family, and such was the earnestness, unaffected simplicity and pathos that the interpreter, though a wicked man, found it impossible to restrain his feelings, and cried aloud. The officer and soldiers, without understanding a word that was said, were overcome by the scene and mingled their tears and sobs with those of the afflicted family. At the close of the prayer the officer bade the interpreter tell the Indian he might come into camp whenever he chose, and, turning away, declared he might be punished for disobedience, or even broke of his commission, but he could not, and would not lay hands on such a man or such a family as that.

An occasional arrow-head of stone, a flint hatchet, a bit of pottery are found here and there, indicating the presence of a former race, by most residents of this country in the present day, the Cherokees are as completely forgotten, even unknown, as are the mound-builders or the Aztecs. The writer gave their sad history to the world more than fifty years ago, and in magazine and newspaper pleaded their cause. They have become a memory, but it is profitable sometimes to recall even a painful recollection, and this is the apology for telling once more the story of the Cherokees. D. R. M.

FOR "THE FRIEND."

"Out of the fullness of the heart the mouth speaketh." Oh, that the Lord would check the eager haste after the fame and honor of this world, and put it into the hearts of the sons and daughters of men to seek after that honor that is lasting as eternity; that there may be a growth in that spiritual life that will bring us all as a Society nearer together in the Father's love; that our example may live in the memory of those that come after us. Let us be encouraged by looking at the example of the prophets of former days, how their works follow them, and are handed down from generation to generation. With what interest are they read even in this our day, what comfort do they bring to the contemplative mind, those parts especially that foretell the coming of our blessed Saviour, and his holy appearing within our hearts by and through the spirit of Truth.

Where is the sacrifice that should be offered up daily as sweet incense before the Lord, from contrite and broken spirits?

Let us examine our own hearts with the eye of faith, and with that discerning wisdom that God giveth, that we may turn from the perishing things of time here, and seek more earnestly after the hidden treasure of eternal life, that the dear Son of God is waiting to give to all that come humbly to Him.

A warning voice has gone forth, with a cloud of witnesses, Prepare, prepare to meet your God in peace. Let these words be engraven upon our hearts. Do we not see and feel his great power? Let us as a Society and a nation mind our steps and flee quickly to that sure rock, Christ Jesus, that is a foundation that cannot be moved by the storms and disasters of time here.

When I look at our once favored Society and feel the burden thereof, and the work that thou my Heavenly Father hast called me to, sorrow fills my heart, accompanied with many tears.

Oh, be pleased to grant Heavenly Father, that we may as a Society give heed to the Word

of God as revealed within our hearts. Thus, as we yield true obedience with humble and contrite hearts, we may be accepted by Him who is our all in all. Oh give us faith that we may be assured that we are cleansed from all impurity, that we may stand firm to the principles that we profess without wavering, following thy guiding hand. Here we shall find safety and be encouraged, a remnant though we are, to endeavor to fulfil the whole law of our God.

Although there may be way-marks set up on every side of our pathway by the enemy, turn not aside to any of these nor let your eyes rest upon them, for they lead down to darkness and untold sorrow. Let us keep our eye singly fixed upon that heavenly light that flows from the dear Son of God, the Captain of our salvation, who will lead all his faithful followers safely through the gates into the holy City of our God, where unspeakable joy will be ours for evermore. Oh, it is this that is worth making a sacrifice for, during the short time that we have to remain here on earth.

H. TWITCHELL.

MANFIELD, Eleventh Month 12, 1891.

Natural History, Science, &c.

Mites in Raw Sugar.—What is known as raw sugar, that is sugar as it comes from the plantations without refining, contains numerous minute insects, belonging to the *Acarus*, or mite family, scarcely visible to the naked eye, and somewhat akin to another *Acarus*, which by burrowing beneath the skin produces the irritation and disease known as the itch. An irritation of the hands and forearm to which grocers' assistants are liable, is believed to be caused by the sugar mite boring into the skin. Some specimens of raw sugar so abound in these mites, that it has been estimated that a single pound of such sugar contains 100,000 insects. Refined sugars are entirely free from them, as they are destroyed by the process of refining.

Mistaken Identity.—George Brown, chief engineer of the Havemeyer Sugar Refining Company, left his place of business on Seventh-day afternoon at half-past four. Three hours later a man fell from a tug-boat. The Newtown bridge-keeper went to his rescue; he was a particular friend of George Brown. The man was drawn out of the water; M'Clay identified him as Brown, and sent word to his wife. The drowning man showed signs of life. Mrs. Brown arrived, recognized her husband; three other friends of Brown arrived, and did their best to revive the dying man. In a few moments he was dead. The friends of the Brown family assembled at the house, a message was sent to Brown's son-in-law announcing that he was dead; but at that very time Brown and his son were dining together with the son-in-law. The drowned man has since been identified. He was a musician of this city. The resemblance between them, though both are men of pronounced peculiarities, is so great as to astonish every one. Similar eyes, thin gray hair, Napoleonic nose, and thick gray moustaches, the only difference being that the dead man was a little taller and broader.

From time to time we have called attention to these cases of mistaken identity. They are very common. Considering how few the features that form the human countenance and the limitations of the size of human beings, it is not wonderful. It is very important to recognize the possibility. Many of the best authenticated ghost stories have proved to be cases of mistaken identity. Crimes have been alleged against in-

nocent men, and actions, which, if not crimes, were inconsistent with their professions.

A delegate to the late Ecumenical Conference so greatly resembled the Editor of this paper that Dr. Hoss, Editor of the Nashville *Christian Advocate*, accosted him, then told the writer of it, and subsequently mistook the man again. We trust that that delegate will conduct himself with great propriety, and for his sake we shall try to do the same.—*Christian Advocate*.

Australian Honey.—Alfred Wright, during a recent religious visit in Australia, visited the apiary of Frederick Coleman at Mt. Barker. He says: The honey is chiefly gathered here from the gum trees, and as these flower only alternate years, they have a good season and a poor one. The season lasts two months, and when the weather is hot the quantity of honey gathered in one day is enormous, for the flowers are so full of it that it may be shaken out. Our Friend had one hive from which he took 450 lbs. in one season, which said hive when weighed two days in succession had increased in weight 11 lbs. in the 24 hours. The frames are taken out twice a week in the busiest part of the season, put into a centrifugal machine, emptied of their contents and the comb returned to the hive to be refilled, and this goes on all through the summer. The honey thus obtained is very pure and good, and fetches on an average in London 3d. a lb. It is sent to England in tins containing 56 lbs. each. One season recently our friend obtained 20 tons from 200 hives, which at £28 a ton was not such a bad result. At any rate it seems better than farming here. I understand that since *eucalyptus* oil has been thought so much of as a medicine, honey made from the gum tree is supposed to have some special virtue in cases of sore throat, etc., and is being used largely for that purpose. A chemist in London is a large customer for our Friend's honey for this object.—*The British Friend*.

A Poisonous Thimble.—Among the numberless causes of food poisoning through the skin one which was lately recorded is worth noting on account of its evident simplicity and the ease of its prevention. In the case referred to the sufferer was a seamstress, and the mischief resulted from her using a dirty metal thimble marked with verdigris, a little of which appears to have entered a scratch on the thimble finger. We can well believe that this accident was not the first of its kind. Verdigris, it is true, is a mere metallic irritant, and not comparable in virulence to most living germs of disease. It is quite enough, notwithstanding, to excite local inflammation, which friction, contact with dyed cloth material, or the entrance of dirt in any form would quickly convert into a dangerous and general disorder. There is really no excuse for women who trust their fingers in these cheap and worse than useless articles. Steel thimbles are much safer and cost very little. Another variety also in common use is enamelled within, and is, if possible, even freer from objection. Let us not forget to add a caution that cuts or scratches on the hand should never be neglected by sewing women so long as they continue to be used in cloth manufacture.—*Lancet*.

THE Apostle's declaration is as positive as it ought to be alarming to those rich who are taking too much their consolation in and from their abundance: "If ye live after the flesh ye shall die; but if ye, through the Spirit, mortify the deeds of the flesh, ye shall live."

A. BENNETT.

Calling the Ferryman.

They reached the river, the father and his little daughter, late in the evening. The woods through which they had passed reached to the very brink; and as the night was cloudy and very dark, the woods seemed to render the gloom profoundly deep. Far away on the opposite shore was here and there a twinkling light in the small, scattered houses; while farther off still were the bright lamps of the great city whither they were going. The little child was weary and sleepy, and chilled by the evening air. Nothing but urgency would have induced the father to be out with her thus. As they came to the ferry they found the boat over the other side, where the ferryman layed. So the father shouted and called, but no voice answered; then he would walk to and fro, and speak to his child, and try to comfort her; then he would call again and again. At length they saw a little light move and heard the moving of the boat. Nearer and nearer the noise came; but it was too dark to see the boat. But it came across, and the travellers entered it.

"Father!"

"Well, my child!"

"It's very dark, and I can't see the shore where we are going!"

"No, little one; but the ferryman knows the way, and we will soon be over, and then soon at home, where will be light and a good fire."

"Oh, I wish we were there, father!"

Slowly and gently the boat swung off in the stream; and, though it was dark, and the river seemed to run fast, they were carried safely over, and the child soon forgot her great fear. In a short time after they landed she reached her home, where loving arms received her; where the room was warm with fire, and was flooded with light. On the bosom of love she rested, and her chills and terror passed away.

Some months after this the same little child had come to another river, darker, deeper, and more fearful still. It was the River of Death. When she first came near it, the air seemed cold and darkness covered it, and all seemed like night. The same loving father stood near her, distressed that his child must cross this river, and he not be able to go with her. For days and nights he had been with her mother, watching over her, and leaving her bedside only long enough to take his meals and pray for the life of his precious child.

For hours she had been slumbering very comfortably, and it seemed as if her spirit was to pass away without her waking again; but just before the morning watch she suddenly awoke with the eye bright, the reason unclouded, and every faculty alive. A sweet smile was playing on the face.

"Father, I have come again to the river-side, and am again waiting for the ferryman to come and carry me over."

"Does it seem dark and cold as it did when we crossed the river?"

"Oh, no! There are no dark, gloomy trees here. The river is not black, but covered with floating silver. The boat coming toward me seems to be made of solid light, and though the ferryman looks dark I am not afraid of him!"

"Can my child see across the river?"

"Oh, yes; but instead of the little twinkling light here and there, as before, I can see a great beautiful city, flooded with light and glory. I see no sun and no lamp, no moon nor stars; but it's full of light. Ah! I hear music, too, coming softly over the river, sweet as the angels could make!"

"Can you see any one on the other bank of the river?"

"Why, yes, why! I see One, the most beautiful form I ever saw; and what a face! what a smile! And now He beckons me to come. Oh, Ferryman, make haste! I know who it is! It is Jesus; my own blessed Jesus! I shall be received into his arms; I shall rest in his bosom."

"Is my little daughter afraid?"

"Afraid, dear mother? not a bit. I think of my Psalm. 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they shall comfort me.'

And thus she crossed the dark river, made like a silver stream by the presence of the blessed Redeemer. The father and mother wept, but joy and sorrow mingled in their tears. They could almost see the golden gates open to receive their loved one; and they then understood the words of the prophet, "The child shall die an hundred years old."

Reader, could your children die like that? Is your example an example of trust in Christ and preparation for eternity? There is no heritage to be compared to that, nor can any other advantage make up for the want of it. Better far than thousands of gold and silver is the memory of a godly parent's example.

JOHN TODD.

Items.

Opening the Columbian Exposition on First-day.—The *Christian Statesman* says that a paper was presented at the late (Presbyterian) Synod, urging Christian people not to commit themselves in any way to the Exposition, until the managers decide that it shall be closed on the First-day of the week. That paper says, "If it were thoroughly understood, that Christian people would not, by contribution, by making exhibits, by their attendance, or in any other way, approve and support the Exhibition, if it should be opened on that day, the question would be settled."

Suicides in European Armies.—Dr. Longuet has prepared a paper, read at one of the recent Health Congresses, upon the proportionate number of suicides in the principal armies of Europe, and, according to these statistics, the Austrian Army stands the last five years, with an average of 131 suicides per 100,000 for first, with an average of 131 suicides per 100,000 for first, with an average of 131 suicides per 100,000 for first, with an average of 131 suicides per 100,000 for first, with an average of 67 per 100,000, the Italian Army, with 49, and the French Army with 47, it being a noteworthy fact that the suicides in the French Army are nearly double that of any other army. The Prussian, the Belgian, English, Russian, and Spanish armies are respectively 24, 23, 20, and 14, while in all the armies there are proportionately more deaths among the non-commissioned officers than among the men, and less suicide among the engineers than the cavalry. Suicide is very rare among the men who have been sentenced to different terms of imprisonment, but is frequent among the men awaiting trial by court-martial.

The Johnston Disaster.—The final report of the Treasurer of the Citizens' Committee for the relief of the Johnston sufferers, filed in Pittsburgh, Pa., a few days since, shows that the total amount of cash received was \$832,343.06. The entire expense, including the preparation of the report of the Committee was only \$631, and even this was paid privately so that every cent that was contributed for the relief fund went to the sufferers.

Established Churches.—A new Parish church has been erected near Fraserburgh, Scotland, and as all the rate-payers had to pay their share of the cost, they naturally opposed the project. The most of them have not paid the assessment,

while a few did not do so up to time, and summonses were served upon the latter while the fishermen were out at sea. But a crowd of three hundred women and children gathered and pelted the sheriff's officers with mud and stale fish. By the time the police arrived the fishermen returned and a free fight took place. Bells were rung, fog-horns blown for help, and the police were chased. The women used pails, pokers, toms, brooms, stools, and other things, and the fishermen were paid for the building of a kirk to which the people did not belong.

Dr. Benjamin Richardson.—This distinguished physician was a drinker of intoxicating liquors when the task was assigned to him of investigating the action of alcohol on living tissues. He took a year for his experiments, and came out a total abstainer.

Decisions in the Society of Friends.—In the Society of Friends, nothing is decided by a majority of voices. No vote is taken in any meeting. The clerk, at the close of an assembly, watches with attention to what is said. He pronounces as to where "the weight of concern" lies—the preponderance of genuine emphasis. That is the decision of the meeting, although it be of one or two against a multitude. The method is not the ordinary one; but it is the way the world is governed. It is the emphatic minority which rules—the people who care, and have power in proportion to their caring; their "weight of concern," not their numbers. "One and God make a majority." Their joint emphasis is selected. The rest count, but they do not weigh.—*Selected.*

Liquor-selling Device.—There is no end to the tricks to which liquor-dealers will resort to evade the laws by which men have sought to overcome the evils resulting from this vile traffic. Whisky has been sold in Prohibition towns by putting it into flasks in the shape of books and selling them as Bibles. The latest device of this sort came to light a short time ago in Hamburg, Conn., on the occasion of the death of a man named Hilder Huff, who was supposed to be deaf and dumb and badly deformed by a large hump on his back. After his death it was discovered that his supposed deformity was caused by a padded sack containing bottles of various kinds of liquors. He had been a walking bar in a No-license town. The ingenuity which has been shown in the evil display in their efforts to promote his desires is worthy of a better cause.—*Christian Advocate.*

The Presbyterian Synod of New Jersey.—Resolved, That the Synod of New Jersey enters its solemn protest against the enactment of any law that would permit the selling or disposing of spirituous, vinous, malt or brewed liquors on the Lord's day, or during any portion thereof, and it exhorts the members of its churches to oppose, by voice and vote, all candidates for office who favor this desecration of the First-day, or favor the repeal or modifying of the existing Disorderly House act.

Resolved, That the Synod of New Jersey most respectfully memorializes and petitions the Senate of the United States to ratify the treaty made at Brussels in 1890 for the prohibition of the liquor traffic in the Free Congo State, in Africa, believing that the continued exportation of alcoholic liquors must well bring to these uncivilized nations, and seriously hinder all missionary labors among them.

Resolved, That we express our abhorrence and utter condemnation of the liquor traffic, and will hail with joy the day when this terrible curse shall be forever driven from our land, as we believe that it is "evil, only evil, and that continually."

CONGREGATION.—A public assemblage in a spiritual theatre, where all the performers are professors, but where very few of the professors are performers. "Taking them one with another," said the Rev. S. S.—"I believe my congregation to be the most exemplary observers of the religious ordinances; for the poor keep all the fasts, and the rich all the feasts."

—*Selected.*

SILENT MEETINGS.—The following paragraph from the *Glasgow News* is worthy of note:

"A minister in one of our suburban churches has hit upon a brilliant idea, which should commend itself to all who despair of the pompous rhetoric of the pulpit. It suggests a '*Silent Sunday*' in all the churches, when people might meet and give themselves up to quiet meditation without being distracted by the voice of the preacher. I am of the opinion that this would find favor with many people, even if practiced every Sunday. At the same time the churches—especially the Presbyterian—should really adapt their services to the needs of the people by making them more congregational and less ministerial."

The above is taken from the *British Friend* of Ninth Month.

DR. DESAGULIERS being invited to make one of an illustrious company, an officer present who was addicted to swearing, at the end of every oath would ask the doctor's pardon. The doctor bore this for some time with patience, but at length rebuked the swearer as follows: "You have taken some pains to render me ridiculous (if possible) by your pointed apologies; now, sir, I am to tell you, if God Almighty does not hear you, I assure you I will never tell Him."

THE FRIEND.

TWELFTH MONTH 19, 1891.

The writer of this was one of a company of six or eight Friends who recently were conversing about things concerning our beloved Society, and about matters pertaining to the kingdom of our blessed Redeemer. It was felt to be a privilege thus to commune together, and to compare our views on religious subjects.

After some time had been thus spent, the remark was made, that our young people had not now as frequent opportunities of being thus instructed and edified, as would be for their good; and reference was made to the circumstances in which some of us had been placed in our early years, when it had been our privilege to sit and listen, with deep interest, to the comparison of their views and experiences by the worthies of a generation who have passed away—such as Christopher Healy, William and Thomas Evans, Thomas Kite, Sarah Enlen, Ezra Comfort, and many others.

The subject is now alluded to, with the desire that our elderly Friends may bear in mind the important educational influence which such opportunities for religious instruction may have on those who are younger; and may, as way rightly opens, be diligent to watch over and help those, who naturally look up to them for example and advice. Our thoughts in connection with this subject, revert especially to Christopher Healy, whose conversation often was tendering to the spirits of his listeners, and under the same holy anointing of the Lord's power and presence, as his ministerial communications.

While we would gladly bestow on the young every help which one person can give to another to assist them in their progress Zionward, it is important that these should remember that they have in our blessed Saviour, a friend who sticketh closer than a brother; and that by the in-shining of his Divine light—the visitations of his Holy Spirit—He can lead them in the way to heaven and happiness, even when their outward surroundings may seem unfavorable. He

does not leave them in ignorance of his will concerning them—for, as the Apostle testifies, "The grace of God, which bringeth salvation, hath appeared unto all men, teaching them, that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present world."

SUMMARY OF EVENTS.

UNITED STATES.—The Message of President Harrison was read in each of the Houses of Congress on the 9th inst. Our foreign relations are tranquil excepting our feeling in regard to the New Orleans affair, the correspondence with Italy has been relieved by the temporary absence of the Italian Minister, but "it is not doubted a friendly conclusion is attainable." The defective condition of the Federal law governing the treaty rights of domesticated foreigners is mentioned in relation to the Valparaiso riot, and killing of two United States sailors, the President expects full reparation.

Our Government has found occasion to express in a friendly spirit, but with much earnestness, to the Government of the Czar its serious concern because of the harsh measures now being enforced against the Hebrews in Russia.

The McKinley Tariff is strongly commended in the following language: "Rarely, if ever, before in the history of the country has there been a time when the proceeds of one day's labor, or the product of one fenced acre, would purchase as large an amount of those things that enter into the living of the masses of the people."

In regard to the silver free coinage controversy the President is "still of the opinion that the free [and unlimited] coinage of silver under existing conditions would disastrously affect our business interests at home and abroad."

The President suggests a constitutional amendment making the present general ticket system obligatory and uniform throughout all the States—and also a Commission to consider the whole subject of the evils of our system of Federal elections.

The total value, ever since the breakdown from the United States during Eleventh Month, was \$24,588,979, as against \$7,082,004 in Eleventh Month, 1890; while for the eleven months ending Eleventh Month 30th, the total was \$194,077,007, as against \$126,719,160 in 1890.

The Senate on the 14th inst., Senator Washburn introduced a bill defining "future" and "options," and imposing special taxes on dealers therein. The articles included in the bill in the two terms are wheat, corn, oats, rye, barley, cotton and all other farm products; also pork, lard and all other hog products. The bill provides that dealers in futures and options therein shall pay annually a tax of \$1,000, and a further sum of five cents a bushel on cotton and hog products, and twenty cents a bushel on any of the other articles mentioned.

A telegram received at Washington announces the death of Pahlequah, Indian Territory, of Mayes, the chief of the Cherokee Nation, on the morning of the 14th inst.

The Kansas City Star says: The wheat crop of Kansas would supply a population of 13,000,000, or one-fifth of the population of the country. It would take 145,000 cars of 400 bushels each to haul the wheat crop in Kansas this year. No other State in the Union has ever produced so much surplus wheat.

The South Carolina House of Representatives has passed the Childs' bill to prohibit the manufacture and sale of intoxicating liquors, by a vote of 41 to 22. About fifty members were absent, it is thought by a large number of persons.

The New York Voice says: "The statement that Governor Tillman has come out squarely against Prohibition is only a half truth. South Carolina has had State Prohibition outside the corporations for years. It has given the towns a monopoly of the whiskey traffic and many of them have benefited on big license fees until the tax-payers are bribed and blinded." In his message Governor Tillman urges that towns be forbidden to charge any license fees whatever, but that all receipts go into the county treasuries, urging as a reason for this change that the present system gives the towns the profits from the business and leaves the counties to pay all extra cost of the business and the like produced by the traffic. As few towns in the State embrace whiskey for its own sake, but rather for the money in it, Governor Tillman's policy would be an immense stride toward Prohibition, as it would not

restitute the business in the country.

Markets.—U. S. 2's, 100 a 101; 4's, reg., 116½ a 117½; coupon, 117 a 118½; currency 6's, 108½ a 117½. COTTON was quiet and unchanged. Sales on a basis of 8½c, per pound for middling uplands.

FEED.—Winter bran, in bulk, \$19.50 a \$20.50 per ton; spring bran, in bulk, \$19.50 a \$19.50 per ton. Flour—Western and Pennsylvania super, \$3.00 a \$3.85; do. do., extras, \$3.90 a \$4.25; No. 2 winter flour, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.75; Western winter, clear, \$4.50 a \$4.75; do. do., straight, \$4.75 a \$4.95; winter patent, new, \$5.00 a \$5.25; Minnesota, clear, \$4.65 a \$4.90; do., do., \$4.40 a \$5.10; do., do., \$5.10 a \$5.40; do. do. do., favorite brands, \$5.50. Rye flour was dull and unchanged, viz: \$5.00 a \$5.15 per barrel, as to quality. Buckwheat flour sold in small way, at \$2.10 a \$2.20 per barrel, as to quality.

GRAIN.—No. 2 red wheat, \$1.03 a \$1.03½.

—No. 2 mixed corn, 50 a 50½ cts.

—No. 2 white oats, 41 a 42 cts.

BEEF CATTLE.—Extra, none here; good, 4¼ a 5 cts.; medium, 4¼ a 4½ cts.; fair, 4 a 4½ cts.; common, 3½ a 3½ cts.; culls, 3 a 3½ cts.; fat cows, 2 a 3 cts.; thin cows, \$15.00 a \$20.00; milch cows, \$20.00 a \$30.00.

SHEEP.—Western, \$3.50 a 3½ cts.; good, 4¼ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 1½ a 3 cts.; lambs, 3½ a 6½ cts.

HOGS.—Good Westerns, 5½ a 5½ cts.; other Western, 5 a 5½ cts.

FOREIGN.—The epidemic of influenza is spreading throughout Europe. In Hamburg, 111 cases are reported the past week and the death roll has not diminished. The epidemic is spreading rapidly in Jutland, Holland and Denmark. In famine stricken Russia the disease is in places supplemented by typhus fever; while small pox is carrying off large numbers of the impoverished people.

In some districts the priests refuse to perform masses who have no means of subsistence. Thousands have taken to mendicancy and robbery. Hundreds of children are dying of starvation on the highways.

It has been the custom of the Knights of the Order of St. George, ever since the founding of the Order in 1749 by Empress Catherine II, to give a banquet on the feast day of their patron saint. This year, however, the Czar, who is at the head of the Order, requested that the banquet be not given, and that the money which it was intended should be devoted to some purpose should be given to the sufferers from the famine.

The Czar's request was willingly acceded to, and the result will be a large subscription to the famine fund. It is noteworthy that many of the grand dinners given by the officers of various regiments, societies, etc., have been abandoned, and the funds usually spent in these festivities have been given over to aid the famine sufferers.

Dr. Weiti, President of Switzerland, has resigned, owing to the plebiscite taken a few days previously, which resulted in a majority of the electors voting against the Government's purchase of the Swiss Central railway, and resigning as a member of the Railway Department. Dr. Weiti has also resigned his membership in the Federal Council, of which body he was the President. The President of the Federal Council in Switzerland is the first Magistrate of the Republic. His first resignation was of the Presidency of the Council, and as a matter of course, of the Presidency of the Republic. Strong efforts have been made to induce him to reconsider his action, but he declines to do so, and it is the belief that his resignation is final.

A dispatch from Pekin states that the recent victorious Chinese troops sent against the rebels in Mongolia have brought the rebellion to an end. All the disturbances in the country appear to have terminated, and affairs are resuming their normal condition. By order of Li Hung Chang, the Chinese Viceroy, summary punishment is inflicted on the captured rebels convicted of having taken part in the massacres of Christians.

The principal source of revenue in Corea is a land tax, as in China, paid in produce and fixed annually according to the condition of crops. The grain (mostly rice), thus collected in Government granaries in different provincial towns and at Soul, is used in the payment of salaries to the government officials.

Disagreements have arisen between the Government and Portella, Governor of the State of Rio Janeiro. The differences are so radical that the Government has requested Governor Portella to resign his posi-

tion. This request the Governor has concluded to accede to.

A dispatch from the City of Mexico says that the Mexican Congress is about to confer on the Federal Executive, power to admit all kinds of foreign cereals and live stock, either duty free or at reduced rates, in such quantities and on such occasions as he may consider necessary in order to relieve the sufferings of the needy. The State of Chihuahua has exempted from State and municipal taxes for the remainder of the fiscal year, corn, wheat, beans, flour and meat brought into the State for consumption.

The volcano of Colima, in Mexico, is now emitting great quantities of ash, ashes and smoke, and at night showers for many miles around, is illuminated by the glare. Strong winds have carried the ashes a distance of 400 miles. The villagers living near the volcano have been ordered by the Government to quit their homes and seek places of safety.

NOTICES.

FRIENDS' LIBRARY.—The Library will be open on Third, Fifth and Seventh-day afternoons, from 3 to 6 o'clock. On Fourth-day evenings from 7.30 to 9.30 o'clock.

ELIZABETH L. WALTON, Purchasing Agent, No. 239 N. Tenth St., Philadelphia, Pa. Careful and prompt attention given to all orders for book-furnishing and dry goods.

DIED, at her residence, Eleventh Month 19, 1891, after a lingering illness, which she bore with much patience and resignation, DEBORAH STOKES, wife of Levi B. Stokes, aged eighty-three years, one month and ten days. A member of Germantown Particular, and Frankford Monthly Meeting of Friends. For several years she was prevented from attending with her friends for the purpose of Divine worship, which was a great privation to her. At times she suffered much, and a few days before the close, said, "If it were not for the all-supporting arm of my Heavenly Father, I could have fallen." The day before her death she said, "I feel my sins are forgiven, and there is a mansion prepared for me; all is bright, I see nothing in my way." After this she said but little, and soon passed quietly away. Her family and friends feel that through Divine love and mercy she has been safely gathered into everlasting rest.

BREAUH W. NEWBOLD, at her residence in this city, in the eighty-second year of her age. A member of Frankford Monthly and Particular Meetings.

At her home, Barnesville, O., Tenth Month 23, 1891, REBECCA E. GIBBONS, wife of Joseph B. Gibbons, and daughter of James and Mary Ann Edgerston; in the thirty-sixth year of her age. A member of Somerset Monthly Meeting of Friends. She had been in poor health for a number of years, and in the latter part of last winter had an attack of the prevailing influenza, which seemed to leave her system in a shattered condition, and she never recovered from its effects. In speaking of her prospects a few weeks prior to her decease she said, it was very uncertain, but it was evident she was losing, and wished her sister to remain with her. About a week before her close, her parents going into their room, she embraced them separately, saying, "The Lord is my shepherd, I feel him to be with me." She then calmly recounted her accumulated sufferings, often expressing her readiness to give up whenever her Master's time came, and very calmly disposed of many articles to her relatives and friends, frequently saying, "I love everybody." A very short time before the close, after taking leave of all her family and friends, she said, "I feel that I am being told he was not present, she said, "Oh, I am not going with me," but added, "I am not afraid," and thus stepped over the dark river, leaving her relatives the assurance that her Heavenly Father had through adorable mercy condescended to be near her and pilot her safely to the desired haven of rest and peace.

At her residence, in Harrisville, on the 19th of Ninth Month, 1891, PENINA HALL, daughter of the late William and Hannah Hall, in the fifty-second year of her age. A member of Short Creek Monthly and Harrisville Particular Meetings. Her family and friends believe she endeavored to live in a watchful state, and she was suddenly called at a time very unlooked for by those about her, and mentally incapacitated during her sickness; we believe, from arrangements previously made, that the premonitory voice had been known and heeded by her: "So like thee we, what we shall have done by all those things which we can do, that we may not be unprofitable servants, we have done that which was our duty to do."

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 162.)

1849.—Fourth Month 14th. "Our Yearly Meeting of Ministers and Elders was held this morning. After the answers to the Queries on the ministry were read, it came weightily and very unexpectedly upon me, that the ministry of the Gospel of Jesus Christ was one of the most important services we could be engaged in: that one of his ancient apostles speaking of his ministry, said, 'I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;' and that this remained to be the only source and authority of all true Gospel ministry, down to this day. However unlooked for the motion was, I felt constrained to rise, and as I might be enabled, to speak upon this weighty subject. It came before me, also, that nothing in the form of a religious duty, could be of much more prejudice to the church, than a ministry of mere words, without the putting forth of the Head of the church. That persons who had once received the gift from Him who ascended up on high; and in the beginning, had exercised it in the life and power of Christ, might gradually fall into a habit of uttering words, that were not a savor of life to the living; and some who never had been entrusted with a gift, might undertake to officiate in this way. Such a ministry seems as if it would strike down to the ground the living members, and clothe them with mourning; instead of comforting and strengthening them. Some of us had lived long enough, to remember many living and deeply baptized ministers, who knew what it was to go down into suffering with their Lord, and to remain there his appointed time; until they knew Him, who is the resurrection and the life, to quicken and enable them to bring up stones of memorial. These were a comfort to the church, and the living gathered as round about them in spirit, supporting their hands in the work; and thus all were strengthened together. But what a change has taken place amongst this people. The importance of having discerning elders, who can distinguish between the true and the false; and under the influence and authority of the spirit of sound judgment, are led to give the living child to the right mother, was also spoken to. Where such go to a brother, in the meekness of wisdom, and the gentleness of Christ,

and under a right exercise for his preservation, unburthen their minds, when they feel that a minister is losing in life and power, it is a great favor to such; for which, if they are in a proper spirit, they will feel thankful. It is also important that true elders be faithful in opening to those who, having received no gift in the ministry, mistake their services in the church, and burthen Friends with their communications; not only that such may be prevented from bringing the ministry into disrepute, but that they may be turned into the channel of service which the Lord designs them for. Our friend Samuel Bettle, Sr., said, that the care of elders and the proper hearing of them by ministers, was a practice that the Society had always observed; and that it was in this way the different members of the church edified one another."

"Nothing authorizes a man to speak to the weighty matters of the church, but the putting forth of the blessed Head of the church. There must be a proper exercise to prepare to speak in the humble spirit and authority of Truth. If this ground is not kept, our religious meetings will become mere debating associations; and learning, wit and worldly influence will finally govern and decide; and thus the character of a church of Christ will be lost. We shall not be of his sheep, who know his voice, and follow Him, and who refuse to follow the voice of a stranger, because they know not the voice of strangers."

"Fifth Month 6th. May the Lord never forsake us as a people, but if needful, by the revelation of his righteous judgments, bring us down, make us and keep us his humble, devoted followers; that we may be under his government, and made use of by Him, to spread his blessed and glorious kingdom in the earth."

"Sixth Month 10th. I read several letters contained in a collection of Sarah Lynes Grubb's, lately published in England. They show the workings of a spirit that is drawing Friends from the inward, spiritual experience of the religion of the Lord Jesus, and transferring the thoughts to that which He did for us, without us, and to a literal study and knowledge of the Holy Scriptures. We have always believed in the truth and Divine authority of the Scriptures, and that no doctrine or practice, which is incompatible with them, is to be received; that it is through the sacrifice of Christ on Calvary, pardon and reconciliation are obtained, and the gift of the Holy Spirit procured; yet all will avail comparatively little, unless we co-operate with His Spirit in our hearts; experiencing Him to prepare them by his baptism of the Holy Ghost and fire, to be tabernacles, sanctified for Him to dwell in. Thus only can we know Him to be in us, 'The hope of glory,' the Author and finisher of our faith, and of every good thought, word and work, that is brought forth in us."

"My brother Thomas having gone to Cape Island, on account of his infirm health, and it being necessary that one of his brothers should be with him, I came down this morning."

"Living with a class of people, whose habits

and opinions are very different from those of Friends, is trying. There being nothing like seriousness among some of them, we seem to be in each other's way. Unless Friends keep steadily upon their watch in such places, they are in danger of being leavened with the spirit such persons live in, and gradually falling into their manners, and imitating their changeable fashions in dress. The amusements which are prepared for the light spirits here, are a strong temptation to young people; especially, when they are not watched over by consistent parents, under a proper religious concern themselves, and who would restrain them from resorting to such entertainments. It seems as if some felt themselves freed from proper restraint, and at liberty to indulge in frivolity. In this way they crucify to themselves the Son of God afresh, and put Him to open shame. Such are evil examples to others."

"The kingdom of Satan is gaining ground in this land, and if those who consider themselves lovers of religion, slacken their watchfulness, and their resistance to wrong things, the tide of corruption must gain a powerful ascendancy over the morals of the people at large."

"I consider it dangerous for religious people, to be long mingled with irreligious, or light persons, on terms of courtesy and familiarity. They are in danger of being leavened with their spirit, of losing their strength, and then falling in with something that will grieve the Holy Spirit, and wound their own souls; and when once wounded, they may never recover, but go halting all their days. Very many are ashamed of the simplicity of the cross. Some who may be pretty staid among their friends at home, and yet not very firm against the current of fashion, and libertinism, may be thus drawn into it; and at such places, lay aside the Quaker character and manners, almost altogether; thereby bringing reproach upon the name and cause of Christ."

"Those who are enemies to religion, and ready to disseminate their poisonous opinions, are often found in these places of public resort; where they put on great politeness, and blandness of manner, to insinuate themselves more effectually into the esteem of strangers. They often carry an exterior of great kindness, and interest in the accommodation of others; by which, unwary young people may be attracted to them, and led to think, that where such apparently disinterested good-will exists, the principle cannot be dangerous. To send young people where they will mingle with such, exposes them to receive a hurtful bias, which it may be extremely difficult to eradicate, and which may be used by Satan to destroy their faith in the Christian religion, or hinder them from giving up to walk in the path of self-denial. We cannot expect, while in this world, to avoid all intercourse with men who have little or no religious scruples; but the less of it, the better."

"Many parents who have permitted their children to associate with the gay and the frivolous, have finally found their sons and daughters

had a total disregard for plain and unfashionable company. The gay world, which lies in wickedness, has stolen away their hearts from their Saviour; they become dissatisfied with that which is serious, and restrictive, and are soon prepared to leave the Society, of which they were birth-right members, to become votaries of the world."

"Went with my dear wife to Salem Select Quarterly Meeting, held at Woodbury; which is in a very reduced state. After a time of waiting, I was constrained to arise with the Query, 'When the Son of man cometh, shall He find faith on the earth?' When He cometh into the hearts of many who profess his holy religion, will He find that living faith, which is the saints' victory over the world, the flesh and the devil? A mere belief in the doctrines of the New Testament, without obedience to the inwardly revealed will of God, will avail but little. There is a faith that overcomes the world, and there is a faith that is overcome by the world. Many who have a plain outside, are seeking to become rich, and straining all their powers to accumulate wealth, that they may be great in the world, and receive honor from men; but these are stumbling-blocks in the way of serious enquirers after the Truth; and they are burthens to the living members of the Church of Christ. Even worldly people can often discover where the substance and life are wanting; and such bring our religious profession into disrepute. They were solemnly called upon to renounce the world, and make ready for the period when the cry will be sounded in their ear, 'Behold the Bridegroom cometh, go ye out to meet Him.' The Gospel was preached to the poor, and the dear young people called upon to yield to the visitations of Divine love, and give up their hearts wholly to the government of their Saviour."

"Went to the Arch Street Meeting under an apprehension of religious duty. I felt constrained to speak of the continued preservation from the power of the tempter to lead into sin, which is extended, in great mercy, to those who mind the Light of Christ, in his convictions and leadings in the heart. Those who are the Lord's workmanship, created anew in Christ Jesus, He will not desert nor overlook, but they will be kept by Him from youth to old age; and being faithful, will become pillars in his house that shall go no more out. To those who are slighting the pleadings of his Spirit, and joining the friendships and maxims of the world, a pressing invitation was given to examine their condition in that light which cannot deceive. For what will all the gold they can accumulate, avail in that day when they are summoned to appear before the judgment seat of Christ? It cannot procure Divine approbation, or an entrance into heaven. While such are disregarding the repeated calls to holiness, and seeking their satisfaction elsewhere, they will become darkened, and be deceived with false pretensions to peace."

(To be continued.)

SUSPICIONS.

BY CHARLOTTE FISKE BATES.

Of these that make our honey it is known
That, feared and beaten back, they turn and sting,
While, fearlessly, if they are let alone,
In time they fly away on harmless wing.
And so suspicions buzz like angry bees;
Do they torment you with their threatened stings?
Oh! let them buzz as near you as they please;
Keep quiet—they, as well as bees, have wings.

—S. S. Times.

For "THE FRIEND."

DEAR FRIEND,
WILSON HALL:

It was a recommendation of the Apostle to the believers, to be diligent in business, fervent in spirit, serving the Lord. And we are glad to find you are thus engaged and desire you may be encouraged to hold on your way; believing as we do, that it is good to be zealously affected in a good cause, in this time as it was in former times. There is a testimony which cannot be destroyed, that is example. Our blessed Lord and Saviour told his disciples, let your light so shine before men, that they seeing your good works may glorify your Father which is in Heaven; this we understand to be their example. This light shone remarkably in the Apostles and primitive Christians, and also in our early Friends. So that, notwithstanding all the persecutions and hardships that were imposed upon them, this light, their example, did so shine before men that others seeing their good works were convinced that they were the people of God. And is it not the same that must convince the people at this day, is it not example? It seems to us this is the only way our Society can arise out of its present state of degradation, weakness, and division which are now very manifest.

If all who profess to hold to the ancient doctrines of our religious Society were in a right spirit, their light, we believe, would so shine before men that others seeing their good works would be convinced of the excellency of the spirit they were governed by. So it is an individual work now to raise the standard of Truth above that of error and confusion, believing as we do that the same power that brought us to be a religious Society in the midst of persecution, can sustain us at this day though we be reduced to a very small number, as Gideon's army was formerly, yet was successful in overthrowing Midian's party.

We hope there are many honest Friends in Indiana and other Yearly Meetings (who like thy brother, have no unity with Gurneyism) where the Gurneyites bear rule; and we much desire the encouragement of these under all their trials and difficulties; that they may be enabled to keep in a Christian spirit; that their light may so shine as to convince others, so that in the Lord's time those altars which have been perverted may be restored again to their former dignity.

SAMUEL COPE.

EAST BRADFORD, Chester Co., Pa.
First Mo. 21, 1860.

RESTRAINT from wrong-doing is not the most efficient way of cultivating the spirit of righteousness. But it is one of the agencies by which no person is too good to be benefited. It is not easy to teach any one to be reverent who does not spontaneously and naturally revere. But it is not so difficult to restrain the outward show of irreverence in the presence of things to be revered. And this spirit of reverence is one to be cultivated by every means of greater or less efficacy. "In reverence," says Ruskin, "is the chief joy and power of life,—reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead, and marvellous in the powers that cannot die." There are things to be revered that seem to escape those who count themselves most reverential. The school of reverence is one from which no pupil should ever go out.

Prohibition.

[Under the heading, *The Maine Law in Maine*, Neal Dow contributes an article to the *Independent*; which, in a very clear and conclusive manner, refutes the pro-liquor cry, that prohibition does not accomplish any good result. We transfer it to our columns.—Ed.]

It is a long time since I have troubled you with any communication; but it just now occurs to me that there must be many of your readers who would be glad to know what the present condition of Maine is as to prohibition. The general press contains no information whatever on that subject, except occasional paragraphs which go the rounds, affirming that "Prohibition is a failure, and has been so from the day of its enactment." Very respectable newspapers hasten to give currency to these items, which many intelligent men accept and repeat as true.

I met in the street, some time ago, one of our most respectable citizens, a temperance man personally, a friend of everything good, an unfriend of everything bad, for many years a member in good standing of Dr. Payson's church. He said, brusquely:

"Mr. Dow, I do not see that you have done a bit of good. There's just as much liquor sold and just as much drunkenness as ever; all your labor and trouble have been lost."

"I do not think so, Mr. Fickett; it seems to me very much otherwise. Why do you suppose that no good has been done?"

"That's the common talk, and the newspapers say so; that's the general drift of the press."

"You and I are old citizens of Portland. We know well about the grogshops in the old time, and about the liquor trade now. You remember when there was a saloon at almost every street corner, with gandy signs advertising all sorts of liquors, and a great many other like them scattered up and down, whichever way we walked. They had also many barrels of liquor ranged on the sidewalks each side of their doors, fresh stocks just received, waiting to be taken in."

"Yes; I remember all that, and even remember the names of many of the men who dealt in liquors in those days, some of them among our most respectable people, some of them church members, some of them deacons of our churches, as one of them, an honored citizen, was deacon of Dr. Payson's church."

"Well, Mr. Fickett, do you know of a street corner now in Portland where there is a grogshop? Do you know of a grogshop of any kind anywhere?"

"No. I do not. They say there are places about town where liquor can be had, but I do not know any of them."

"Then there are no church members and deacons in the rum trade now?"

"No; that's all changed; there is no church now of any denomination that would tolerate a member who is in any way connected with the liquor traffic."

"Mr. Fickett, in the old rum time there were many distilleries in Maine making rum from molasses, whisky from potatoes, and brandy (apple jack) from cider. Seven of these were in Portland. I suppose you knew all those in Portland personally, as I did; how many are there now?"

"Not one; they are all gone long ago, the places where they were are occupied by other industries now, and the two breweries are also gone; not a distillery or brewery remains now

in Maine. My business was always about the wharves connected with shipping; the distilleries and breweries were also in that region, and I knew them well."

"You must remember also, Mr. Fickett, that at the same time large quantities of West India rum were imported. It came to us by the cargo, many cargoes every year, spread out upon the wharves, making a great display of casks, two or three hundred of them in a large cargo, like that of the famous ship 'Margaret?'"

"Yes; I remember all that very well. The 'Margaret' was the largest ship of her time; and I remember the immense quantity of Santa Croix rum which she discharged upon Union Wharf."

"Well, Mr. Fickett, how many cargoes of rum come into Portland now? If no cargoes, how many puncheons?"

"No West India rum has been brought here in many years, not even one puncheon; all that was stopped long ago."

"You must remember, also, Mr. Fickett, that there were many wholesale liquor dealers carrying on that business upon a large scale. Their names are familiar to you to-day, as they are to me. Now, is there one such establishment in Maine?"

"No; I do not believe there is."

"Then it comes to this, Mr. Fickett; in the old rum time a great many open grogshops, all up and down our streets—now not one. Seven distilleries and two breweries running night and day—now not one. Many wholesale liquor dealers on a large scale—now not one. Great quantities of West India rum imported every year, many cargoes—now not even a single puncheon imported in many years. Then, how do you make it out, Mr. Fickett, that not a bit of good has been done? that all our labor has been lost, that there is as much liquor selling and drunkenness as ever?"

"I have never thought of it in the light in which you present it. I have been always hearing the talk that Prohibition is a failure, and constantly seeing such statements in the papers, and accepted them as true."

"There are a great many intelligent men who are now as ignorant of the true condition of things in Maine on this subject as Mr. Fickett, a citizen of Portland, as he always was; and this marvellous change in the status of the liquor traffic going on under his eyes without making any impression upon him."

It is far within the truth to say that in Portland the volume of the liquor traffic is not one-hundredth part so large as it was at the time of the enactment of Prohibition, the city being now twice larger than at that time. It is far within the truth to say that in the State at large the quantity of liquor sold is not one-twentieth part so large as it was in the old rum time. In more than three-fourths of our territory containing more than three-fourths of our population, the grogshop is practically unknown. An entire generation has grown up there never having seen a saloon or any of the effects of such an establishment. In the old time there was no part of Maine where the liquor traffic was not an established institution. There was no hamlet so small or remote that the liquor dealer did not find it and establish a rum-shop there. Now all that is changed; there is an open rum-shop nowhere except in Bangor and in two or three other places where the law is not enforced.

Maine has now become, like Switzerland, a place of very large summer resort. The numerous islands along its extensive coast, and the

coast itself, are dotted with excellent hotels and innumerable summer cottages whither people come from all parts of the country for the comfort and health of sea breezes and for the pleasure of catching fish abundantly of almost every kind known in our markets, from the eel to the cunner and the smelt, including salmon. All about our numerous rivers and lakes are also charming villages, hotels and cottages crowded in the summer season with pleasure and health-seekers from almost every State in the Union. The keepers of these places of summer resort were terrified, or pretended to be so, at the policy of sweeping the State clean of intoxicants, because it was sure, they said, at a convention called by them to consider the matter, to leave them with empty houses and unoccupied cottages. The lake and river steamers were to rot along the shores; the railroads were to run empty cars; the shipmen were to weep over their large stocks of goods, becoming dusty, shop-worn and out of fashion, because the Maine laws would drive all customers away to other States where intoxicants were as abundant as water.

Well, the season came, and with it tourists in such crowds that Maine had never seen the like before. Steamboats and railroads, cottages and hotels were driven to despair almost for lack of ability properly to receive and accommodate the multitudes who came; and everywhere those means of transportation and entertainment are to be increased in numbers and dimensions before the coming of another summer. It is demonstrated now as never before, that summer tourists, seekers of health, pleasure and recreation do not include intoxicants in their list of wants. If there are any who do, they are not wanted in Maine; and their absence will add greatly to the comfort and enjoyment of all others.

The benefits of this state of things are seen and felt in many ways. A shoemaker, whose shop is near a railway station and whose customers are mostly the working-men in that neighborhood, said to me that under the former system his sales weekly were so much—naming the amount; now, he said, they are so much, more than twice as much. The wages went to the grog-shops; now they go for shoes for wife and children. A grocer in the same locality told me that his sales are more than twice as much as they were before the grog-shops were suppressed. We formerly had a great many children, ragged and barefoot, going about regularly from house to house, each having a regular beat, begging for "cold victuals." Now there is none of that, absolutely none. A friend stopped me in the street and said he had just met a little girl who had been a daily visitor at his house for cold victuals; he had not seen her for some days. He said: "Sally, how do you do? Why do you not come and see us now?"

"Oh, sir, we have warm victuals at home now!" Father no longer wasting his wages at the grogshop, but devoting them to the comfort of the home.

In one of the foremost papers of New York, a correspondent recently said:

"The argument against Prohibition is that its advantages are more than counterbalanced by secret drinking; that home drinking, club drinking and drug-store drinking are enormously increased."

The remark was general in its application to Prohibition localities everywhere, not intended specially for Maine. To this State it has no application whatever; there is no suspicion of

such a state of things here, though our people are not all teetotalers yet. I was in a barber's shop and said to him: "Dry times now."

"Yes," he said, "and I am glad of it; at first I did not like it and was uncomfortable under it. My allowance was six glasses a day; I thought I could not get on without it; but now I do not even think of it; I feel myself better without it, and a Saturday night I find my pockets the heavier for it, by four or five dollars which for many years I spent in drink. I shall now have at least two hundred and fifty dollars a year saved or spent for useful purposes; I like it better."

I was driving in the street some weeks ago, and saw coming a gentleman of fortune, whom I knew well as a jolly good fellow and a free and easy drinker. He drew up his horse as he approached and in a loud voice said:

"Do you know where I can get a drink?"

"No; I do not know of any such place in town."

"Neither do I; this is the first time in my life that I couldn't get a drink when I wanted it."

"Well, how do you like it?"

"I like it now; at first I did not; I was uneasy and missed my smile when the regular time came; but now I do not think of it and feel myself the better, though I used to think it a necessary life."

These are fair samples of the working of the law.

The moral effects of prohibition are rarely spoken of except by the friends of drink, who say that it leads directly to hypocrisy. It may in some cases bring out the hypocrisy and other bad traits in the drinker's character which is sure to be honeycombed by many evil tendencies. In Maine we find the moral effect of it every way good. It tends to render the drink habit disreputable; it injures the credit and standing of business men who have it; public dinners and picnics, where the drink was always present in the old time, now have none. The Board of Trade of Portland has an annual dinner at which intoxicants are never present. There was recently a grand meeting and dinner at Bangor of all the Boards of Trade of Maine; no intoxicants were there; the matter was not even thought of. In some private circles alcohol is yet present, but generally it is excluded by common consent, as it was not in the old rum time.

It is computed that the annual saving to Maine, direct and indirect, from prohibition, is twenty-four million dollars, which under any form of license would be spent, lost and wasted in drink, as in the old rum time.

The result of this has been a great increase in the wealth of the State. In the old time it was the poorest in the Union, now it is one of the most prosperous. Its industries are largely multiplied and extended with abundant capital to conduct them, and a large surplus annually seeking outside investments. In the old rum time, we had not capital enough to carry on our few and restricted business enterprises; we were borrowers in those days; now we borrow of nobody, but our surplus capital goes to almost every part of the country seeking safe and profitable investment.

In every part of the State are abundant evidences of industry, enterprise and thrift among the people, while with a candle and diligent searching, no saloon can be found except in a very few localities.

PORTLAND, MAINE.

FOR "THE FRIEND."
WILLIAM COWPER.

Reflections after reading his poems and viewing his
portra.

BY C. S. COPE.

"Oh poets! from a maniac's tongue
Was poured the deathless singing!
Oh Christians! at the cross of hope
A hopeless hand was clinging!
Oh men! this man, in brotherhood,
Your weary paths beguiling,
Gleamed inly while he taught you peace
And died while ye were smiling!"

BROWNING.

The lips that first sang thee are silent forever;
The hand that first penned thee has gone to decay;
The life-giving spirit returns to them never;
The soul and the body have parted for aye.

How oft has this form bowed in solemn devotion
"Neath heaven's high arch in its glory arrayed;
How oft have these eyes told the heart-felt emotion,
As abroad o'er the beauties of nature they strayed.

How supremely sublime are the works of creation
In the force of thy soul-stirring numbers displayed,
As by thee in the words of profound veneration,
Their features and beauties to me are portrayed.

As a mother prepareth the food for her offspring
Thy genius digests a repast for my mind,
From the fruits or the flowers that the season may
Bring.

On the rich festal-board of their Author I find.

How oft thy sweet song with the larks' has ascended,
As high o'er the meads in the morning they soar;
But now thy melodious numbers are blended
With the voice of the songsters of summer no more.

Still here I can view thee thou prince of the number,
Whose features and words grace these pages along;
For here thy bright eyes speaking lustre shall linger,
And here shall thy soul live immortal in song.

What happy reflections' thy time was devoted
To the cause of religion and virtue what here;
That the holy Apostles by thee could be quoted,
The memorial he left of his earthly career.

But, alas, what dark nights of despair were thy portion!
Yet still through those nights of the darkest of fear,
Thy peaceful submission and humble devotion,
Seemed meekness and virtue personified here.

Thy dread was that thou by fixed fate wast predestined
In the region of torment forever to be;
Yet through all thy desponding, thy soul was resigned,
Not a finger would raise 'gainst the awful decree.

But time brought relief from thy fearful foreboding
And broke the strong links of the adamant chain,
That anguish and sorrow had long been corroding,
And released thy tried soul from its thralldom again.

How glorious that conceiving no mortal can tell me,
No mind can conceive and no eye can behold,
From the dark depths of horror that often befall thee
To the joys that eternal fruition unfold.

From the bondage of error, despondency's chain,
To join with the host of the host on high;
With thy God, and thy Saviour triumphant to reign
As eternity's infinite ages roll by.

Oh say! can I ever be one of the number,
Through the days of unchanging duration enrolled
With the bards of the past! to awake from my slumber
And mingle my song with the psalmists of old?

WEST CHESTER, TENTH Mo, 27, 1891.

TWO VICTORIES.

SELECTED.

A hero came from battle, where the slain
Lay piled in bloody heaps upon the plain;
And all the people sung the hero's praise,
And crowned him with the victor's honored bays.

A simple child fought hard against a sin,
And won a mighty victory within;
No one rehearsed his praise, or sung his fame,
But heaven's recording angel wrote his name.

FOR "THE FRIEND."
NEAR UNTO US.

Where e'er our wandering feet do stray,
Our Master's near to call away.
He calleth long;
He striveth e'er our steps to stay,
His power is strong.

Although our hearts seem hard and cold,
In love He's drawing toward his fold;
Which we may share,
Our hands so tenderly He'll hold
Until we're there.

He's near unto the broken heart,
And pleads to give a better part.
The contrite one
He shieldeth from the keenest dart
Till life is done.

Then may our hearts though hard and cold,
Come out from nature's sinful hold,
No longer wait,
But follow on into his fold
Ere 'tis too late.

A. M. L.

PENNSVILLE, OHIO.

SELECTED.

Thou! life within my life, than self more near!
Thou! veiled presence infinitely dear!
From all my nameless weariness I flee
To find my centre and my rest in Thee.
Take part with me against these doubts that rise
And seek to throne thee far in distant skies!
Take part with me against this self that dares
Assume the burden of these sins and cares!
How shall I call thee who art always here,—
How shall I praise thee who art still most dear,
What may I give thee save what thou hast given
And whom but thee have I in earth or heaven.

CONTENT.

"Let this plain truth these ingrates strike,
Who still, though blessed, no blessings crave,
That we may all have what we like,
Simply by liking what we have."

FOR "THE FRIEND."

The annual Thanksgiving Day of '91 is gone—
not the yesterdays that are past—gone by—
not to return, except in memory. The question
of to-day is—What impression has been made
by the events which are of daily occurrence?
"Known only to God, are all his works." "God
is a God of knowledge and by Him actions are
weighed." In the world of observation there
are lookers-on not a few. With a clear-sighted
vision discovery is made that inconsistencies
abound to an alarming extent. The heart-felt
homage that is due to the Creator is strangely
perverted, and to some extent applied to the
creatively appetite. Many thousands of the
lives of God's little creatures are sacrificed to
pamper to the wants of appetite. Is this justifi-
able for the purpose of satisfying the unre-
strained cravings of mortals? This is a question
that may not harm even such Christians as con-
sider that "whether they eat, or whether they
drink, or whatsoever they take in hand to do—
that all should be done to the glory of God."
A word to the wise is sufficient. And is it not
wise to profit when reminded that "not even
pleasure to excess is good."

What most elates thin sinks the soul as low,
"Happy is the man that findeth wisdom and the
man that getteth understanding." A proper
medium between right and left, when observed
leads to a right understanding of the value of
things. "A just weight and balance are the
Lord's." Actions weighed by Him receive their
reward, whether good or evil. The Divine sen-
tence—"Mene, mene, Tekel U pharsin," is only
seen written on the wall for those who do evil.

P. R. GIFFORD.

PROVIDENCE, ELEVENTH Month 26, 1891.

FOR "THE FRIEND."
Early Marriage Certificates.

It is not generally known, that in the early
days of our religious Society there was consider-
able variety in the wording of marriage certifi-
cates. This, of course, arose from an unorganized
condition, and was especially noticeable in places
which had been newly settled. The writer has
recently had the opportunity of examining a
partial record of marriage certificates belonging
to Perquimans Monthly Meeting, North Caro-
lina, and the following specimens transcribed
from it present some characteristics which are
not commonly met with even in those early
days. The spelling of the words of these certi-
ficates as well as the phraseology has been care-
fully copied, believing that both features will add
to the interest of the documents. G. V.

TWELFTH MONTH 12, 1891.

This is to certify y^e truth to all People that
Christopher Nicholson of Perquimans River in
y^e County of Arbermarle & Ann Atwood of
y^e same county having intentions of marriage
according to y^e ordinance of God and his join-
ing, did lay before friends at a General Meeting
& y^e mater was deferred for y^e space of one
month or more, during which there was inquiry
made wether y^e man was clear from all other
women & y^e maid clear from all other men:
so finding nothing to y^e contrary but all things
clear and friends having unity with their mar-
riage They took one another in y^e meeting at y^e
house of Francis Tones where y^e meeting is
kept in Perquimans River in y^e presents of
God & in y^e presents of us his People, according
to y^e Law of God and the practice of y^e
holy men of God mentioned in y^e scriptures of
truth: and they then promising before God &
us his People, to live faithfully as man & wife
as long as they [live] according to God's hon-
ourable marriage, they then setting of their hands
unto it y^e 19th of y^e 2d month, 1680 and we
are witnesses of y^e same whose names are here-
unto subscribed:

CHRISTOPHER NICHOLSON.
ANN NICHOLSON.

Signed by 15 witnesses.

Perquimans in y^e County of Arbermarle in
the Province of Carolina y^e 5 of 6 mo 1689
This is to certify all People whom it may
concern that William Bogue & Elinor Porisho
both of Perquimance having published their
intention of marriage twice in our meetings &
nothing appearing, but he was clear from all
other women & she clear from all other men:
At a meeting at Jon' Phelps old Plantation
in y^e presents of God & we whose names are
under written: They took one another to be man
and wife

WILL^d BOGUE,
his o mark,
her
ELINOR A. BOGUE,
mark.

Signed by 16 witnesses.

KIND WORDS.—Kind words cost but little
yet they accomplish much. They help one's own
good will—they soften our own soul. While
angry words are fuel to the flames of wrath, and
make it blaze more fiercely, kind words soothe
and quiet and compose the hearer. Often they
shame him out of his sour, morose, unkind feel-

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Continued from page 163.)

Although the members of Philadelphia Yearly Meeting now remaining in the Peninsula are reduced to a few scattered individuals; yet it is not surprising that much interest should still be felt in a section of country where so many living Gospel ministers had labored in former days; and where the doctrines and testimonies of Truth as held by the Society of Friends had found many faithful supporters. It is still more natural that such an interest should be felt by members of a Yearly Meeting which for nearly 200 years had watched over the spiritual interests of its inhabitants, and labored for their preservation from evil, and their growth in righteousness.

An evidence of this interest was given in the present year by a religious concern which had long rested on the minds of two of our ministers, and which led them to obtain liberty from their respective Monthly Meetings to pay a visit in Gospel love to those parts. Their concern embraced the most of the places where Friends had formerly resided, and where their descendants could still be met with. In the prosecution of this visit about thirty-five public meetings were held in Delaware and the parts of Maryland east of the Chesapeake, besides going to prisons and almshouses in several of the counties.

It was the privilege of the writer to accompany them during a small part of this visit. Some extracts from the notes preserved may be of interest to the reader.

I joined them on the evening of Sixth Month 25th, at Cambridge, in Dorchester County, on the south bank of the Choptank River, and by rail about 143 miles from Philadelphia. On my arrival my friends had already gone to the place where a religious meeting had been appointed. Owing probably to some miscarriage in the spreading of the notice, the meeting was not very large—but yet it was a satisfactory one in other respects. Attention was called to the lesson taught to the Apostle Peter, not to call anything common or unclean which the Lord had cleansed. An exhortation was delivered to those who might be tempted to doubt the existence of God, or the divinity of Christ; and a testimony was borne to the necessity of experiencing the new birth, of walking in the narrow path of self-denial, and of passing through the baptism of the Holy Ghost and of fire. The *second coming* of Christ, which it is important for every one of us to know, was declared to be his coming into our hearts by his Spirit.

We took the steamboat from Baltimore on the morning of the 26th, and had a lovely ride up the Choptank River to Denton, in Caroline County. The cool, fresh breeze was quite invigorating; and our journey was abundantly more agreeable than the hot, dusty ride in the cars the preceding day. On the boat I met with an agreeable young man returning home from the Maryland Agricultural College. He was clothed in uniform. I was sorry to learn from him that the students were trained in military drill. Whatever disciplinary advantages may result from this, it can scarcely fail to familiarize them with military ideas, and pave the way for some of them enlisting in the army. He seemed quite open to hear what was said to him and promised to read Dymond's Essay on War and another religious book, which it was concluded to send to him.

Our friends had already held a public meet-

ing at Denton, in which the father of this young man had been very helpful; and the object in returning there was to find a conveyance to Hillsborough, a few miles distant, where a meeting had been appointed in the house of the Southern Methodists. In the afternoon we called on two elderly women, the only surviving members of the meeting on Tuckahoe Neck, across the Choptank. The lot on which the house is situated was purchased from the Nicholites in 1804.

After supper a brother of the student from the Agricultural College, kindly drove us to Hillsborough. The night was dark, but about sixty persons gathered at the place appointed, and we had a solid, good meeting. In the first communication the thought was unfolded, that all true personal religion comes from the Divine Power operating on the mind. The sermon which followed this was somewhat in the same line. The text was quoted—"Wherewithal shall a young man cleanse his ways: by taking heed thereto according to thy word." To guide us safely through life, we need a rule much closer to us than any outward rules—closer than the Scriptures, the laws of the land, or the precepts of our teachers. Such a rule is furnished by the Spirit of Christ, which He promised to send to his disciples. If we obey his teachings—if we walk in the Light—we will know the blood of Christ to cleanse us from sin; but if we reject it, we will come under condemnation. The doctrine was close, and was closely pressed upon the audience.

A fervent supplication closed the vocal services.

We were kindly entertained for the night by Francis Tatam Barton, a cousin of our friend Huldah Bonwill and a member of the congregation we had met with in the evening.

The next morning (Sixth Month 27th) two of our number took the early train to Greensborough (formerly Choptank Bridge) to arrange for a meeting there. The Methodist minister, Robert W. Todd, kindly offered us the use of his place of worship for a meeting on Second-day evening (Sixth Month 29th). He received us with much openness. Having at one time been located in Wilmington, he knew something about Friends.

The meeting-house belonging to Friends at this place had disappeared many years ago, but the graveyard was still remaining. It seemed to be a neglected spot, with no one to care for it. We completed arrangements in time to take the morning train southward to Easton, where my companions stopped, and I went on some miles further, and thence by a mail hack, to Trappe. Here, through the kind assistance of Edward Powell, formerly a Westtown scholar, I was able to make arrangements for a meeting at 4 p. m. the next day, the use of their house having been promised us by the Methodist Episcopal minister. So promptly was all this done, that I returned on the hack in time to return to Easton in the afternoon, where I rejoined my two friends, who were being kindly entertained by J. Wilson Tyler.

We walked out a short distance to see the old meeting-house of Third Haven or Tred-Aven—one of the first built in this section of country, and more than 200 years old. A new brick house had been erected near by, but the old one is still kept in repair. There are some very fine old white oaks on the ground; one in particular was a magnificent specimen.

In the evening we were taken a short ride out of Easton to call on one of the members of this meeting, Robert W. Dixon, also a former

Westtown scholar. He lives in a beautiful spot on a bluff overlooking Miles or St. Michael's River. A cove runs up each side of his farm. At the head of one of these, called Betty's Cove, the first meeting-house in this part of the country is said to have been located—one that was visited by George Fox. It has now disappeared, and the only traces of it are occasional bricks met with. We were very kindly and hospitably received, and had an agreeable visit. Some of his trees were so loaded down with peaches that the branches almost reached the ground.

On First-day morning (Sixth Month 28th), about eighty people assembled in the Third Haven Meeting-house.

One of my friends spoke on the nature of spiritual worship, and on the Divine Grace or Spirit of Christ, through which man is enabled to perform it. Reference was made to the testimony of Martha at the grave of Lazarus, and to that of Peter, that Jesus was the Christ, the Son of the living God.

This was followed by another communication in harmony therewith dwelling on the doctrine of the atonement, and the necessity of knowing also the inward work of Christ. The meeting was closed with a supplication, asking for the pouring out of the Spirit on that community, so that those might be raised up who would promote the righteousness of the people.

Our kind friend, Robert W. Dixon, sent a carriage and pair of horses, with one of his sons as a driver, to assist in conveying us to Trappe, where a meeting had been appointed at 4 o'clock. A large company assembled there, whose attention was called to several practical points, such as the avoidance of insincerity, frivolity, &c., which tend to divert the mind from a strict adherence to the Divine will. The speaker enforced the need of obedience to the Light of Christ, and of being delivered from sin in this life; and also bore testimony to the atoning sacrifice of Christ. It was a good meeting, and at its close expressions of satisfaction were received from several of those who were present.

Our driver told us that formerly there were many slaves in these parts, and on the opposite side of Miles River from his father's farm, there dwelt a Colonel Lloyd, who owned a large plantation of 3,000 acres, and had 999 slaves. He never succeeded in making the number 1,000, for if he bought a new one, death or some accident would always prevent the filling up of the round number.

(To be continued.)

A Truthful Inscription.—The *London Sunday School Chronicle* tells this story:—Dr. Stellweg, the famous Austrian oculist, during the course of a lecture at Vienna related the following story of Dom Pedro, of Brazil: He said that one of the ex-emperors' dearest wishes had been to have a big hospital at Rio, but that he lacked the money wherewith to build it, and the wealthy people could not be induced to subscribe. Then an idea came to him, as it had to the German Emperor Joseph a century ago. He began to grant life peerages to all persons who were willing to subscribe good round sums toward the hospital. The patents of count, viscount, and baron, were not hereditary; and, if the children wished to inherit their father's title, they had to pay for it afresh. Brazil was thereby peopled with nobles, and the hospital was built on a grand scale. When it was finished, Dom Pedro had the following inscription placed on its gates: "*Vanitas Humanae Misericordia Humanae!*" ("Human Vanity to Human Misery.")

FOR "THE FRIEND."

"The Master is Come, and Calleth for Thee."

Are there not those amongst us who can understand this language? Who have felt themselves called from time to time, to take up the cross and follow their Lord and Master in the way that He requirith? And who have felt the restraining and constraining hand upon them, and who at such times have been almost persuaded to turn their steps Zionwards. But the accuser of the brethren whispers there is time enough, and so there is a halting as between two opinions, scarcely knowing whether to turn and serve the living God, and enter that path which leads to everlasting happiness; or to follow on in the ways and pleasures of the things of this world, which perish with the using.

Well, let me say to such, there is no time for loitering, seeing we have no lease for our lives; the present time only is ours; this is worthy of a thought, and as death leaves us judgment will find us; when there will be no coming back to make amends, or to rectify mistakes. But, dear friends, whoever you may be, the dear Master has waited long to be gracious to some of us, and will not be wanting on his part, but when this inward call is hearkened to and obeyed, light will be given, not the outward light, but that inward spiritual light which will lighten your pathway, and lead you into paths you have not known. And when enlisted under his banner, you will be taught from time to time what to do and what to leave undone, and peace will be the reward. But faithfulness to these gentle calls must be maintained, and as you patiently abide the refining and purifying process; not making shipwreck of faith when the Master hides his face, but moving on in that obedience that keeps pace with knowledge, in his own time He will return with healing power. And, as there is an adhering to this way, you will find new pleasures in following the blessed Saviour, He whom the Father hath sent to save poor fallen mankind—who died, and rose again, and now sitteth at the right hand of the Father, interceding for poor sinners. But don't stumble at the cross, but be willing to bear it for his sake—who "endured the cross, despising the shame." There will not be more put on you to do than there will be strength given to bear; and as there is a single eye kept towards the dear Master, seeking for guidance to direct, He will lend a helping hand—for He is the helper of the helpless. And while about your daily business, whatever it may be, your minds can be employed about those things that pertain unto holiness. So, dear Friends, those of the class that I am speaking to, think on these things; ere it be too late, while time and opportunity are given, and there will be no cause to regret the chosen path, but on the other hand cause of rejoicing. The willing and obedient will find a place of retreat, a safe hiding place in every time of need. Then be persuaded to take up the cross, and show more fully to the world on whose side you are. I fear there are some amongst us whose talents are buried in the earth as it were—for want of a willingness to be faithful to known duties, but they are to be cultivated, by the aid of the Holy Spirit, and made fit for the Master's use. It is the design of our Heavenly Father to raise up in every generation those that will serve Him. But let none plead excuse, and say I will live as I list, thinking that there are others that can take up the cross and live aloof from the things of the world. This will not do.

We must all work out our own soul's salva-

tion, one cannot do the work for another; but it must be done by and through the blessed Saviour, who stands as a mediator between God and man, and will help all those that come to Him with full purpose of heart; for He hath said, "Him that cometh to me I will in nowise cast out." Then let none be discouraged. There must be a willingness to labor "for that meat which endureth unto everlasting life." When this comes to be the case, the pleasures of this world will become more stained to the outward eye, and there will be a looking within—where the Comforter may be found, and that peace at times given, which the world can neither give nor take away. Blessed peace, blessed assurance, to be able to attain to this, through the goodness and mercy of the Most High, who is worthy of all praise now and forever. Thus, when those of the class I am addressing, come to know these things for yourselves, you may be able to say, "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

And thus you will become prepared to bear the trials that come across your pathway, even the little daily worries which are often small in themselves, but require patience to bear them. Then enlist under his banner and, finally, be prepared when the summons comes for one of those mansions which the Saviour has gone before to prepare, for the obedient and faithful of all generations.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

E. C. C.

ELEVENTH MONTH, 1891.

FOR "THE FRIEND."

The following letter contains some instructive hints which I thought might afford comfort and be strengthening to some of the readers of "THE FRIEND." William Ellis, to whom the letter was addressed, was an English Friend who had then lately travelled in this country on religious service:

DEAR FRIEND,

WILLIAM ELLIS:

Not having the opportunity to be more in thy company when thou wast here amongst us, I could not well omit to signify my true love to thee, and unity with that measure of the blessed, holy power which I have had a sense of, as attending thy ministry; and thy plain doctrine; and of thy *promoting true spiritual and inward worship to God.*

Thou hast been instrumental to help forward our *retired meetings* here, which I hope will be of good service. This, many of us, I believe, have long desired; being duly sensible that the *perfection of Divine worship and prayer to God, as to our own particulars, is performed mostly in true silence and inward retiresness before our great Creator; and this indeed is much the end of outward testimony, and is that into which my soul desires to be gathered more and more.* So with true and unfeigned love to thee—desiring the Lord may prosper thee in his service,

I remain thy friend,

WILLIAM SOUTHERS.

PHILADELPHIA, First Mo. 26, 1899.

THE Gospel must and will be preached to every creature under heaven, one way or other, and it will prevail except choked with covetousness, pride, the love of ease, of self, or lust of other things.

A. BENEZET.

Natural History, Science, etc.

Poisonous Umbelliferae.—The family of plants having their flowers arranged in umbels as in the Wild Carrot, are difficult to distinguish from each other, except by careful examination of the seed vessels. A cross section of these shows the ribs and oil tubes which are characteristic of different genera.

All the plants appear to form three different principles: the first a watery, acid matter. Where this predominates they are poisonous. Second, a gum-resinous, milky substance, which acts as a stimulant. Third, an aromatic, oily secretion, which causes some of them to be pleasant to the palate.

The Poison Hemlock (Conium) of Europe has a peculiar mousy odor, and is a powerful poison used by the ancient Greeks for the removal of objectionable politicians. The Water Hemlock of America, a common plant in our swamps, is equally poisonous and has been the cause of many sad accidents. Among useful vegetables belonging to this order, are parsnips, peas, carrots, anise, caraway, and celery. This last in its wild state is said to be hurtful, but the process of blanching renders it harmless. Occasionally a slight taste, suggestive of its originally poisonous qualities, may be detected in the cultivated plant.

Economic Botany.—G. S. Goodale, in his address before the American Association of Science, gives the number of flowering plants which have been described as about 107,000. There are probably 3,000 species yet to be discovered or distinguished from others with which they have been confounded. If we should make a list of all the flowering plants which are cultivated on what we may call a fairly large scale at the present day, placing therein all food and forage plants, all those which are grown for timber and cabinet woods, for fibres and cordage, for tanning materials, dyes, resins, gum, rubber, oils, perfumes and medicines, we could bring together barely 300 species.

The Mantis Feeding.—The Mantis is a green insect, about two inches long, which feeds on smaller insects. Its manner of catching these is thus described: A Mantis had been put under a glass shade, and some flies were placed in it. "They flew about and walked round the Mantis, which, standing up at its full height, poised on the four hinder legs, held the two in front (which we may call arms, and which are adorned with a shaded spot of vivid blue on the second joint) closely folded together in the supposed devotional attitude which has won for it the name of Praying Mantis (and which would well describe it if for a while *e-praying*).

"Fixing its eyes on the nearest fly, the Mantis watched eagerly, turning its head this way and that, following the movements of the fly with an eager, intelligent expression of face, as a man or sagacious animal might do, but not otherwise changing its position. The fly, after creeping and flying round and round, lit on the paper just in front of the Mantis, which, with one rapid dart of an arm, like a clever conjurer's ledger-main, almost too quick for detection, snatched it up, and, holding it firmly impaled between the double row of sharp spines with which the points of the arm are provided, lifting it up to its mouth, and began quietly to eat it alive, first biting off and rejecting the head. Ere it had taken more than one or two bites, a second fly walked across within range, and was seized by the disengaged arm of the Mantis, which then like a greedy child with a cake in each hand

bit sometimes a morsel out of one, sometimes out of the other, until the bodies of both flies were devoured, and the heads, legs and wings lay discarded on the paper."—*Tasmanian Friends and Foes.*

FOR "THE FRIEND,"
Extracts from "My Christian Experience."

BY T. G. TAYLOR, THE CONVERTED CONVICT.

(Continued from page 117.)

PRECIOUS SAVIOUR.

He is a happy man, who is able to set his Saviour above all. The One "altogether lovely." But there is a proneness to place the affections too much on earthly objects, and thus forget Jesus and the supreme love with which we ought to regard Him. Thus dishonoring Him and robbing ourselves. What interest hath this empty world in us, or what is there to entice from the Saviour and hold the affections from things above. With the "wise man," I can say it is a howling wilderness apart from the Grace of God in the heart, and all its pleasures are vanity, and bring vexation of spirit sooner or later.

A few bright jewels are often found in the darkest places.

In spiritual things it is found, that the best plants often grow in the most barren soil, never was a place so depraved as not to yield some converts, or any class of persons so fallen as not to become believers, through mercy, as past sins are repented of and an amendment of life experienced. Our Heavenly Father has children everywhere, even in this prison, though it be under a curse, you may discover some elect ones ordained to be as jewels for the Redeemer's crown. The Lord is ever waiting to welcome the returning prodigal from the field of sin to the Father's house, there to abide.

PRaise UNTO GOD.

"Bless the Lord, Oh! my soul and all that s within me, bless his holy name." Wake up, my memories, and tell what the Lord has done for me in days gone by; fly back, ye thoughts, o my childhood; review my youth and its early avors, consider the long-suffering grace which followed my wanderings, and bore with my rebellion; review before my eyes that happy hour when first I knew the Lord, and tell over again the matchless story of his mercy. Awake up, my judgment, and come forth my understanding, and weigh his loving kindness in the balance; ee if thou canst count the small dust of his mercies; see if thou canst estimate the unsearchable riches which God hath given thee, in his unspeakable gift of Christ Jesus; reckon up the reasons of that everlasting covenant which He made on thy behalf; and praise that love which planned, and that grace which carried out the scheme of thy redemption.

"When all thy mercies, Oh! my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

M. B. T.

SPRINGVILLE, IOWA, Eleventh Month, 1851.

If thou neglectest thy neighbor, in vain thou professeth thy love to God; for by thy love to God, the love to thy neighbor, is begotten, and y thy love to thy neighbor, thy love to God is enriched.—*Quarles.*

Items.

Arbitration.—The *Public Ledger* of Philadelphia, in commenting on a statement, that the British and American Governments had agreed to refer to arbitration the dispute respecting the seal-fishery in Behring Sea, says: "Every such agreement is a distinct victory for civilization, and an argument against the sullen arbitrament of the sword, which should go far toward keeping the latter resting in its scabbard."

The editor of the *Christian Advocate* tells the following incident: A foreign delegate to the late Methodist Conference made a frank, aggressive speech. Passing along in the aisle we heard one of those of his way of thinking say to him: "You never did so well in your life. It was a great occasion, you rose to it. It was worth counting thousands of miles to say what you did. I tell you, you honored us." Before the smile of satisfaction which such words enkindled had died away, another representative from abroad approached him abruptly. Said he: "What is the matter with you? You were almost incoherent. We all felt ashamed that any body from our side should get off such rot. You had better prepare your speech when you go to represent us. There was not a man among us who agreed with you." This is instructive.

We listened to both with amusement, as the speech was upon a question that derived its meaning from the other side of the Atlantic; but human nature is the same here. Partisans civil and ecclesiastical pour out praise and blame without regard to real merits.

The feelings of sensible men and women speaking their convictions should be equally independent of the exaggerations of praise and the exacerbatons of censure. If not, they are "poor weak worms," whether they crawl or turn under trampling heels or lift up their heads with courage fed by the honey of flattery.

Gambling.—There are many cases of morals, no doubt, where the division between right and wrong lies somewhere along a line of degree—for example, in the use of the appetite. But this is always where the sensitive function has itself a blameless beginning and defined function beyond which excess sets in and runs into ever deeper quag. In gambling, the initial principle—gain by another's loss—is vicious and vitiating.

Even in the cases where the entrance upon wrong is at a point of degree, as in eating and drinking, it may become a duty to refrain from an innocent measure of indulgence, if by doing so companions infirm of will are likely to be saved from excess. I am not bound to use all my permissible liberty; I am bound to forego any portion of it which may be hurtful to others. Gambling deals principally with cases not of competitive skill, but of incalculable contingency where the composition of determining agencies defies all foresight. To fasten one's interest and curiosity upon this order of events is to school on a self in all that is weak and contemptible in character, and to live by guess-work.—*James Martineau in the Christian World.*

The Bible in Italy.—The effort of Senor Sonzogno, of Milan, editor of the *Secolo* newspaper, to give the Italians a cheap edition of the Bible, has proved a financial success apart from its blessed moral results. His venture has led him to attempt another issue of the Scriptures under different circumstances. The previous edition was published with notes from the Roman Catholic standpoint; but this time he purposes issuing the Bible without note or comment, and let it speak for itself. He will, no doubt, encounter on this account greater opposition from the ecclesiastics of Italy in his new undertaking, but the former enterprise will prepare the way for the more successful accomplishment of the latter. He is doing more for his native land than he realizes. God is using him for the scriptural enlightenment of his countrymen. The demand for the Bible is growing. Alexander Robertson, of Venice, says, "Last year in Italy the Bible had a sale greater than that of any other book." This edition of Signor Sonzogno was pictorial, and preached to the eye as well as to the ear. Issued in half-penny parts, it also came within the pecuniary ability of the masses.—*Selected.*

Selected.

Do you remember that poet David Wasson, a man of such rarely individualized mental power that no popular success could come to him, and one at whose life a distressing spinal disease dragged until it smote him with blindness, do you remember how he, who had sorely tasted some of life's disappointments and hardships, wrote for us?

"Ask and receive—"tis sweetly said;
Yet what to plead for know I not;
For Wish is worsted, Hope o'ersped,
And aye to thanks returns my thought.
If I would pray, I've naught to say
But this, that God may be God still,
For Him to live is still to give,
And sweeter than my wish his will.
O wealth of life beyond all bound,
Eternity each moment given!
What plummet may the Present sound?
Who promises a future heaven?
Or glad or grieved, O'pressed, relieved,
In blackest night or brightest day,
Still pours the flood of golden good
And more than harmful fills me aye."

The Golden Center.—If at a given time in the year the gate of a certain palace was opened to all comers, that every one might there present a request to the king, with the certainty of a hearing and an answer, how many petitioners would appear, how many would seek the presence-chamber before the doors were closed! How eagerly should we see the crowd pressing towards the place of grace, resolute to reach it at any cost! Anxious hearts would be counting the hours until they could spread their case before the mighty monarch.

Now behold a door always open, a hand powerful to aid, a heart full of love and sympathy to feel, and power to do more than you can ask or think. O sorrowful soul, why stand afar off? The door is not shut day nor night, and every encouragement is sent to you from the loving invitation of the king to enter: "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest!" "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi, 6).

Shall we never be perplexed, never be sorrowful, if we can pray? Oh, yes. It is our perplexity too often that alone sends us to the mercenary; it is our grief that keeps us there. But fear not: "He discovereth deep things out of darkness" (Job xii, 22-24); and to understand his will we must dwell in the sanctuary. The profoundest mysteries would not satisfy the soul. It is the sanctifying and satisfying influence of the Holy Spirit which alone teaches us the practical necessity of resting on Him every hour; and proportionately as we have sought and found the light, and we seek to follow it, shall we delight in his way.

*From "Asked of God," by Anna Shipton.

A TESTIMONY of Norwich Monthly Meeting, England, respecting the services of Peter Andrews of America, speaks of his travels in Yorkshire, and says, "Friends were greatly refreshed and edified by his Christian visit, though not always attended by public declarations, in their religious meetings appointed on his account; and which were mostly very large and expectations high; yet his eye being single to his great Master's putting forth, he was often led to finish that too eager desire after words; and in several public meetings he had nothing to say amongst

them, which though a great disappointment to many for the present, yet there afterwards appeared a signal service in."

THE FRIEND.

TWELFTH MONTH 26, 1891.

Having recently had the opportunity of examining some letters written by Anthony Benezet to his friend George Dillwyn, we have been impressed with the evidence they furnished of a mind much devoted to the promotion of the welfare of his fellow-men, and yet preserved in an humble consciousness that without the Divine aid and blessing it is out of the power of man to do anything that is spiritually good, or that will promote the cause of Christ.

In one of these letters, he says: "Let us, dear George, in all our conduct, but more particularly in our religious approaches, and on all occasions when we lay the least hand or finger, as we may think to steady the ark, move only in the Divine direction: but this I find to be hard work, particularly to one of my active disposition."

Of similar import is a letter written in 1780, which contains the following paragraph:

"I am more and more made deeply sensible, and much desire to abide in that sense, that as water cannot rise above its spring, nothing can lead to God, but what comes from Him; therefore I am earnestly desirous not to move, but as I am at least persuaded something more than reason puts forth."

We are far from wishing to discourage any of our members in their efforts to do good—for it must ever be a cause of rejoicing to the living members of the Church to see their fellow-members "abounding in the work of the Lord;" but in order that their labors may not be in vain, but be fruitful of good, it is wise to keep in remembrance the caution expressed by A. Benezet, that "nothing can lead to God but what comes from Him."

SUMMARY OF EVENTS.

UNITED STATES.—On the 15th inst. Senator Sherman, of Ohio, presented in the United States Senate, remonstrances of several Yearly Meetings of Friends in Indiana against the traffic in intoxicating liquors and the President in Ohio.

A Senator Preston B. Plumb, of Kansas, died suddenly of apoplexy in Washington at noon on the 20th inst., aged fifty-four years. He began to fail a year ago, and would not heed the advice of his physician to give up work and take a rest.

The President has sent to the Senate the nomination of Stephen B. Elkins, of West Virginia, to be Secretary of War. The nomination was referred to the Committee on Military Affairs.

News was received in Muskegoe, Indian Territory, on the 19th inst., that the Cherokee Council and the United States Commission had agreed upon the sale and purchase of the Cherokee strip for the consideration of nearly \$9,000,000.

The Russian Chargé d'Affaires at Washington has written to a correspondent in Ohio that the population of twelve provinces in Russia, representing over 20,000,000 people, is actually starving. While not instructed to open subscriptions nor appeal for help, Alexander Greger wrote that "every cent sacrificed for the relief of our sufferers will help, and will bring everlasting gratitude from Russians."

The Brazilian Minister has formally notified the Secretary of State of the desire of his Government for an extension of the time for the exchange of ratifications of the Arbitration Treaty formulated by the International American Conference. This treaty has lapsed by reason of the failure to fully exchange ratifications within the specified limit of time. Other South American countries have also expressed a desire for an extension of the period of ratification. The extension of time can be secured only by the concurrence

of all the countries concerned, and the diplomatic agents of our Government are now striving for that object.

On the 16th inst. the Democratic State Nominating Convention of Louisiana was called to meet at Baton Rouge to discuss the question of the lottery. The meeting failed to agree on the organization, and accordingly two conventions were organized. The anti-lottery delegates were in the minority. On the 19th, the Lottery branch nominated a State ticket, adopted a platform and adjourned.

A dispatch from Des Moines, Iowa, says that Chairman Clarkson, of the Republican National Committee, urges the Republicans of that State to "drop prohibition," declaring that there was "no hope of winning so long as they clung to the unpopular issue of prohibition."

At Tulare, a large body of water in California, is said to be disappearing through the streams which supply it being used for irrigation purposes.

A vein of coal four feet thick, 400 feet from the surface, has been discovered near Brush Creek, two miles from Kansas City.

Of 1000 deaths reported in this city last week we were 625; being 27 more than the previous week, and 246 more than the number reported one year ago. Of the whole number, 302 were males and 323 females; 106 died of pneumonia; 63 of consumption; 61 of influenza; 43 of diseases of the heart; 40 of diphtheria; 29 of bronchitis; 27 of old age; 20 of crop; 17 of apoplexy; 16 of scarlet fever; 15 of cholera; 15 of convulsions; 14 of scarlet fever and 12 of congestion of the lungs.

Markets, &c.—U. S. 2's, 100 a 101; 4's, reg, 116½ a 117; coupon, 117½ a 118; currency 6's, 108½ a 117.

Cotton was quiet and unchanged. Milling up-

FEED.—Wheat bran, in bulk, \$19.50 a \$20.00 per ton; spring bran, in bulk, \$18.50 a \$19.00 per ton.

FLOUR.—Western and Pennsylvania super, \$3.50 a \$3.75; do, do, extras, \$3.85 a \$4.10; No. 2 winter family, \$4.25 a \$4.50; Pennsylvania, roller, straight, \$4.50 a \$4.75; Western winter, clear, \$4.50 a \$4.75; do, do, extra, \$4.75 a \$4.90; No. 1 extra, new, \$4.90 a \$5.25; Minnesota, clear, \$4.50 a \$4.85; do, straight, \$4.90 a \$5.10; do, patent, \$5.05 a \$5.35; do, do, favorite brands, \$5.40 a \$5.50. Rye flour sold in a small way, at \$5.00 a \$5.05 per barrel, for choice Pennsylvania. Buckwheat flour was quiet, but steady, at \$3.00 a \$3.05 per pound.

GRAIN.—No. 2 red wheat, \$1.02 a \$1.02½. No. 2 mixed corn, 55½ a 56½ cts.

No. 2 white oats, 40½ a 41 cts.

BEEF CATTLE.—Extra Christm., 6 a 7 cts.; good, 5 a 5½ cts.; medium, 4½ a 4¾ cts.; fair, 4 a 4½ cts.; common, 3½ a 4 cts.; culls, 3¼ a 3½ cts.; fat cows, 2¼ a 3 cts.

SHEEP AND LAMBS.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 3¼ a 4 cts.; culls, 1¼ a 3 cts.; lambs, 3¼ a 6½ cts.

HOGS.—5½ a 5½ cts. for good Western, and a 5½ cts. for Western.

FOREIGN.—The Duke of Devonshire, who has for a long time been lying ill and near to death's door, at his residence, Holke Hall, Milnthorpe, died on the evening of the 21st inst. By his death his eldest son, the Marquis of Hartington, succeeds to the peerage, thus leaving a vacancy in the House of Commons for the Duke of Devonshire.

The deceased, William Cavendish, was the seventh Duke of Devonshire. He was born Fourth Month 27, 1808, succeeded his grandfather as Earl of Burlington on Fifth Month 9, 1834, and succeeded his cousin as Duke of Devonshire on First Month 18, 1858.

Influenza, raging in many parts in the United Kingdom and is increasing in severity. Emperor Francis Joseph of Austria, is said to be seriously sick with the disease.

France has recalled her agents and representatives to Bulgaria, on account of the expulsion of a newspaper correspondent, who claimed to be a Frenchman. This man sent out numerous newspaper stories reflecting on the Government and finances of Bulgaria, and he was forcibly expelled. He then appealed to France, which demanded an apology and the release of the exile. Bulgaria refused to do this, and hence this action of France, which is a step less peculiarly situated the incident would have little chance of success, if followed up, might readily lead to a general war. It is not believed that this will result, but the danger is sufficient to excite all Europe.

The old boundaries of the city of Vienna were abolished at midnight on the 21st inst. The city now includes numerous suburbs. Happening conjointly with

the formation of the Zollverein, many necessities of life will be cheapened. Duties will be levied on only nine articles, instead of on fifty-two as formerly. The consolidation is the cause of a great popular rejoicing. There were hundreds of carriages promening the boundaries of the city in honor of the occasion.

At a meeting of the African Society held at Cologne on the 16th inst., Canon Kespes read extracts from diaries of African missionaries, which told of revolting cruelty in connection with slave hunting in the neighborhood of Lake Tanganyika.

A violent earthquake, followed by a general undulating earthquake, occurred on the 18th inst., at Corleone, a town of Sicily, twenty-one miles south of Palermo.

It is stated that in 1890 the number of persons killed in India by snakes was 21,412, while the number of snakes slaughtered was 510,655.

The Brazilian Congress, which was dissolved by Fonseca when he declared himself Dictator, has reassembled in pursuance of the call issued by President Peixotto on Eleventh Month 25th.

In his message to Congress President Peixotto states that the Brazilian people during the events of Eleventh Month 25th, 1889, and the accession of President Peixotto's accession to the Presidency showed their virility and their jealous regard for the national liberties which were threatened by Fonseca. It is now the duty of Congress, the President declares, to deal with the existing commercial crisis by perfecting a reorganization of the banking system.

The Governor of Pernambuco states that a popular uprising occurred in that city on the 19th inst., against the Governor of the province. The officers in command of the soldiers, seeing that no other means would avail, gave the order to fire upon the mob and sharp firing followed. Sixty persons were wounded. The Governor of the province is resigning, when quiet was almost immediately restored.

News was received in Rio de Janeiro, on the 19th, that a revolution had broken out in Espirito Santo, one of the maritime provinces of Brazil, and that the insurgents had succeeded in deposing the Vice Governor. The Brazilian Government, which has its headquarters in Espirito on the north, is also critical. The government of that province has been frequently transferred from one military officer to another, and this has had the effect of alienating the civil officials. Bahia is the province lying between Espirito Santo and Pernambuco.

An army of locusts which crossed the mountains from the Argentine Republic into Chili, is increasing rapidly in volume and has made its way into the province of Valdivia. The Government is adopting measures to kill the pest. Feared are entertained that the locusts will ruin the wheat and other crops.

DIED, on Eleventh Month 16, 1891, at his residence in Philadelphia, EDWARD MARSHALL, aged seventy-seven years. A member and minister of the Monthly Meeting of Friends at Philadelphia, in the Western District. He removed from Sheffield, England, in 1840, and continued in business in New York till 1868, when he retired, and selected Philadelphia as the place of his residence for the winter season. He took much interest in young business men, suggesting to them the propriety of their entering into business speculations, but to watch well over their affairs and regularly pay their debts before incurring others—this he thought, would preserve them from extravagance and perplexity of mind, which often follows an opposite course. His health had been declining for several years, during which he manifested much resignation and fortitude in his illness. He was a devoted man. Lord would forgive his sins, and accept him into his kingdom. Humility as to Christian attainments was very manifest in his character. He kept a close watch over himself, that he should not depart from what was right, either in word or deed. Peace and love were the covering of his mind. He had a sweet hope of salvation in the mercy of God, through Christ Jesus our Lord and Saviour, who died on the Cross that we might live. "Mark the perfect man, and behold his upright life. Of the end that man is peace." "Blessed are the pure in heart, for they shall see God."

EDWARD MARSHALL, born 18th, 1814, was the son of CHARLES and Mary Ann Marshall, of the Monthly Meeting of Friends, Cedar County, Iowa. Her end was peaceful and her friends have abundant evidence for the belief that a mansion was prepared for her in Heaven.

THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.
(Continued from page 170.)

1850.—Second Month. "Our Quarterly Meeting, held on the 4th, was one of the largest I have seen in that house, or anywhere else, and was covered with much solemnity; a qualification being received to search into some of the departures from our testimonies, and to stand firmly for their importance and right support.

"Went down to Woodbury, on the 13th, and attended the Select Quarterly Meeting. Our aged, exemplary and experienced friend Hinchman Haines, was also there, and was engaged in testimony, to the tendering and comfort of my spirit. He recited part of the conversation between our Lord and Philip, when the latter said, 'Show us the Father and it sufficeth us.' Christ replied, 'Have I been so long time with you, and hast thou not known me, Philip?' H. H. went on to speak of his own infirmities, and he concern he often felt, to enquire whether he was in the right path, under which faith was proved when light was withheld; but he believed that though the Lord hid his face from us, and He might not see fit to appear as soon as we desired, yet as we maintained the watch and the struggle, He would manifest himself, to our consolation. This, he said, was his belief; and his frequent desire was to know whether he was in the right path, though he was a poor creature.

"It was a comfort to hear doctrine so applicable to my condition, and the frequent exercise of my mind, from an old disciple, now more than four score years of age. I hoped it was an evidence the Lord had turned my feet to this place, to be thus ministered unto. I was broken down into tears under it, in such manner, as is not very common for me, and I desired to return thanks to the Lord for his mercy.*

"Next day we were at the meeting for busi-

* Truly noteworthy is it, that one so eminently gifted, by nature and by grace, as was William Evans, should be thus contrited, instructed, and helped on his way, by the preaching of a fellow-minister so devoid of human or school learning as Hinchman Haines;—at the same time an experienced, anointed, and well taught scholar in the school of Christ. From another pen, we have the testimony concerning H. H., at a previous Quarterly Meeting at the same place: "Dear old Hinchman labored with great acceptance, and for the time it seemed a little like raising the dead." How true that the gifts and callings of God "mock all

ness. Though unworthy, it appeared to be my duty to bend the knee in vocal supplication to the Father of mercies, that He who knew all our weaknesses and infirmities, would look down upon us in tender compassion, and renew that blessed faith which He gave us in the beginning of our heavenly journey; and by his Spirit and power, strengthen us to keep the watch and maintain the holy warfare; so that nothing might be permitted to cause us to slide from the true foundation, and thereby bring any reproach upon the profession we have made before many witnesses. Also that He would lay his hand upon the children, and draw them to take the yoke of his well-beloved Son upon them, and follow Him in the way of his leading. That thus a multitude might be brought to support the doctrines and testimonies which He gave our forefathers to bear before the world; be made instrumental in spreading his kingdom; and ascribe thanksgiving and praise, might, majesty and dominion, to Him, the Lord God and the Lamb; to whom alone it belongs, now and forevermore.

"Having for some time felt a concern to pay a religious visit to the meetings of Friends in New Jersey, I spread the subject before the Monthly Meeting which was held this day; a minute was granted me expressive of its unity, and encouraging me to pursue the prospect as Truth may direct."

"At Burlington Quarterly Meeting, after a season of inward retirement before the Lord, my mind became impressed with the importance of keeping to the original ground of our profession, and of all vital religion; a reliance on the immediate teaching of Christ Jesus in the heart, by his Spirit. A living Gospel ministry has often been a great blessing; but the design of it is to bring people to Him, who alone can open to them their conditions, and give dominion over sin, and prepare for the reception of those gifts which are to be occupied in his church. Many eminent men and women [of this place] have been gathered to their everlasting reward, and the gifts which they occupied here, have been withdrawn from the militant church. Only as we are prepared by the cleansing power of Divine grace, which made them what they were, will the present members of the Society be brought into a situation to be intrusted with spiritual gifts. Under a view of the great falling away from the travail of soul, and the lively zeal which have heretofore characterized faithful servants, and qualified them to stand for the good cause, the Lord enabled me to lay open the state of the church, and to labor with those present, for a restoration of primitive zeal for the support of the great cause, that He raised

human foresight, in his mysterious providence and wondrous round of mercy; who chooses whom He will to be messengers of his Gospel and grace. Reminding of the New Testament record, that though Peter and John "were unlearned and ignorant men," they were nevertheless enabled, from being filled with the Holy Ghost or power from on high, to perform a miracle of mercy, in administering to one in need, healing virtue "in the name of Jesus Christ of Nazareth."

up our Society to uphold, and to spread in the earth. I was humbly thankful for the Divine aid and authority vouchsafed; and that peace and satisfaction clothed my spirit in the work. The glory belongs to the Lord alone, who condescended to our low, unworthy state."

"Third Month 6th. Attended their Weekly Meeting at Rancocas. Soon after sitting down with them, some expressions of the evangelical prophet, which prefigure the great change wrought in the temper, and appetites of the natural man, as he comes under the renovating power of Divine Grace, came before me, together with some of the expressions of James Nayler, when near the close of his life. 'There is a spirit that I feel, which delights to do no evil, nor to revenge any wrong; but delights to endure all things, in hope to enjoy its own in the end. In God alone it can rejoice, though none else regard it. It never rejoiceth but through suffering, for with the world's joys it is murdered. It takes its kingdom by entreaty, and not with contention, and keeps it by lowliness of mind.' The prophet says, 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fating together; and a little child shall lead them.' Again, 'Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.' I felt raised up in the Lord's power, to show that the humbling operation of his Spirit, as submitted to, brings down the lofty spirit and the strong passions, and softens the rough nature of man, so that he is brought into the Lamb-like nature; and a little child, regenerated by the same grace, shall lead him. Here there is a harmonious walking together in the heavenly fellowship of the Gospel; and the happiness of families, and of religious society, is truly promoted, where this blessed change is witnessed. Help was mercifully granted through the fresh openings of the Holy Spirit, to preach the Gospel in its authority; to my own relief, and I hope, to the comfort, and the conviction of some, of the truth of what was delivered."

"Went to Evesham Monthly Meeting; in which I was again favored, through the unmerited condescension of the Shepherd of Israel, to such a poor, weak creature, to hold forth the spiritual nature, and inward efficacy of the Gospel. 'The king's daughter is all glorious within; her clothing is of wrought gold.' This is figurative of the robes of righteousness, with which the members of the body and church of Christ are clothed by Him, as He is known to cleanse the heart, and divest us of the filthy garments of sin. There was a word of encouragement to those who had long known this work, and who, through the Lord's mercy, were built upon the Rock, and were as pillars; or if they persevered in well-doing, would be made pillars, that should go no more out of his house. I had cause, gratefully to return thanks for the free supply of things, new and old, which the Master granted me this day."

"Attended Haddonfield Monthly Meeting in silence, during the first sitting. There is need of more religious depth and feeling in many, to qualify them for service in the church. There appear to be few, comparatively, who live in that daily exercise, and walk in the Spirit, which would fit them to judge a right judgment. The present state of the Society, calls for a more fervent travail, on the part of those who are sensible of it, and a more united application to the Great Head of the church, for wisdom and strength to labor for a reformation among us. But the humbling effect of the love of this world on some, seems to render such reformation, in their cases, almost hopeless. I was very low in spirit throughout the day; no doubt needful to renew a fresh sense of the nothingness of man, however he may have been divinely favored."

"The Quarterly Meeting was held at Moorestown. In the first meeting, it opened before me, that to be a watchman on the walls of Zion, had a double meaning. First, to have our loins girded and light burning, watching over ourselves; waiting for the coming of our Lord to show us his will, and to give strength to perform it. Secondly, being thus disciplined in the school of Christ, so as to distinguish his voice from that of the stranger, we are prepared to watch over others, and to receive the command to warn the flock of surrounding dangers. Many things, in reference to a growth in Divine Grace, were handed to the people; and backsliders were persuaded to forsake their evil ways, and turn to the Lord; and old and young were encouraged to keep to the guidance of the Captain of salvation. If obedience is yielded to his blessed will, by the younger members of our Society, we may safely hope that gifts will be dispensed to them; that the waste places will be restored, and the revival of that Divine life and power, experienced amongst us, which has been the strength, the dignity and authority of the living members, and which rendered the Society a bright example of the Christian virtues to other professors."

"Fifth Month 23d. Crossed the river and went to Haddonfield, and attended their Week-day Meeting, which was small. It came before me pretty soon, that there were many up and down, who, though they made little noise in the religious world, are sincere seekers of the truth; sitting often at the feet of Jesus, and craving for themselves heavenly bread and preservation, from Him. I believed that his gracious eye regarded these in their solitary dwellings, and He answered their sincere petitions; and that of this description, there were those present, whose encouragement and strength in the way of their duty, I desired. Although the support of their religious meetings may often be felt to be laborious, and they are sometimes disappointed in receiving the spiritual comfort they desire, yet as they keep faithful, the Lord would send them help from his sanctuary."

(To be continued.)

SIMPLICITY OF DRESS.—In a copy of the *Maryland Journal* for 1773, occurs a paragraph on simplicity of dress: "That a plain dress is the best ornament of a beautiful person, I had lately a most convincing proof. The neatness of a daughter of that religious sect called Quakers, in one of the public walks, caught my eye. Never was innocence and elegance more sweetly portrayed. But when I had an opportunity of beholding her face, my astonishment and delight were inexhaustible. I contemplated her person

with a pleasure till then unknown, and should have pronounced her the most finished work of heaven, but that it occurred to me that many of my fair countrywomen appeared inferior to her, from not only not being satisfied with what heaven had made them—tortured hair, a superfluity of ribbons, idle gems, &c., &c., were though meant for so many additions, only so many disadvantages to them, by preventing the eye from judging rightly of their charms, or indeed beholding them through the happiest of all mediums—the medium of simplicity."

FOR "THE FRIEND."

Preaching.

"I preach the Scriptures," said a modern speaker to the congregation; Paul said he preached Christ and Him crucified, to the Jews, (that very people to whom He had been for centuries promised, and who were looking for his coming) a stumbling-block, to the Greeks, (letter learned and idolatrous) foolishness; but to them that are called, both Jews and Greeks, the power of God and the wisdom of God. Our Redeemer, when in the body, told the people of that day, they searched the Scriptures, for in them they thought they had eternal life, and they were they that testified of Him. But, said He, "Ye will not come unto me, that ye might have life." As then, so it is now.

There is now great searching the Scriptures, and many vain attempts to fathom them in our natural wisdom, guessing or querying one of another, What does this or that mean? One deems it thus, and another thinks its interpretation quite counter. "Shall man by wisdom find out God?" Aye, but not by his own. There is a Spirit in man, and the inspiration of the Almighty giveth them understanding. No Scripture is of private interpretation, and no man, whatever his natural abilities or capacity, his human learning or skill, can unfold them aright. God is his own interpreter, and it is only as He is pleased to make plain to the understanding, and enlarge that to receive the meaning of what was written aforetime, that we can derive from it the instruction it is designed to convey. He has the key of David, and it is only as He is pleased to unlock and give his Light to shine within us that we can see aright. It is only as He is pleased to make known unto the children of men by inward, immediate, Divine revelation to the soul, that they can come to any true knowledge of Him.

No man can call God "Father," or Jesus "Lord," but by the Spirit. No man can possess as his own any promise contained in Scripture, but by the same power giving and sealing. He may take the words of holy men and plume himself therewith; he may apply their possessions to himself, but he will only be climbing into the kingdom by some other way than Christ, and thus lay himself open to the charge of thief and robber.

As when the Anointed said "Ye will not come unto me that ye might have life," so it is now; people will not come unto Him. "I will not have this man to rule over them," and they will not have his Spirit to reign in their hearts now.

"The cross is heavy in their human measure, The way too narrow for their inward guide, They will not lay their intellectual treasure At the low foot-stool of the Crucified."

"Christ's cross is the way," says Penn, "to Christ's crown." His crown will never be obtained by any other road. Self in all its rani-

fications must be crucified and slain. The way is narrow that leadeth to eternal life, too narrow to walk in and carry self along, but it must be walked in if we are followers of Him who "trod the wine-press alone." The pride of intellect must be abased. It cannot translate us from earth to heaven, cannot make us conquerors over one evil passion, one secret sin. Nay, rather will it, if depended upon, hinder the progress Zionward.

The spirits were to be tried. "Everyone that confesseth that Jesus Christ had come in the flesh is of God." How confess? By merely acknowledging a belief in the record of Scripture? Why the very devils believed and trembled, and remained devils still. There must be something deeper and far beyond this, to confess Him availingly. There must be a new birth—must be a knowledge of Him indwelling in our own hearts before we can in unity, savingly testify that He has come in the flesh. We must know Him to be living in our hearts. We must know Him as the Seed of the woman that bruised the head of the serpent dwelling in us, purifying us and cleansing us from all sin, ere we can in unity confess that He has come in the flesh.

Our blessed Redeemer, when in that prepared body begotten by the Holy Spirit and born of the virgin Mary, said, "Whosoever doeth the will of my Father, the same is my mother." "Whosoever;" then each one of the human family who renders implicit obedience to the ordering of the Lord has Christ within him, the very hope of glory. Everyone thus redeemed can testify, "Jesus Christ has come in the flesh." "This is life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent." Sent into our fleshly hearts to reprove for sin, redeem from evil, purify, purge and entirely cleanse from all sin, and to become the Comforter, sent by the Father in the name (power) of the Son—that abideth always.

This is the gospel Paul preached. "Know ye not that Jesus Christ is in you (except ye be reprobates)." "I in them, thou in me," said our Lord "that all may be perfect in one."

"He that hath an ear to hear, let him hear."

E. S. L.

WINONA, O.

Sentiment on Wheels.—A Pretty and Peculiar Name for a New York Truck.—"My Darling."

These endearing words, in bright golden letters, stood out in bold relief on the dashboard of a huge four horse truck in a Broadway blockade of vehicles. They aroused tender memories. The driver looked as un sentimental as possible in his coarse raiment and with his rough manners, but he was not profane or brutal toward his horses. Patiently he awaited the loosening of the jam, while his neighbors filled the air with curses. Finally, his horses becoming restive, he climbed down from his box and soothed them with gentle words and caresses. Then a bystander asked why he called his truck "My Darling."

"Why," he said, "because it keeps green the memory of my daughter, little Nellie. She's dead now, but before she joined the angels she clasped her hands around my neck and said:—'Papa, I'm going to die, and I want you to promise me one thing, because it will make me so happy. Will you promise?'"

"Yes, I said, 'I'll promise anything; what is it?'"

"Then, fixing her eyes upon mine, she said, 'Oh papa, don't be angry, but promise me you'll

never swear any more nor whip your horses hard, and be kind to mamma.'

"That's all there is about it, mister, for I promised my little girl I'd grant her last request, and, sir, I've kept my word."

Then the blockade was lifted, the big truckman resumed his seat, dashed a tear from his eye and was soon lost in the muddy tide of travel.

FOR "THE FRIEND."

The Eastern Shore of Chesapeake Bay.

(Concluded from page 173.)

Second-day morning, Sixth Month 29th. In order to make arrangements for meetings on Third and Fourth-day evenings, I left Easton on the early morning train to Queen Ann, the station near Hillsboro; and called on our kind friend F. Tatum Barton, to ask his advice as to the best means of accomplishing my purpose. He kindly offered to take me himself—which was very relieving, as I knew neither the country nor the people. We had a drive of about twenty-six miles—under a very hot sun, and succeeded in arranging for a meeting at Wye Mills, on Fourth-day evening, in a Methodist house situated in the most magnificent grove of old white oaks that I ever beheld, although in the yard of the public school-house at that place was a prodigious specimen of the same tree that surpassed any one in the grove. Leaving there we went on to Centreville, obtained a place to meet in and gave notice for a meeting on Third-day evening. We were favored to get back to Queen Ann in time for the afternoon train northward, on which I found my two friends, on their way to Greensborough, to fill the appointment made a few days before.

The meeting was well attended. After a time of silence, one of the friends said that since coming into the house, a passage of Isaiah had presented itself to his mind—"Incline your ears and come unto me, hearken diligently and your soul shall live: and I will make a covenant with you, even the sure mercies of David." The first message of the Apostles of Christ is to repent. The Spirit of Christ visits the hearts of people, and we must yield obedience to its requirements, deny ourselves, and take up the cross. "Strive to enter in at the straight gate." The awful condition of those who continue to rebel against the Light was pointed out.

The service was close, but very lively and clear. Afterwards a supplication was offered for the preservation of those whose hearts had been touched by Divine love.

Before the meeting closed a caution was extended to those young people who had felt at that time the convicting power of grace, not to listen to the suggestion of the Father of lies, that if they gave themselves up into the Lord's hands, they must bid farewell to all their joys and pleasures. If they believed that the Lord was good, they might safely trust themselves to Him, believing that he is his dealings with them would promote their happiness.

At the close the stated minister of the congregation endorsed what had been uttered among them; and desired that the Lord's blessing might go with their visitors. Before leaving the place we made an arrangement with him to distribute among the people a number of religious books, which it was believed right to send there, to confirm, if it might be so, the good impression that had been made.

Sixth Month 30th, Third-day evening. At the meeting held at Centreville this evening, a few words of explanation were given, stating

that the ministers present had for some years felt their minds impressed with a religious concern for the inhabitants of the Peninsula, and had believed it a duty required of them to pay a visit in Gospel love, desiring that the Lord might touch the hearts of some by his Divine power, strengthen their desires for good, and make them more willing submissively to follow Him, &c.

The way of salvation was pointed out through Christ and the manifestation of his Spirit; accompanied with an earnest exhortation not to neglect their highest interests.

The desire was also expressed that Christian believers might be careful to live consistently with their profession, so that they might be as a city set upon a hill. The second coming of Christ was declared to be his appearing in the hearts of those who are willing to receive Him.

It was a good meeting, although it did not seem quite so fully favored as that at Greensborough on the preceding evening.

Seventh Month 1st, Fourth-day. We spent the day at Centreville, visited the prison, and called on several of the ministers. Rather accidentally we got into the house of the Episcopalian preacher, with whom we had agreeable conversation on the points of difference between us—Friends dwelling more upon the internal work of Christ, and less upon outward rites and ceremonies—which our host spoke of as *husks* designed to preserve and protect the inside grain of spiritual truth. He united with our remarks on the importance of not trusting for salvation on the ordinances, or on anything short of the regenerating power of the grace of God; and said he had constantly to teach this doctrine to his people.

A Methodist minister on whom we called, thought there was a defect in their manner of holding meetings, in that they so fully occupied the time with vocal services, that there was not sufficient opportunity given to the people for performing individual worship.

In the evening rode down to Wye Mills. The night was cloudy and dark, with threatening of rain. The company that convened was not very large, but we were told that under more favorable circumstances the house would have been filled. This I can readily suppose would have been the case, for the people in those parts seem well disposed to attend religious meetings. The general drift of the vocal testimonies was similar to that expressed in most of the other meetings we have held in the peninsula—embracing a full acknowledgment of the atoning sacrifice of our Redeemer as the means appointed of God for our justification from past sins; and the necessity in order to salvation that we should submit to the work of his Spirit in the heart, redeeming from the power of sin, and bringing into a state of purity, so as to be fitted for admittance into that heavenly home, where nothing impure or unholy can ever enter.

At the close of the meeting the pastor of the congregation that usually met there arose and endorsed the doctrine that had been preached, commending it to the attention of the people.

Seventh Month 4th, Seventh-day. We were met at Still Pond Station on the Baltimore and Delaware Bay Road, by the carriage of Richard T. Turner, which conveyed us to his hospitable home near Chesapeake Bay, below the entrance of Sassafras River.

In the morning of First-day (Seventh Month 5th) we attended Cecil Meeting, the usual attenders of which number about ten, but on this occasion about thirty convened.

After getting dinner in the neighborhood of our kind friend R. T. Turner conveyed us to Chestertown, where a hall had been convened and notice spread of a meeting at 4 o'clock. About 200 persons gathered, who were earnestly addressed, commencing with the Apostle's declaration—"God hath made that same Jesus whom ye crucified, both Lord and Christ." Jesus suffered for us, was crucified for our sake, and through Him we have forgiveness of our sins. But we must experience the new birth, and through the power and operations of the grace of God—the Spirit of Christ—be purified and made fit for Heaven.

Christ is a perfect Saviour, who redeems us from all iniquity, as well as procures forgiveness for past sins. This is the one true and saving baptism—and in this experience we come to partake of the true communion with Him. Some may say, I believe Christ died for my sins, and therefore I am saved, but it is essential that we should submit to the visitations of grace, and be made practically righteous.

The meeting was a good one, and after it was over several persons spoke kindly to us. The Methodist minister, who was present, invited us to visit his congregation in the evening—but the way did not open to accept his invitation.

The next morning we turned our faces homeward.

In this little journey, the openness with which we were received and the disinterested kindness with which strangers to us exerted themselves to forward our concern, was very noticeable, and it tended to deepen the interest felt in the Peninsula and its inhabitants. J. W.

FROM THE "BRITISH FRIEND."

It is not by disciplinary rules, however good, that we can hope for preservation, but by attention to the light, grace, or Spirit of God which begets in all who give place to it, a holy fear of offending Him. The Grace of God cleanses the mind and makes it very sensitive to Godward, and keeps from those engagements and amusements in which music has often so large a share, which tend to drown the gentle and heavenly voice in its whispers in the soul.

Can we be less careful and not fall into the hurtful snares of the enemy? Nay, have we not as a people been largely caught thereby and drawn aside already, and many even hopelessly so? And have we not in this matter for want of watchfulness and prayer cast evil in the path of the youth among us, and are at ease in the midst thereof? Has not the love of gay apparel grown side by side with the love of music, and the language of simple truth been largely, and with many wholly, cast aside? We plead for liberty: liberty to do as we list. But are we Christ-like? or are we known, as formerly, as the self-denying followers of Him?

To silently wait upon God is now in the eyes of the many a foolish thing and unnecessary. The cultured minds among us, stored with Scripture truth and Biblical research, are able to entertain and instruct, and this is thought to be more profitable. Thus we are hewing out to ourselves cisterns, broken cisterns, that can hold no water. Educational and scholastic knowledge is good as a servant, but is a bad master. When knowledge is held as the gift of God, it begets humility in the possessor, but where pride of possession gets into the mind it leads astray from the fountain of all good and brings deadness over those unto whom they minister, no matter how eloquent and free in expression as preachers they may be.—C. W. Thomson.

SELECTED.

TWOULD MAKE A BETTER WORLD.

If men cared less for wealth and fame,
And less for battlefields and glory;
If writ in human hearts a name
Seemed better than in song or story;
If men instead of nursing pride
Would learn to hate it and abhor it;
If more were railed
On love to guide,
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands;
To link this world with the supernal;
If men stored up love's oil and wine
And on bruised human hearts would pour it;
If "crayons" and "mine"
Would once combine,
The world would be the better for it.

If more would act the play of life,
And fewer spoil it in rehearsal;
If history would sheath its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it—
If love instead
In truth alone,
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindred feelings;
If men, when wrong beats down the right
Would strike together to restore it—
If right made might
In every fight,
The world would be the better for it.

—N. H. Cobb, in *N. Y. Tribune.*

SELECTED.

ACROSS THE WHEAT.

BY MARGARET E. SANGSTER.

You ask me for the sweetest sound mine ears have ever heard?

A sweeter than the ripples' splash or trilling of a bird,
Than tapping of the rain-drops upon the roof at night,
Than the sighing of the pine trees on yonder mountain height;

And I tell you these are tender, yet never quite so sweet
As the murmur and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea of grain,
Ere yet the reaper bound the sheaves to fill the creaking wain?

Have you thought how snow and tempest and the bitter wintry cold
Were but the guardian angels, the next year's bread to hold,

A precious thing, unharmed by the turmoil of the sky,
Just waiting, growing, silently, until the storm went by?

O! have you lifted up your heart to Him who loves us all,
And listens, through the angel-songs, if but a sparrow fall,

And then, thus thinking of His hand, what symphony so sweet
As the music in the long refrain, the wind across the wheat?

It hath its dulcet echoes, from many a lullaby,
Where the cradle's babe is hushed beneath the mother's loving eye;

It hath its Heaven-promise, as sure as Heaven's throne,
That He who sent the manna will ever feed his own;
And, though an atom only, 'mid the countless hosts who share
The Maker's never-ceasing watch, the Father's deathless care,

That atom is as dear to Him as my dear child to me—
He cannot lose me from my place, through all eternity;
You wonder when it sings me this, there's nothing half so sweet

Beneath the circling planets, as the wind across the wheat?

EAST BRADFORD, Third Mo. 11th, 1853.

Dear Friend, Wilson Hall.—We received thy acceptable letter of the 20th of last month in due time, and were surprised to find the time had passed with such rapidity; and it has since thine came to hand, passed with equal speed; and time once passed or gone will never return, whether it has been well spent or otherwise. Our fields of labor may be different from each other, yet all responsible to the Giver of all the blessings we receive, both temporal and spiritual, and at the end of time must individually account for what we have received; with this belief it becomes a matter of the greatest importance, that our time and talents should be rightly employed; and the promise is now as it was formerly—they that are faithful in a little shall be made rulers over more—as described in the parable of the talents; when by attention five became ten, &c., there was nothing required of those who received the talents but faithfulness; and the answer annexed shows that faithfulness will bring the answer of "Well done;" and this is just what we all desire may be our portion at the end of time; so that there is no cause for discouragement to those who are willing to occupy the talents they have received of our divine Master and Lord according to his will, and in this way we desire that our young friends may be not only the called but the chosen; yea, the willing and the obedient, and then no doubt they will eat the spiritual good of the land, and draw others to partake with them in the fellowship of the gospel. But unhappily, too many who are members of our Society, seem to soar above the witness of truth, in their appearance, at least, and some in their conduct, too, and thereby hinder or greatly retard their spiritual growth in grace, and cause sorrow to their religiously concerned friends, who are very desirous of their restoration; those foolish people who have associated with the rappers or knockers, the cause of their being thus entangled with that folly, we have no doubt was want of attention and obedience to the grace of God; and a trusting to their fallen corrupt wisdom, which the apostle describes as earthly, sensual and devilish. For Satan was he from whom our first parents got that wisdom; which brought them under condemnation. If we were asked what our people should do in the present unsettled state of society, we would say build upon the Rock, which our Saviour told Peter He would build his church upon, and the gates of hell shall not prevail against it; and it seems to us truly comforting that there is such a foundation which may be built upon; which cannot be overthrown by the winds of seduction, nor the mighty waves of temptation. If all the members of our Society would rally to this safe foundation we might hope to see harmony and unity restored, and at least some of the backsliders returning; and the altars of Baal should be broken down and the truth raised into dominion. Well, if the truth is in dominion in us, we are doing our part in repairing the breaches in the walls of our Zion.

* * * Our stay here, both old and young, is marked with great uncertainty; we should therefore endeavor to be always in readiness, that we may not be alarmed, however suddenly the messenger of death may come; but through faith be enabled to say as the apostle did, when he was about to be made a martyr by his testimony to the truth: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid

up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." All who love his spiritual appearing in them are included.

Our family in general, excepting —, in usual health, which we esteem a great blessing; for without health we cannot well enjoy the good things of this life, which our country is abundantly blessed with. And may we render unto Him that which is his due, whose goodness is wonderfully displayed to the children of men. And while we are enjoying his outward or temporal comforts, life, liberty and happiness, let us think of our ungrateful country, who withholds from thousands the precious liberty and happiness we so much boast of. Will a day come by and by, when our beloved country may have to partake of the fruits of her own doings, and she that refuses to be entreated by suffering humanity, may receive a recompense for her cruel oppression? Do we not see Popery raising her persecuting head, by imprisoning for speaking against that monster popery? And if other countries fall into this wicked system, may not our own ungrateful country tremble with fear; for she does neither do justly, nor love mercy, nor walk humbly with God; and if the cup of her iniquity should shortly be filled up, would it be marvellous? for it is righteousness that exalteth a nation; but sin is a shame or reproach to any people. Could we with faith ask a blessing upon such a system of oppression as North America exhibits? but it seems there is not righteousness enough in the people to stop this torrent of wickedness, which as it goes on increases its force; so that the more the poor oppressed children of Africa complain, the more severe the laws are made to afflict them; so that they seem cut off from help from man; but all true bearded Christians lament because violence and oppression prevail.

SAMUEL COPE.

FOR "THE FRIEND."

The Teacher and His Teaching Within.

It is affecting to me to observe the situation of some of our youth as regards their training in best things. It seems enough with some parents and guardians of the young, to direct their moral conduct, and give them now and then some precepts as regards religious things; while that reference to it as a *work in the heart*, and something which is to be *realized in their own experience*, apart from outward instruction primarily either from books or the teachings of men, is almost lost sight of or totally disregarded; and these objects of our care are left to grow up in darkness as respects the most important business of their lives, and that to which their *first attention* should be given. Now, I by no means wish to convey the impression, that I think a great deal is to be done by way of instruction; but rather that their minds should be directed to a something *within themselves* that will teach them, if they do not turn away from it; and that it is *this teaching* they are particularly to regard. But if the spirit of the parent is not influenced by it, him or her self, they are not likely to make much impression upon the mind of the child; because mere words will not go very far, however good they may be in themselves; while a hint, a caution, or a warning proceeding from a really concerned and exercised spirit, will be like leaven transmuting its properties into the material it works upon, and bringing it into the same character. Here is the first necessary thing in this great work; that

instructors of the young season with the *spice of religious example*, the truths they would inculcate.

FROM "WEST CHESTER LOCAL NEWS."

A Brief Inquiry Into the Beginnings of Gambling.

A correspondent of the New York *World* had an interview with Chauncey Depew a few days ago for the purpose of obtaining his views upon the business prospects of the country. That veteran railroad manager and man of affairs, thought, upon the whole, that the trade outlook was bright, and moreover, that the people were averaging up to a higher standard of morals than before. Nevertheless, he made one emphatic and important exception to this flattering estimate. There was one vice, he declared, that was increasing, and that one contaminated the whole. "This vice," he affirmed, "is growing with tremendous rapidity all over the earth, and especially among civilized nations. This vice is gambling." Asked as to his definition of that word, he continued:

I mean by gambling the betting on results which no knowledge nor reason can force. We now bet on everything. We put up our money on stocks, on food products, and upon everything that enters into our markets. We create artificial conditions and bet upon them. We do the same with real estate, and we now bet in a different way upon our amusements. Our base ball system has become a lottery, and betting grows in these respects, and on races, and at cards all over the world. The telegraph enables us to carry the betting stands of the Jerome Park track to San Francisco, and there is a crowd around the blackboards in every city, betting on the races. In clubs and private houses, more in the Old World than here, games of chance of every kind, with wagers upon results, are becoming as common as the daily dinner; and you will find a Monte Carlo going privately on at every one of the great watering-places of Europe."

It will be observed that Chauncey Depew is very far from limiting his arraignment of the great and spreading evil to the betting tables and the roulette boards of the Monte Carlo, the fashionable watering-places, and the club rooms. He indicates those many popular schemes, which, we may no longer doubt, mark the beginnings of the vice with many. Indeed, prize "guessing games," whether it be guessing the number of shellbarks on the table of a church fair, or guessing the number of grains on an ear of corn at a supper given by a secret society lodge, are of the very essence of gambling. They were authoritatively so declared to be, a little more than a year ago, in the city of Philadelphia, when the writer of this, having laid the matter before an able attorney, Geo. S. Graham, received in writing the following reply:

"Your communication of even date received. Section 52 of the criminal code provides that 'all lotteries, whether public or private, for moneys, goods, wares or merchandise, chattels, lands, tenements, hereditaments, or other matters or things whatsoever, are hereby declared to be common nuisances.' Do the facts stated by you come within this prohibition? Judge Paxson said, in Commonwealth vs. Manderfield, that 'the term lottery must be understood to be used in 'the act in its general and known signification.' Webster defines it to be 'a scheme for the distribution of prizes by chance or the distribution thereof. Johnson speaks of a lottery as 'a distribution of prizes by chance.' * * The

drawing of prizes by chance is the very life and soul of a lottery.

"Also, in Commonwealth vs. Flint, Peaslee, the same Judge said: 'Briefly stated, it may be said to be the distribution of prizes by chance. Whatever amounts to this, no matter how ingeniously the object of it may be concealed, is a lottery.' In this case the sale of candy which contained prizes in some of the packages was held to be a lottery. You can thus see how broad this definition is, and how comprehensive. The facts which you state, in my opinion, come within this definition. You are at liberty to use this opinion as you please."

Unless the law-abiding and religiously-concerned people of the borough of West Chester are in favor of making gambling popular and general in the community, unless they are desirous of inviting (after the "fun" is all over) its legitimate outgrowth of financial corruption and disaster, with no end of trouble in families, churches, secular and religious associations, business houses and monied corporations, they will exert themselves to discourage and condemn all methods and enterprises whereby the element of chance may be invoked to favor the participants with a large return upon a small investment. For a striking illustration, the account in last week's papers of the trusted clerk M C—and his chum, with its humiliating record of duplicity, forgery, embezzlement, gross immorality, flight and arrest, ought to open the eyes of a good many to the fact that gambling, by whatever term it may be labelled, is never a safe recreation, and that it is, moreover, a matter of more than individual concern. Society at large and the State have an interest in the account. The widespread prevalence of the evil should bid us take heed lest we unduly withhold the expression of our solicitude in regard to it.

JOSIAH W. LEEDS.

RÖUNCEY, Eleventh Mo. 3rd, 1891.

CONVERSATION.—How inconceivably would the tone of conversation be improved, if it offered no exceptions to the example of Bishop Beveridge: "I resolve never to speak of a man's virtues to his face, nor of his faults behind his back." A golden rule! the observation of which would at once banish flattery and defamation from the earth. Conversation stock being a joint and common property, every one should take a share in it; and yet there may be societies in which silence will be our best contribution. When Isocrates, dining with the King of Cyprus, was asked why he did not mix in the discourse of the company, he replied, "What is reasonable I do not know, and what I know is not reasonable."—*The Tin Trumpet*.

PAULINUS, bishop of Nola, in the fifth century, is said to have expended his immense estate in redeeming from captivity his countrymen who had been enslaved by the Goths when they overran the empire. After his resources had been exhausted, a poor widow came to him with the sad story that her only son, upon whom she depended in her old age, had been carried captive to Africa. Paulinus at once left his home, and having found the young man, entered into an agreement with his master, that he would take his place and become a slave, in order to secure the return of the son to his mother. He undertook to meet the obligations of the captive, and actually obeyed and suffered for him and in his room, for the purpose of redeeming him from servitude.

FROM "THE EPISCOPAL RECORDER."

Tendency and Result

Like two ships that meet and salute each other on the great, wide ocean, interchange greetings and then pass on their diverging paths, each to pursue its own commission, we sometimes encounter in our summer wanderings, companions for a day who leave an impression on our lives long after.

Of such was a young man of dignified bearing who was presented to our group at a summer resort, and added much to the interest of the few days spent in his neighborhood by his fine intellectual conversation, pervaded by indications of a warm, true heart. On one occasion he led to give a touching sketch of his younger brother to a sympathizing friend.

He was a boy of brilliant promise, a favorite at home and away from it, chosen to take a prominent part in all the Sunday school entertainments of his church, and always acquitting himself to admiration in the acting and recitals on such occasions. Soon the direction of what was placed in his hands, and he made them pre-eminently a success. The strong impulses had been given. Church rehearsals and exhibitions led to a fascinated study of the best methods of the stage at the theatre, and when he reached his majority his taste and decision were formed for an actor's life. His admirable education and equipment for large usefulness, with talents that might have secured him a footing in the foremost rank, were all turned into the channel of simulation for the entertainment of crowds, to the deep sorrow of those who loved him best.

The sure tendency and the result may warn some mothers to arrest a like course in their children before it shall be too late.

The following testimony to the effects of the stage, by some of the best specimens of those who know it by experience, is earnestly submitted:

The London Quarterly Review, in a critique on "Jenny Lind's Life," devotes some space to the wider question of the moral atmosphere of the stage. The reviewer says:

Jenny Lind's generous hope and aim was "to elevate the whole tone and character of her profession." And if any one person could attain that aim, surely it was this high-souled and royally-gifted being. But the enfranchisement of the operatic stage from its baseness is unaccomplished yet; not even Jenny Lind sufficed for such a deliverance.

"Macready's Reminiscences" testifies as strongly to the writer's aversion for his own profession, and the almost morbid dread he felt lest any of his own children should be drawn to embrace it—a dread which made him deprecate for them such shadows of acting as charades and *tableaux vivants*. This curious loathing for an occupation that brought both fame and profit, and social success, is even more vividly expressed in Fanny Kemble's "Record of a Girlhood," where that brilliant popular favorite, whose dramatic genius was a direct heritage from player parents of stainless character, and who herself was sedulously guarded from the common perils of actress-life, bears, notwithstanding, her strong testimony against the calling in which she and her family had earned distinction and esteem.

CHURCH-GOING is commendable when it is commendable, and so is staying away from church. After striving for years to secure the legal abolition of the "suttee," or custom of widow-burning, in India, William Carey, the pioneer in modern missions to the heathen, was rejoiced by the knowledge that his desire was finally compassed.

The proclamation of the British government, declaring the "suttee" to be punishable as murder, reached the veteran missionary just as he was going out to preach the gospel on a Sunday. "If I delay an hour to translate and publish this," he said, "many a widow's life may be sacrificed;" so he sent some one else to do the preaching for that day, while he stayed at home and translated the proclamation into Bengalee, having it finished before sunset. Neither churchoing nor home-staying is in itself meritorious. It is only as the one or the other is a duty and a privilege that it should receive attention rejoicingly.

Natural History, Science, etc.

Destruction of Mosquitoes.—Among the suggestions offered to check the increase of mosquitoes, one is, to pour a little coal oil on the pools in which they breed. The oil diffuses itself over the surface of the water, and when the larvae of the mosquito come to the surface to breathe, it clogs the apertures of their breathing tubes, and so destroys them. Theoretically this process may be effective; but any one who has visited the wide expanse of marsh in southern New Jersey, or the seaboard States further south, will need no argument to convince him that it is practically worthless.

The Japanese Lacquer Tree.—About sixteen years ago, some specimens of this tree (*Rhus vernicifera*) were brought from Japan and planted at Frankfort, in Germany. They have lived and grown well. If the juice from them makes as effective a varnish as that produced in their native country, this planting may be the means of introducing a new industry into Europe.

Botanical Progress.—Prof. J. M. Coulter has been studying during the past summer the species of Cactus found on the borders of the United States and Mexico, under the direction of the Department of Agriculture at Washington. The Olive Tree has been introduced into Australia, and thrives well in that country.

Malta Honey.—The honey collected by the bees of Malta is famous for its purity and delicious flavor. This is said to be due to the extensive crops of clover annually raised in the island. It has been estimated that to collect one pound of honey from clover, 62,000 heads of clover must be despoiled of their nectar, and 3,750,000 visits must be made by the bees.

The Albatross.—In the spring or early summer the Albatross leaves its young and goes to sea, and does not return to the breeding-grounds till the next Tenth Month. During their absence the young birds remain at home. Immediately after their return, the old pair go to their nest, and turn out the young and prepare the nest for another brood.

Eagles Breeding.—Although eagles are now more than rare in Britain, there was a time when they bred among the crags of Cumbria. Gray and Sir Humphrey Davy watched the eagles in their eyries, and the former tells how he saw them robbed of their young. To say nothing of the carnage made on hares, grouse, and water-fowl, these birds during the breeding season destroyed a lamb daily. It is no wonder that the farmers, shepherds, and dalefolk were careful to plunder the eyries, though this was not done without very considerable risk. In one case a man was lowered down the rocks a distance of fifty fathoms, and during the descent he had to protect himself against the attacks of the parent birds. Year by year the eggs or

egglings were taken, and as their presence was injurious to the interests of the farmers, the latter were willing to pay for their extermination. If the nest contained young birds, these were to be the cliff-climbers' remuneration; but if eggs, every neighboring farmer paid for each egg five shillings. The nests were formed of the branches of trees, and lined with coarse grass and bents that grew on the neighboring rocks. On the eagles being so frequently robbed of their young, they became unsettled and removed from crag to crag. On one mighty escarpment more inaccessible than the rest they nested for fourteen consecutive years. These eagles and their progenitors had probably bred in the near vicinity for centuries, and the conservatism of birds—especially birds of prey—is quite remarkable. Of this two instances may be given. In *Cotacea Wolleyana* it is recorded that a peregrine falcon's nest on a hill called Arasaxa, in Finland, is mentioned by the French astronomer Maupertuis as having been observed by him in 1736. In 1799 it was again rediscovered by Skjöldebrand and Acerti. Wolley himself found it tenanted in 1853, and by examining the remains of a young bird lying near the nest, proved that it belonged to this species. It is probable, therefore, that this particular eyrie had been used by the same species of falcon for one hundred and seventeen years.—*Poachers and Poaching.*

Bewildering Effect of a Snow Storm.—J. C. Atkinson, in describing his residence in a Yorkshire parish, relates his experience in returning home from a funeral during a severe snow storm. "The wind and drift were directly in my teeth. I could not see ten yards ahead of me distinctly, but it was only a small field of half a dozen acres I had to cross diagonally to get into the road. But before I had got half the distance, as I reckoned, I saw the boughs of a tree on my left hand which I recognized as growing in the left-hand fence of the field, whereas my road lay along the right-hand fence; and at the same moment a voice hailed me with the words, 'You've gotten wrong, Mr. Atkinson.' I laughed over my error and tried again, making for the corner of the field at the end of the right-hand fence. But instead of reaching it, I was brought up by the fence running transversely from that on the left to that on the right—which I followed to the place where I would be. I had thus gone astray twice within an area of less than 500 yards square."

Price of Eggs.—The money value of a complete set of clutches of eggs of British birds is about £200, although more than double this sum would be given for eggs taken within the British Islands. Of course a great number of birds do not breed and never have bred here; for whilst the number of species comprising the home-list is three hundred and sixty-seven, only two hundred breed within our shores.

Not a few of the eggs of British birds are worth more than their weight in gold, whilst those of a certain species which are supposed to have become extinct bring quite fabulous prices. A well-marked pair of golden-eagle's eggs have been known to fetch £25. The market value of an egg of the swallow-tailed kite is three guineas, of Pallas's sand-grouse thirty shillings, while ten times that amount was recently offered for an egg of this Asiatic species taken in Britain. On the other hand the eggs of certain of the social breeding birds are so common in their season as to be systematically collected for domestic purposes. And this in face of the fact that many of them are remarkable alike for

size, shape, and beauty of coloring. This applies particularly to the guillemot, whose eggs are often remarkably handsome. As a rule the color of these is bluish-green, heavily blotched and streaked with brown or black, and the form that of an elongated handsome pear. The guillemot is one of our commonest cliff birds, and is found in greatest abundance at Flamborough Head. The eggs are systematically gathered by men who are let down the rocks in ropes. They traverse the narrowest ledges, placing the eggs which they gather daily in baskets fastened round their shoulders. The guillemot makes no nest, lays but one egg, and incubation lasts about a month. The birds sit upright, and when suddenly alarmed, as by the firing of a gun, the eggs fall in showers into the sea. Most of those collected at Flamborough are sent to Leeds, where the albumen is used in the preparation of patent leather, whilst the eggs taken on Lundy are used at Bristol in the manufacture of sugar.—*Poachers and Poaching.*

Walking-Stick Insects.—These belong to the same division of insects as the Grasshoppers. They have a marvellous external resemblance to certain portions of the vegetable kingdom. Some assuming the forms of a broken branch and twigs with such extraordinary fidelity that the most practiced eye is often deceived. Louisa A. Meredith, in her account of the natural productions of Tasmania, gives a lively account of a species sometimes, although rarely, found on that island. She says:

"Mother! Lina! where are you? Do come out a minute; I've something wonderful to show you," cried Guy, hurrying in from the garden one Sunday afternoon. "Oh! here you are. Come down this walk, where we planted the native shrubs. Now you see that bush of red Epacris? Very well; my wonderful discovery is there. Do you see it?"

"Mrs. Merton and Lina looked attentively in the direction to which Guy pointed.

"I cannot see anything but the few remaining flowers, and a great many dead-looking sticks," said Lina.

"Mrs. Merton gazed still more searchingly. 'Nor do I. Your wonder must have vanished, Guy.'"

"The boy laughed merrily. 'Oh, no, mother; he's there still. I see him plainly enough, and so ought you, for he's seven or eight inches long.'"

"What nonsense!" cried Lina. "You're making fun of us."

"Stay," said her mother, restraining her from touching the bush. "Look there—I saw something move—a long, brown-jointed leg—and there's another, and another—six of them—and having found the legs we can now trace the body they belong to—long, brown and thin—so exactly like one of the dead Epacris sticks, it is not strange we did not readily discover it."—*Tasmanian Friends and Foes.*

ESTATE.—Nothing, however, can prevent my succeeding to a small estate which I have lately been inspecting. It certainly possesses many advantages, being title-free, and the land-tax redeemed. In this snug retreat, which is perfectly sequestered, you are surrounded with wood, and yet close to a populous neighborhood, to the parish church, and the high-road. Its proprietor enjoys several privileges and advantages: he pays no taxes, is exempt from serving in the militia, or sitting upon juries, his privacy is undisturbed by the impudent intrusion of neighbors, he has no cares by day, and he is

ture of a sound sleep at night. When a new occupant comes to take possession he usually arrives in a coach and four, with numerous attendants, and he is not only received with bell-ringing, but the clergyman and a portion of the parishioners go out to meet him, and escort him home with much ceremony. The house, though it can hardly be called anything better than a mere country box, has so many recommendations, that there is no instance of an occupant quitting it, after he has once given it a fair trial.

Readers! whether gentle or simple, you need not envy me my expectations. A similar landed estate is entailed upon every one of you, and upon your children's children. If you want a description of it, refer to Blair's poem of "The Grave."

One of the Roman emperors wept that nothing could prevent the master of the wide world from being finally imprisoned in an urn. I would counsel some of our landed proprietors—

—Large-acred men,
Lords of fat Evesham, and of Lincoln fen—

who, in the pride of their possessions, "bestride the narrow earth like a Colossus," to cast their eyes downwards, if looking upwards will not teach them humility, and to reflect that their huge estates must inevitably shrink into six feet by two!—*The Tin Trumpet.*

Items.

Horse-Racing.—The attention of the good citizens of Camden County, New Jersey, has been strongly turned to the demoralization and other evils attendant upon the practice of horse-racing, by the disgraceful scenes that have been exhibited from time to time at Gloucester in that county, where horse races have been practiced, and attended with gambling, intoxication and other things inconsistent with the public virtue and welfare. This race-course has been closed for the present, but those interested in the maintenance of such establishments propose obtaining from the Legislature, which convenes in the early part of the First Month, 1892, an act repealing those laws which make horse-racing illegal. And they will probably be able to accomplish their purpose, unless a strong public feeling can be awakened, adverse to this step.

The Meeting for Sufferings of Philadelphia Yearly Meeting, some months ago had its attention called to the general subject; and, as a result of the exercise felt, has prepared a short tract on the subject, in the form of an address to our fellow-citizens. A large edition has been printed, and efforts will be made to give it a wide circulation. This is especially desirable in New Jersey, in view of the proposed legislation in that State. Any of our readers who will interest themselves in the circulation, may obtain copies gratuitously, by addressing James Smedley, at the Book Store, No. 304 Arch Street, Philadelphia.

In connection with this subject, we notice that the City Council of Chicago has passed an ordinance, prohibiting all betting, wagering, or other forms of gambling in or about any ground where horse-racing is practiced. The horse-racing part of the community is so thoroughly infected with this disease, that we believe the mere legal prohibition of betting will not be a sufficient remedy. It would have been a far more effectual step, to have prohibited the racing itself.

G. W. Curtis on Funerals.—George William Curtis deserves the thanks of the American people for protesting against the ostentation which has become so marked a feature of funerals in this country. He justly says: "The Christian thought in that hour should instinctively dwell upon the soul, not upon the body, and the simplest and most unostentatious rite of burial would seem to be the most truly Christian." Let rich Christians set an exam-

ple of moderation, for the poor will make equally useless and injurious sacrifices "so long as ostentation is the custom."—*Selected.*

Roman Catholic Missions.—The wife of Fred. Moir, in her book, "A lady's letters from Central Africa," gives an account of the plans of working of the Roman Catholic missionaries. There are three stations on Lake Tanganyika, with five fathers at each station. The missionaries come for *life*. They buy several hundred small boys and girls from three to five years old. They are taught to work, and are brought up as Roman Catholics. When old enough, a boy and girl are married and established in a neighboring village. They are Roman Catholics, knowing no other religion. The mission is practically self-supporting, the only heavy expense being for the purchase of children. One station has 1,000 church-goers. Two Protestant missionaries said: "Don't be surprised if sometime you find the whole shores of Lake Tanganyika Roman Catholic."

THE FRIEND.

FIRST MONTH 2, 1892.

The Editor has felt a desire to bear a short testimony to the character of his valued and beloved friend, Francis T. King, of Baltimore, who died after a short attack of the prevailing influenza, on the 17th of Twelfth Month, 1891. And he is the more disposed to do so, because there seems to him something very instructive in the history of his life experiences.

F. T. King was born in Baltimore in 1819, and after the completion of his school education and business training in a commercial house, he entered into business about the time he came of age and continued (with some variations of employment) for about sixteen years. He retired from mercantile pursuits when comparatively a young man, and devoted his time to the service of the Society of Friends, and to the management of various public and charitable institutions. A few weeks ago he told the writer, that at one time he was trustee, or otherwise connected with the management of twenty-eight such establishments, involving in the aggregate a capital of many million dollars.

Early in life he was preciously visited with the extensions of Divine grace, and he was favored through submission to the teachings of the Spirit, to come to the holy resolution to spend his life in the service of his Divine Master, as He might show him the way. While showing in his outward business that clearness of judgment, energy and industry which are necessary to success, he was careful to manifest his allegiance to his Lord and lawgiver. At one time he had on hand a large lot of coarse, heavy goods, which, as summer was coming on, when they would be out of season, he boxed up and stored in the cellar to keep them from moths. Soon after a customer came in and gave him an order for a large amount of this material. Before leaving the store, he remarked that he had a contract for supplying uniforms to the troops that were being equipped in Baltimore for the Mexican war; and that those goods would be just what he wanted. Francis at once replied, that he could not have them. And in response to the remonstrances of his disappointed customer, told him that all war was wrong, and this Mexican war was a peculiarly wicked and unjustifiable one, and he could not in any measure be implicated in it.

Another incident, which F. T. King related in the course of an open conversation on his life experiences, illustrates the comfort to be derived

from habitual communion with God. In a time of mercantile depression, his firm had a note of \$450 coming due, and it seemed impossible to procure the money to meet it. The day before it was to be paid, he went to dinner, feeling much concerned on this account. On his return to the store, with his mind lifted up to the Lord in silent appeal, a sudden feeling of relief came over him. He entered the store, and found a business friend sitting with his partner by the side of the stove, who said to him, his partner had been telling him a story about financial trouble, and he wanted to know what Francis had to say about it. Francis replied that he had a note of \$450 to pay the next day, and did not know where the money was to come from; but from the feeling that had come over him, as he was returning from dinner, he had no doubt that it would be provided. The man opened his pocket-book, took out a check for \$450 and handed it to Francis, saying that a Tennessee correspondent had sent it to the firm, through his care!

We have no doubt that the dedication of heart to the Lord's cause, and the habitual communion with Him, in which he lived, were important elements in the success which attended Francis T. King's efforts in connection with the various important concerns which claimed his attention; and we believe also, that they tended to keep him in an humble state of mind, which ascribed all the glory to his heavenly Leader, without whose aid he could never have accomplished all that he was instrumental in effecting.

He was sick about five days, and during the latter part of the time, the brain was affected by the disease—so that if a preparation for heaven had not previously been accomplished, there would seem to have been but little opportunity to make up for lost time. But his friends have the consolation of believing that the grace of God which bringeth salvation, and which appeared to him in early life, and followed him all through his course, did not desert him, when heart and flesh failed.

The series of articles under the heading, "The Eastern Shore of Chesapeake Bay" is completed in the present number of "THE FRIEND." With its completion ceases the gratuitous distribution of the paper, which has been sent to many persons residing in the Peninsula, who were met with in the course of the visit alluded to in these articles. If any of those who have been its recipients desire the continued visits of our journal, they can make application to the publishing agent, John S. Stokes, No. 116 N. Fourth St., Philadelphia.

A friend sends us information that there are three inaccuracies in the names of persons mentioned in a recent number, and says that Edward Powell should read Edward A. Powell; J. Wilson Tyler should be Wilson M. Tyler; and Robert W. Dixon should be Robert B. Dixon.

SUMMARY OF EVENTS.

UNITED STATES.—Le Ghalt, our Belgian Minister, has received a cablegram announcing that the Brussels Anti-Slave Trade, Rum and Fire-arms Convention was ratified by the French Senate on the 27th ult. The Chamber of Deputies took similar action on the 24th. Eighteen Powers were represented in the Brussels conference, and the adhesion of all of them is requisite to render this *acte generale* effective. France makes the seventeenth nation that has ratified the Convention, leaving only the United States to determine whether it shall become operative. The latest date for the exchange of ratifications is Second Month 2, 1892, and the exchange must be made at Brussels.

The question will therefore be brought again before the United States Senate this month.

The Chief of the Bureau of Statistics has prepared a report, showing that the total value of imports into the United States during the twelve months ending Eleventh Month 30th was \$949,022,185, as compared with \$855,952,136 during the preceding year.

On Twelfth Month 23d ult., a delegation of six Cherokees, including one in his clothing with the necessary seed and tools. They also asked that their rations be increased, as they strongly protested against parting with any more of their land.

A dispatch from Tahlequah, Indian Territory, says that C. J. Harris has been elected Principal Chief of the Cherokee Nation to succeed J. B. Hayes, who died recently. Harris has been prominent in Cherokee politics for the past twelve years, having served in the Senate and as a delegate to Washington, and was only recently elected Treasurer of the Cherokee Nation. Stephen Trehe was elected Second Chief.

The bill introduced in the Senate providing the lower House of the South Carolina Legislature by sixteen majority, failed in the Senate, which did not meet the issue squarely, but killed the bill by an evasive political trick, the Anti-Prohibition Senators purposely exhausting the time limit for the reading of bills before adjournment by the placing of the Prohibition bill beyond reach at the present session. The result will be to increase and intensify the Prohibition sentiment of South Carolina.

John B. Richardson, one of the greatest cotton planters in the South, died on the 23d ult., in Chattanooga, Georgia, where he was supplying the market with an excessive amount of cotton.

Two thousand people at Ottumwa, Iowa, are said to be suffering from the gripple. The disease is said to have seriously interfered with the freight business of the Chicago, Burlington and Quincy Railroad, at least 100,000 tons of employments being laid off because of it. There are estimated to be 2,000 cases of the gripple at Dubuque, Iowa.

A dispatch from Hamilton, Ohio, says that fully three-fourths of the population of that place are afflicted with the gripple, and that more than half of the industrial establishments are shut down in consequence.

A hitherto unknown stone has been found in the mining district of Candelaria, in Nevada. It is of a dark green color, and takes on a very high polish, and so is classed by the State geologist as "sarcinite." Several beautiful ornaments have been produced from it, but so far it has not been found in any considerable quantity.

Another rich find of aluminum is reported. The deposit is said to be in the San Mateo Mountains, and the samples analyzed 25 per cent. of aluminum.

The mortality here reported in this city last week was 718; being 93 more than in the corresponding week, and exactly twice as many as occurred the week before last week last year. Of the whole number, 336 were males and 382 females; 171 died of pneumonia; 66 of consumption; 61 of influenza; 43 of diphtheria; 33 of 22 of diseases of the heart; 26 of old age; 12 of convulsions; 10 of Bright's disease; 10 of cancer; 15 of croup; 15 of scarlet fever; 16 of inflammation of the brain; 14 of paralysis; 12 of apoplexy; 12 of congestion of the lungs; 11 of inflammation of the stomach and bowels and 10 of inanition.

Dec. 4.—U. S. Extended 25, 100 a 101; 4's, rec., 114 1/2; 117 1/2; coupon, 117 1/2; 118 1/2; currency 65, 100 a 118.

COTTON moved slowly, but prices were unchanged. Sales on a basis of 8 1/2c per pound for middling uplands.

WHEAT.—Western and Pennsylvania super, \$5.50 a \$5.75; do, do, extra, \$5.35 a \$4.10; do, 2 winter family, \$4.25 a \$4.50; Pennsylvania, do, do, winter, \$4.50 a \$4.75; Western winter, clear, \$4.50 a \$4.75; do, do, straight, \$4.75 a \$4.90; winter patent, new, \$4.90 a \$5.25; Minnesota, clear, \$4.50 a \$4.85; do, do, do, favorite large, \$5.10 a \$5.50. Rye flour sold in small way, at \$5.00 a \$5.05 per barrel, for choice Pennsylvania. Buckwheat flour was dull, at \$2.00 a \$2.15 per 100 pounds.

DEEF CATTLE.—Extra, none here; good, 51 cts.; medium, 44 1/2 cts.; fair, 44 1/2 cts.; common, 44 cts.; culls, 32 1/2 cts.; fat cows, 2 1/2 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 6 cts.; good, 4 1/2 a 5 cts.; medium, 4 1/2 a 5 cts.; and common, 3 1/2 a 4 1/2 cts.; culls, 1 1/2 a 2 cts. Lambs, 4 1/2 a 6 1/2 cts.

HOGS.—5 1/2 a 5 3/4 cts. for good Western, and 5 a 5 1/2 cts. for other grades.

FOREIGN.—Last week the city of London was enveloped in a dense fog, with never an intermission night or day. The number of deaths traceable to the fog, some of them from accidents, have been numerous.

Five hundred children under ten years of age have been taken into custody in twelve months in London as drunk and incapable.

The position of Lord Hartington as the leader of the Liberals will remain unaltered on his going into the House of Lords. Joseph Chamberlain will lead in the House.

The returns of the election for a member of Parliament in Waterford, show that John E. Edmondson (Parrellite) received 1,725 votes, and Michael Davitt (McCallite) 1,223 votes, a majority of 496 votes for the Parrellite candidate.

On the 28th ult., Ribot, Minister of Foreign Affairs in France, made to the Chamber of Deputies a statement of the relations between France and Bulgaria. The Minister gave no new details of the Chadoine incident, but said that the matter was now in the hands of the courts, and demanded of Bulgaria an explanation of her action in expelling the French journalist from the country.

Telegrams from Madagascar received in Paris, state that the relations between the French Government and the Malagasy Government, growing out of the question as to which shall grant exequators to foreign representatives in Madagascar, have, after a long interperiod of tension, been ruptured altogether. No one can foretell what the outcome of the dispute will be, both powers seemingly being determined not to make any concessions that would tend to bridge over the trouble, and the result is that commerce of the country is in a state of anarchy.

The London Telegraph's correspondent at St. Petersburg says that there has been an enormous falling off in the Government revenues from the famine-stricken provinces.

A dispatch from London says: Contradictory stories are afloat here regarding the Grand Duke Sergius, brother of the Czar, who last spring was appointed Governor of Moscow. At the beginning of the present month it was said that the Grand Duke was making himself very unpopular by his efforts to suppress fraudulent practices growing out of the corruption for which he is so notorious.

The advice received on the 28th ult. is that the Czar suspects his brother of "nursing ambitious designs," though the nature of these designs in a country where all social and political honors emanate from the Czar is not stated. It is added that the Czar has been so long and so array of evidence presented to him against the Grand Duke that it hinders him to send him into exile.

The authorities are indignant that Russian society should prove so generously responsive to the appeal of Count Tolstoi, to whom tens of thousands of roubles were being sent every week from all quarters of Russia, while the Czar's Interior was obliged to use the very strong pressure to obtain less than a half million roubles in eight weeks. The newspapers are not permitted to reprint the letter of Countess Tolstoi asking for contributions.

The St. Petersburg correspondent of the London Telegraph says, that a report has been received there on the state of the Samara Prison, and extracts from it, published in the journal called *Realist*, have created a most shocking state of affairs. All the space available in the prison, including the baths, corridors and workshops, is occupied by prisoners, who are huddled together in rags in a barrel. The manner in which the rooms are arranged is simply incredible. The prison, which can barely accommodate 240 inmates, actually contains 1,000. The atmosphere is unbreathable, and when any one of the doors is opened thick clouds of pestilential vapor roll out, scaring the inmates into flight. The supply of clothes for the prisoners is lamentably insufficient. Whole groups of convicts are never examined by the doctor, who, during the past month, has not been once to the prison.

The Governor of Durango has telegraphed to the City of Mexico that the people in his State are "actually dying of starvation." Corn is being sold at cost to the poor, and money is being loaned. The purchase of corn are being distributed by organized societies. The President has directed the proper Federal officials to aid the poor in Durango, and also in other States

where there is any suffering because of scarcity of provisions.

It is reported from Mexico that silver ores of a fabulous richness and value have recently been discovered near Tomimli, in the State of Durango, about four and one-half miles' mule ride from the port of Mazatlan, on the western coast of Mexico.

It is estimated that there are now 1,000 cases of the gripple in Montreal. About 2 per cent. of the police force are laid up with the disease.

NOTICES.

WESTWON BOARDING SCHOOL.—The General Committee meet in Philadelphia on Saturday, First Mo., 1892, at 11 o'clock a. m. The Committee on Instruction meet the same day, at 9 a. m.

WILLIAM EVANS, Clerk.

GWYNEDD MONTHLY MEETING will be held alternately at Plymouth and Norriswauka—at Plymouth on the even, and at Norriswauka in the odd months.

DIED, Twelfth Month 14, 1891, at her home in Salem, Ohio, of paralysis, EMELIE MAERKT, a member of the Salem Monthly Meeting, was born in Wartenberg in 1814, and came to this country when quite young with her father, Dr. Steinbofer, of the noted family of that name in Germany, and settled in Baltimore. About fifty-seven years ago she married Frederick Maerk, whom she survived nearly ten years. After their marriage they were both convinced of the truth of the Gospel as professed by Friends, and in due time were received as members. They continued firm in that faith and were diligent in the attendance of our religious meetings as long as able. This dear friend was increasingly concerned to know her duty in respect to the day, and was at various times favored with the evidence of her conviction, and her end should come. From the peaceful feeling pervading her chamber during her illness, which was short, we believe her hope was well grounded. "He that cometh unto me I will in no wise cast off."

At the residence of her brother-in-law, Robert H. Miller, in Salem, Ohio, on the 15th of Twelfth Month, 1891, DEBORAH DEWEES, in the sixty-fourth year of her age. A member of Salem Monthly Meeting. This dear friend was concerned to be found doing her Master's bidding, which led her to be ever reminding the poor, often exerting herself to the extent of her strength, ready to add to their comfort, and to encourage them in better ways than those who were afflicted, she would always turn with sympathy and aid. She had been in failing health for near a year, though was suddenly called away at last, and we trust, was found with her "Lamp trimmed and burning" ready for her lot of the "many mansions" which our Heavenly Father has prepared for those who love and serve Him.

—, on the 5th of Twelfth Month, 1891, at the residence of his uncle, Alva J. Smith, Emporia, Kansas, CLARKSON J. PENROSE, son of the late James and Margaret Penrose, in the twenty-first year of his age. A member of the Creek Monthly Meeting of Friends, Iowa. This dear youth passed through much suffering during the last five years of his life, which he bore with marked cheerfulness and patience.

—, on Tenth Month 16, 1891, at her late residence near Chester, Pa., LYDIA TRIMBLE, wife of Stephen M. Trimble, in the eightieth year of her age. A beloved member of Chester Monthly and Particular Meetings of Friends.

—, at her residence in West Chester, Pa., Twelfth Month 14, 1891, MARGARETTA WINDE, widow of William Winde and daughter of Thomas and Margaret J. Jencks, in her eighty-sixth year. This dear friend had for a considerable time been subjected to severe attacks of pain, which she bore with Christian patience and resignation. In her last illness she frequently quoted from the Bible, a book whose pages she loved to peruse whilst in health, together with the writings of early Friends. Her faculties remained clear and bright to the end, and she manifested interest in our beloved Society, and regretted when any of our members were deprived of its sheltering care. Near the close she quoted the following passage: "I leave with you, my peace I give unto you." The last words she uttered were, "I have the power of the sweet Psalmist of Israel—"Cast me not off in the time of old age: forsake me not when my strength faileth!"

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For "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 178.)

1850.—Fifth Month 29th. "Notice having been given at the Quarterly Meeting, we had a meeting at Mansfield; in which ability was given to preach the Gospel, and to invite the people to believe in the Lord Jesus Christ, not only as He is our glorified Redeemer and Intercessor, at the right hand of the Father, but also as He appears in the heart, by his Spirit; to purge away sin by the administration of judgment, and his refining fire, so as to prepare man to hold communion with his Maker, and to follow Him in all his requirements. The meekness and lowliness of Christ, and the gentleness with which He deals with those who are brought to obey Him, and our duty to follow his example, were a little set forth."

"Sixth Month 2d. Attended their First-day Meeting at Rahway; in which there was a qualification vouchsafed, to search Jerusalem as with candles, and to warn some of the danger they were exposed to, through an eager pursuit of the world, and being drawn into an alliance with its fashions and customs; as well as from the influence of other spirits, who are at enmity with the cross of Christ, while professing a respect for religion. They were reminded, that while we might be courteous, as a Christian is bound to be, that love without obedience is of little more worth than faith without works. Our Lord declared, 'If a man love me, He will keep my words, and my Father will love him, and we will come into him, and make our abode with him.' It is only by obedience to the grace of Christ Jesus, that the heart can be changed and sanctified, and thus prepared for the Lord, to dwell in, by his Spirit. The matter being furnished, flowed freely, and many truths of the everlasting Gospel were clearly opened. The spirit of supplication being felt, prayer was put up. The minds of some were tenderly wrought upon; but a few of the worldly young men, though respectful, appeared to cast off or lightly esteem the obligations of religion, and the simplicity of its character and requirements."

"Attended the usual Mid-week Meeting at Westfield. The Master, I trust, qualified to enter a little into the state of the meeting, and to show that those who are faithful in a little, will be made rulers over more; and will be fa-

vored to see the beauty, order and strength of the church of Christ, the Lamb's wife; and as they persevere, receive gifts to be occupied in their respective places, to his honor, and the benefit one of another. The exercise of parents for the everlasting welfare of their children, on whose account, as they rightly value the salvation of their own souls, their prayers and tears will often be poured forth, was spread before them, and the tendering power of the Holy Spirit appeared to be over some. Samuel Leeds closed the opportunity with supplication for Divine preservation for us all, and with thanksgiving to our Heavenly Father, for the renewed visitation of his goodness at this time. I was clothed with weakness, and a sense of unworthiness, yet hoped the pure mind was stirred up in not a few. After dinner, my kind and attentive companion S. N. took me down to Camden, where we parted, with increased affection for each other. I then crossed the Delaware to my own home, where I found my beloved wife and family in good health, and glad to receive me. The feeling of sweet peace clothed my mind, with gratitude to the Lord for his preserving power, and the ability which He furnished for the work whereunto I believed He had called me."

"Seventh Month 4th. This morning, before rising, there seemed to be a gentle pointing to the Arch Street Meeting, where I had not been since the Quarterly Meeting. When there the life was low, and I felt borne down with discouraging thoughts; but finally the necessity of daily and hourly living in the fear of the Lord, and maintaining the watch, that we might be delivered from the various snares and temptations with which we are surrounded, came before me, with the intimation to rise with it. The importance of young people beginning early in life to cherish this fear, and the daily practice of watching against and resisting temptation, by the aid of the Lord's Holy Spirit, was spread before them. The apostle exhorted the believers to resist the devil and he would flee from them; which was found to be true by the Lord's children and servants, down to the present day. The declaration concerning Levi was, 'My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.' As this holy fear is kept, the Captain of salvation will keep us, and establish us upon the immovable foundation; give us the testimony that we are his, and when the end comes, receive us into the arms of everlasting mercy, which will be of more value than all the world can give, could we possess it."

"9th. From an apprehension of duty, I went to the Northern District Meeting; and in the course of our silent waiting, the peace and safety of being brought to feel ourselves as the least of the Lord's children, came before me, with the testimony of the apostle Paul, that he was less than the least of all saints. It felt to me there was great sweetness of spirit enjoyed at times in this humble state. We were enabled in it, to

bear being trampled on, if that was the Lord's will to permit it; while others may seem to reign as kings without us. Here we experience Divine support; and when we are let down into baptism and suffering for our own sakes, and the body's, our Lord will be with us; and when our faith has been tried, He will show himself to be the resurrection and the life; giving renewed qualification to speak to the praise of his excellent name. The language of encouragement was held out to some who had their peculiar trials to bear, that they might humble themselves as a little child, and thereby, according to our Lord's doctrine, be great in the kingdom of heaven. For if there is anything pertaining to us, that will bear the name of greatness, it is in being constantly clothed with the garment of humility."

"28th. This morning I went to Germantown, in order to be at the meeting there; having a secret drawing to be with them. The testimony was raised, that the Lord's tender mercies are still over all his works; extended even to the rebellious, and to those who love and serve Him. I was enabled to declare of the new and living way, that was opened by the blood of Jesus, and of the gift of grace purchased by Him; by obedience to which, all may come to have access to God by this new way, and to worship Him in spirit, and pour forth their prayers to Him. To the rebellious, the danger of neglecting the proffered salvation, by suffering the day of visitation to pass away unimproved, was held out. Those who have given up and made sacrifices, but from whom the Beloved of souls had hid his face, were encouraged to keep fast hold of their faith, however much reduced, and He would, when the dispensation had accomplished its purpose, again cause his face to shine upon them, show them with clearness their duties in his church, and give wisdom and strength to fulfil them. The aged who held fast their integrity to the Lord, when the powers of body and mind were weakening, would know Him who took them in his arms in the day of their espousals, to renew their strength as the eagle; enabling them to rise above the tribulations of time, and animate them with holy hope and confidence, that in the end an admittance would be granted into the everlasting kingdom of our Lord and Saviour Jesus Christ. I hoped there were some serious and cheering feelings brought over the different classes."

"Eighth Month 26th. Was held Chester Monthly Meeting at Springfield, and a pretty large company gathered. I was fervently engaged to warn Friends of the danger of making idols of the temporal blessings with which we are so abundantly surrounded; forgetting and neglecting the duties and the gratitude which we owe to the Great Giver. For all these things, we must give account in the day of judgment. If we are delighting and aggrandizing ourselves with them, and growing in self-importance, the language from one of the holy watchers may go forth, 'Hew down the tree, and cut off the branches;' and awful will be the condi-

tion of such. Such were called upon to come again to Bethel, and through holy help, renew their covenants with the Lord; that so they may again experience that humility and tenderness, which they were once favored with. It was a solemn opportunity, in which I hoped the Truth had the dominion; and Friends parted with feelings of near affection."

"Ninth Month 10th. Went to the North Meeting; which, for the middle of the week, was quite large. I sat, perhaps, nearly an hour, during which many presentations passed before me. Finally the happy condition of those who were brought as children into the Lord's family, and were preserved in it to the end, even to old age, came livingly before me; and through the blessed openings of the Key of David, I was enabled to enlarge upon the progress, baptisms, preservations and deliverances of these, to the comfort and strength, I hope, of some present. To those who had been often called, yet turned the back upon the heavenly vocation, a voice of solemn warning went forth; and the mourners were encouraged to hold fast their confidence firm to the end. I came away with a peaceful, cheered mind."

"Tenth Month 5th. I am sixty-three years old this day. Thoughts of the race being nearly run; and the possibility of its being brought to a close earlier than I may anticipate, produce feelings of a serious kind, and desires to be making ready for the solemn moment of death.

"6th. First-day morning, in our meeting, I was constrained to testify, that a manifestation of the Holy Spirit was given to every man, to enable him to work out his salvation. That it reveals sin in the heart, and affords the strength which alone can deliver from it. This grace and truth come by Jesus Christ; who not only was offered upon the cross, a propitiatory sacrifice for the sins of all mankind, but also purchased for all, this Divine Grace, which teacheth us to deny all ungodliness, and the world's lusts, and to live soberly, righteously, and godly in this present world. As it is obeyed, it regenerates the dark heart, and gives true faith in the Son of God, and prepares us to receive a Divine understanding of the Scriptures; which were written by holy men under the guidance of the Spirit of Christ. It alone can give a true sense and belief of them. It felt to me that there were some present who had fallen into a state of unbelief, through the despite which they had committed against this grace; and by trampling under foot the blood of the covenant, by which alone they can be sanctified, they were nigh to denying the Lord that bought them. The great change that had been wrought in many unbelievers, who were brought to receive Christ into their hearts and to obey Him, so that they experienced, like the man out of whom the devils were cast, what it is to be clothed and in their right mind; and who then desired and loved nothing so much as to sit at Jesus' feet, was laid before them. He who appeared in the midst of his disciples, the doors being shut, and called on Thomas to put his fingers into the print of the nails, and thrust his hand into the hole in his side, made by the soldier's spear, and be not faithless, but believing, and when Thomas had done so, and said, my Lord and my God; is an omnipresent, as well as omnipotent Saviour. Not only all the treasures of wisdom and knowledge are hid in Him; but all powers in heaven and in earth is given unto Him; and He alone can give true faith, and enable us to believe in Him, and give power to become the sons of God. Many things connected with the work of salva-

tion, until we come to be established upon Him, the Rock and Foundation, against which the gates of hell cannot prevail, were opened."

(To be continued.)

FOR "THE FRIEND."

An Address to the Citizens of Pennsylvania and New Jersey on Horse Racing and its attendant Evils. By the Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware. Issued Twelfth Month 18, 1891.

Among the great variety of popular diversions that have been resorted to for pastime or relaxation from the pressure of daily cares, there are some which from their very nature must prove of serious injury to those who pursue them, and detrimental to the highest interests of the community. To this class we believe Horse-Racing, when considered in all its bearings, will be found undoubtedly to belong. The cruelty thereby inflicted upon a noble animal, whose faithful services to mankind should be requited only by kind treatment and consideration on our part, is sufficient reason for condemning a sport, which, under the pressure of whip and spur, exacts from him the utmost of his powers.

When, therefore, men seek amusement by methods which do violence to the Divine law of love, and inflict suffering or abuse upon the creatures which God has given to their control, but which He has also placed under their protection, it is not strange if their standard of morals becomes thereby lowered, the noble instincts of their nature are blunted, and their tastes depraved. These can scarcely fail to be recognized by the careful observer, as among the direct results that follow an indulgence in the practice under consideration.

The evils resulting to the public from horse-racing have been so recognized by the moral part of the community, both in Pennsylvania and New Jersey, that laws have been enacted from time to time to effect its suppression. So long ago as the year 1820, the Legislature of Pennsylvania placed on her Statute Book the following law: "All racing, running, pacing or trotting of horses, &c., for money, goods or chattels, or other valuable things, shall be and hereby are declared to be common nuisances and offences against this State; and the authors, parties, contrivers and abettors thereof shall be prosecuted and proceeded against by indictment." By the second section of this Act the horses used in such races were forfeited to the County.

It further provided that all wagers and bets made on racing should be void, and the loser, by action at law, might recover from the winner the money so paid; that all persons contributing money to make up a purse for racing, should be liable to a fine of thirty dollars for each offence.

The Act imposes a fine of twenty dollars on any person who should print, or set up any advertisement mentioning the time or place of such race. The suits for these offences and the penalties attached are directed by the Act to be prosecuted by the Overseers of the poor of the Township, or the Supervisor of the highways, and in case of their failure to do so, a fine of ten dollars is imposed upon such defaulting officers.

The above law is still in force, except that the clause relating to the forfeiture of the horses is relaxed in the case of "regularly incorpo-

rated trotting associations," by a statute passed in 1891.

By a statute of New Jersey, passed in 1863, "All racing by running, pacing or trotting of horses for money or other valuable thing, or where twenty or more persons are assembled together, shall be and are hereby declared to be offences against the State, and the authors, parties, contrivers and abettors thereof, and all and every other person or persons concerned therein, either directly or indirectly, shall be deemed guilty of a misdemeanor, and on conviction shall be punished by a fine not exceeding one hundred dollars, or imprisonment not exceeding six months or both, at the discretion of the Court. Provided that this section shall not apply to fairs or exhibitions of any agricultural or other incorporated society."

The subsequent sections of the above Act provide that all persons who shall bet or wager upon the racing of horses, or who shall be a stakeholder of any such wager, or shall print or set up any paper or other thing advertising such race, or shall ride or drive any horse therein, or shall collect or contribute any money, or ask others to contribute for a purse or wager as aforesaid, shall be guilty of a misdemeanor, and on conviction shall be punished by a fine not exceeding one hundred dollars, or imprisonment not exceeding six months, or both, at the discretion of the Court.

It also provides that if any person shall rent or let his or her land for the purpose of a race course, or shall knowingly permit such racing upon lands belonging to him, such persons shall be guilty of a misdemeanor, and on conviction shall be punished by a fine not exceeding one thousand dollars, or imprisonment not exceeding one year, or both, at the discretion of the Court.

It is a serious fact that with such positive prohibitions of this sport and its attendant practices of betting and gambling, horse-racing is more prevalent of late years in both Pennsylvania and New Jersey than perhaps ever before. Men who profess to be law-abiding and reputable citizens in other respects appear to be unscrupulous in breaking these laws openly and defiantly.

No excuse can be found for such conduct in the plea that the indulgence in these practices has become more innocent or less injurious to the welfare of the community than formerly. On the contrary, the evidence must be clear to all who will observe it, that the modern race course combines within its precincts a fearful list of the lowest vices that corrupt society. To the betting, always attendant on racing, has been added what is known as *pool selling*; a device by which men make a business of setting up a sort of lottery adjoining the race course, and enticing others to deposit small sums of money with them, for which the buyer receives a ticket, entitling him to a premium in case the horse which he selects wins the race. As these pool-sellers pay a large rental to the proprietor of the track for the privilege of selling tickets, they manage the business in such a way, that of the receipts from sales only a small amount is paid in prizes to holders of the tickets, leaving a large profit for themselves.

The allotment thus held out to the minds of a large class to grasp money without labor, has often proved a powerful incentive to theft in order to obtain the means of purchasing these pool tickets. It may be further remarked that as this is but a modification of the methods used in the lottery system, it brings with it the

evil results inseparably connected therewith, and which have been so justly condemned by the legal enactments of nearly every State in the Union.

Vendors of intoxicating drinks ply their nefarious trade within the purlieus of the racing-ground, inciting the worst passions of the crowd, leading at times to brawls and even murders. Profanity is rife in such an atmosphere, and idleness is fostered in men who should be engaged in honest employment for the support of their families. Thus the existence of the race-ground in any locality becomes not only a great evil to its frequenters, but imposes upon those of the surrounding community who never visit it, the increased burdens involved in arresting and trying the criminals it attracts, and in supporting the families which it impoverishes.

We believe the laxity of public sentiment, now conspicuous respecting this great evil, is increased by the tone of a part of the newspaper press in dealing with it. The sporting columns in these journals, detailing the daily races, and advertising them as if they were a legitimate business enterprise, gives them popularity and throws a veil of respectability over their surroundings which must be misleading to the young and those who are ignorant of the laws against them. One of these laws, as may be noticed, makes the "abettors thereof, and all and every person concerned therein, either directly or indirectly," guilty of a *misdeemeanor*, and punishable by fine and imprisonment. Further, any person who shall print or set up any advertisement mentioning the time or place of such races, is liable to a fine of Twenty dollars. How then, can the proprietor of a public journal justify such advertisements, or escape the responsibility, both legal and moral, of aiding and abetting in the nefarious practices?

The great pecuniary gains flowing into the coffers of the proprietors and principals in this business have enabled them to silence the objections of others, whom they employ or patronize by the liberal prices they can afford to pay for services or goods. The plausible plea is put forth, that the races make business and stimulate trade, in the face of the fact that such business gives no profitable return for the money it invests from its votaries, or extorts from its victims, and thus impoverishes the many whilst it enriches the few.

It is an evil of vital and far-reaching consequence to encourage a disregard or breach of those statutes, which have been instituted as safeguards to the public virtue by the worthy and God-fearing men who have preceded us; for the reason that these enactments curtail indulgence in popular, but demoralizing diversions or appetites. Submission to law is the indispensable condition upon which we enjoy the multiplied blessings of civil society. Self-restraint in those propensities of the individual, which antagonize the general welfare, lies at the foundation of all good government; while absolute personal liberty is but another name for anarchy.

The growth of a disposition to contemn the laws is therefore to be regarded as a very dangerous symptom in any community; and they who promote such disregard are justly to be censured as among the worst enemies of the State. For if the observance of a wholesome law may be set aside in one case, why may it not with equal right be similarly treated in another?

The responsibility for the enforcement of law must rest primarily upon the police, the con-

stabulary, the justices of the peace, the prosecutors of the pleas, and the grand and petit juries under the supervision of the Judges of the criminal courts. If they or any of them lack vigilance, or sympathize with the criminal, justice is defeated, vice triumphs, and the community suffers. The emphatic language of Judge Garrison, in his late charge to the grand jury of Camden County, New Jersey, on the subject of the races at Gloucester, portrays such responsibility in just terms. He says: "Until you have spoken, the wheels of justice are locked. The responsibility is a great one; in some of its aspects, a fearful one. What man among you would not be bowed by remorse to have laid at his door a tith of the evils that flow from the un molested opportunity for debauchery and crime! And yet at your door they will lie, and justly and doubly so, if instead of ferreting out and presenting the evil-doers for trial, and condign punishment if guilty, you choose rather to stand, not only between the law-breaker and the law, but between iniquity and the possibility of its investigation."

Great efforts are being made by those who are engaged in horse-racing as a business or a sport, to bring about the repeal of the righteous laws on this subject which now stand on the statute books of Pennsylvania and New Jersey. So far, the remonstrances of the sober, law-abiding and Christian citizens of these States have prevailed to prevent such a calamity. We fervently beseech those who are charged with the legislation for these Commonwealths to resist all such attempts, and to rise to the true standard of their responsibilities as guardians of the welfare of their constituents; and that the executive officers of the State may faithfully administer and enforce these wise and wholesome laws as rigidly as they do those against other crimes, ever remembering the Scripture injunction, that "he that ruleth over men must be just, ruling in the fear of God."

Protest Against Impurity in "Fine Arts."

Our esteemed friend, Josiah W. Leeds, in his public-spirited efforts to promote the moral welfare of the community, made an appeal to the Secretary of the Treasury to prohibit the introduction into this country of a French painting of a sensual character, which it was reported had been purchased with the intention of having it publicly exhibited here. The correspondence respecting it has been published in *The Christian Statesman*.

While it is hoped this effort to maintain the cause of purity has been, and will be successful, it is a source of regret, that the daily papers which have commented upon it, show little sympathy with the effort, but largely give their influence to the promotion of vice and immorality — not regarding the judgment pronounced by our Saviour on him who puts a stumbling-block in the way of a brother.

The following correspondence refers to this incident:

Phila., 10th mo. 31, 1891, George S. Graham, District Attorney. Esteemed friend: I have a letter from T—— W——, son of the senior member of the extensive manufacturing firm of W——, T—— & Co.; in which the writer, at Chamounix, Switzerland, informs me that "one of the large pictures from this year's Paris Salon has been bought for exhibiting in the United States, and will probably soon be there. We have seen an engraving of the picture, which is called 'The Fall of Babylon,' and, although

it is an historical subject, it is treated in a most sensual manner." Two photographs are sent me, one being of the *nakedest* part of the picture, which amply shows that the subject is treated in a spirit answering to the Apostle's definition of "earthly, sensual, devilish." Intending to communicate with the Secretary of the Treasury, in order to make request that he inhibit the introduction into this country of so pernicious a production, even though a "work of art," it has occurred to me to submit the two pictures to thy inspection, and, if thy estimate of them should coincide with my own, to request thee so to state in writing, that I may forward it, along with my own letter, to the Secretary. Truly thy friend, Josiah W. Leeds.

District Attorney's office, Phila., Nov. 13, 1891. Mr. Josiah W. Leeds, Esteemed friend: I cordially concur in the purpose of your letter of 10, 31, '91. I would ask that you forward it, together with this letter, and such communication as you may desire to add, to the Secretary.

My examination of the photograph copies submitted, leads me without hesitation to pronounce the originals indecent. Wishing you success in your effort, I remain your friend, George S. Graham.

"Rocouency," 11th mo. 13, 1891, Seal P. O. Charles Foster, Secretary of the Treasury, Esteemed friend: I enclose herewith a letter addressed by me to our able District Attorney at Philadelphia, George S. Graham, and his reply thereto, respecting a certain painting of a morally gross sort which has become notorious throughout France, as well as over Europe, and which, it is reliably alleged, has been purchased for exhibition in this country. It will be seen by the District Attorney's letter that he fully coincides with myself as to the indecent character of the production, would deplore its introduction to our people, and hopes that it may be held back at the threshold.

I beg leave to mention the fact that the celebrated French artist, Dore, painted a large picture of the same general sort as the above, for which two Americans negotiated, intending to exhibit it here, but, declining to pay the large sum of 110,000 francs which was asked, the artist (happily for us) destroyed the unworthy production.

At London, some months ago, a collection of five French paintings of the highly sensual sort, were placed on exhibition, but the owners being summoned before a Justice were fined, their exhibit was ordered to be boxed up, and having been placed in the custody of the police, was sent back across the Channel.

Were this pernicious painting of Rochegrosse's, "The Fall of Babylon," permitted entrance, it would be photographically reproduced in immense quantities, as has been done in Europe, and sent everywhere over the land. Incidentally, the prevention of the introduction of the picture would be likely to save us next year from the importation, for the Columbian Exhibition, of many pictures of the nude sort, such as were an offense at the Centennial Exhibition of 1876 in Philadelphia, and the effects of which, in emboldening purveyors of the indecent; were marked.

Desiring that we may be the receivers (and help others to be so) of the promise "Blessed are the pure in heart, for they shall see God." I remain, very truly, Josiah W. Leeds.

Treasury Department, Office of the Secretary, Washington, D. C., Nov. 17th, 1891. Mr. Josiah W. Leeds, Sir: This Department is in receipt

of your communication of 13th inst., enclosing a letter addressed by you to the District Attorney at Philadelphia, in which you call attention to the objectionable character of a painting by the artist Roghegson, called the "Fall of Babylon," and you urge some action by the Department which will prevent the importation of such painting into this country.

The Department fully sympathizes with your desire to protect the community from the baneful effects which would attend the public exhibition of an indecent picture, and has issued instructions to the Collector at New York, at which port the importation will personally be attempted, to thoroughly investigate the facts, and if your description be found accurate, to make prompt seizure of the picture, in accordance with section 11, Act of October 1, 1890.

The question as to the admissibility of any work of art, is, of course, largely a matter of private judgment. Many of the paintings contained in our public galleries are sources of discomfort and protest on the part of classes of spectators, while they are strenuously defended by other commentators as within artistic limitations; the Department has to guard against undue narrowness and severity of judgment, as well as against license and abuse of privilege. But there would seem, in the case under consideration, to be a flagrant defiance of decency and of morality, and if this be found true, no doubt can exist as to the proper course to be pursued. The Department thanks you for your timely warning. Respectfully yours, G. L. Spaulding, Acting Secretary.

Collector Hendricks, of New York, is reported as saying that he would seize the picture, should it appear there. The daily papers which comment upon the incident, are largely in favor of throwing down the barriers, and let pictorial license have free course. Publishing their papers seven days in the week, and frequently treating their readers to illustrations far removed from decency, they would realize that a degree of condemnation was laid upon themselves were this picture refused entrance. The New York *World* having affirmed that artists and art dealers who have seen the picture see no objection to it, concludes with the comment, of a Broadway importer of foreign works of art, that "people who are afraid of being contaminated need not go to see it." Far more frank is the conclusion of an European correspondent of the *Art Amateur*, who avers that the painting "will be sure to give offense because of its daring disregard of American ideas of propriety."

I surely believe that the American standard of purity is worth maintaining. We have it from the Winthrops, the Penns, and the Wesleys, and, I trust, are not yet prepared to lower it to that which obtains in Paris or Vienna. It was luxury, effeminacy and licentiousness which invited the fall of Babylon. It would be but a mockery of the "handwriting on the wall" to parade before this people a realistic representation of the lewdness which so signally brought down the judgment of heaven upon the guilty city, which, centuries ago, became "heaps, a dwelling place for dragons, an astonishment and a hissing."
JOSIAH W. LEEDS.

I should have stated above that there is a series of paintings, instead of one.

FLATTERING TITLES.—The annexed cutting from "The West Chester Local," and which seems to have been taken from the *Harrisburg Independent*, vindicates and commends one of

our testimonies relative to giving flattering titles unto men; and which a writer in Holy Scripture testifies, "In so doing, my Maker would soon take me away."

Quaker customs are of a plain, common-sense character, which, when fully considered and properly understood, says the *Harrisburg Independent*, commend themselves to men of dignity. For instance, what is there in the prefix "Mr.," as applied to a man, or the affix "Esq.," in the same connection? Neither is used by the Quakers, and they are right, for there is no meaning in either. Plain "John Smith," "Jacob Jones," expresses all that is needed in such references, as it tells who the man are, without regard to affix or prefix. All affixes to names in this country are anti-American in practice as well as in spirit. The Quaker idea in this relation is the true democratic practice and ought to be adhered to by all true Americans.

TEMPTED.

BY MARY B. SLEIGHT.

Two rosy eyes, whose wondering eyes
And every day a fresh surprise
Sweet Beth and Ben, with book and slate,
Trip off to school, demure and wise,
Mamma stands watching at the gate,
Where cool the flickering shadows fall,
And soft and clear they hear her call,
"Remember, darlings, don't be late."

But earth is all with life astray:
The brown bees in the clover whir,
And leaf and flower with witching rune
A search for sweeter knowledge spur
Than books can teach in sunny June;
And soon they halt below the hill
To pluck the wild rose by the mill
And hear the great wheel's plashing tune.

Half-blinded with the dazzling light,
They watch the swallows' skyward flight—
How swift and high the glad wings go!
What joy to flit from height to height!
And when at last the birdings show
Each like a far-off circling midge,
They linger, leaning o'er the bridge,
To scan the foaming brook below.

Still yielding to the June-wrong spell,
They loiter in the ferny dell,
Within the lily's painted cup
A humming-bird is hid, and here,
Oh, here is where the fairies sup.
But hark! With brazen tongue the bell
Sends far afield its warning knell:
"Make haste! make haste! the time is nigh."

At that they start, with bated breath,
And yet "Who catbs?" lisps brown-eyed Beth.
"Not I," says honest little Ben.
Between green boughs the sunbeams stray—
The schoolroom walls are bare and gray.
"Stay," softly chirps a friendly wren;
The nodding daisies whisper "Stay,"
It would be, oh, so nice! but then—

Beth shakes her head. "No; let's be hood!"
One swift look at the field beyond,
And, turning swift, they gain the goal,
Each trembling like a culprit fay,
In time to answer to the roll.
Beth smiles to Ben with cheeks aglow,
And only God's glad angels know
The victory won that rare June day.

SAG HARBOR, N. Y.

BE SILENT.

BY E. H. STODDARD.

Let all the good thou doest to man
A gift be, not a debt.
And he will more remember thee
The more thou dost forget.

Do it as one who knows it not,
But rather like a vine,
That year by year brings forth its grapes,
And cares not for the wine.

A horse, when he has run his race;
A dog, when tracked the game;
A bee, when it has honey made—
Do not their deeds proclaim.

Be silent, then, and like the vine
Bring forth what is in thee;
It is thy duty to be good,
And man's to honor thee.

TRUTH.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.
Great truths are greatly won; not found by chance,
Nor waited on the breath of summer dream;
But grasped in the great struggle of the soul
Hard buffeted with adverse wind and storm.

Won from the Spirit in hard-working hours
Of weakness, solitude, perchance of pain,
Truth springs like harvest, from the well-plowed field,
And the soul feels it has not wept in vain.

BONAR.
"Buy the truth, and sell it not."
SOLOMON.

The following interesting account is given by the authority of the late John Newton, Rector of (St. Mary's) Woolnoth, and is to be found in his life of William Grimshaw, and appears to have been a remarkable interposition of Providence, in answer to prayer:

"There are at Haworth, in the West Riding of Yorkshire, two feasts annually. It had been customary with the inkeepers, and some other inhabitants, to make a subscription for horse races at the latter feast. These were of the lowest kind, attended by the lowest of the people. They exhibited a scene of the grossest and most vulgar riot, profligacy and confusion. Mr. Grimshaw had frequently attempted, but in vain, to put a stop to this mischievous custom. His remonstrances against it were little regarded; and perhaps any other man would have been ill treated, if he had dared to oppose with earnestness an established practice so agreeable to the depraved taste of the thoughtless multitude. But his character was so revered that they heard his expostulations with some degree of patience, though they were determined to persist in their old course. Unable to prevail with men, he addressed himself to God; and for sometime before the races began, he made it a subject of fervent prayer, that the Lord would be pleased to stop these evil proceedings in his own way.

"When the race time came, the people assembled as usual, but they were soon dispersed. Before the race could begin, dark clouds covered the sky, which poured forth such excessive rains that the people could not remain upon the ground. It continued to rain incessantly during the three days appointed for the races. This event, though it took place nearly forty years ago, is still remembered and spoken of at Haworth, with the same certainty as if it had happened but a few months since. It is a sort of proverbial saying among them, that old Grimshaw put a stop to the races by his prayers; and it proved an effectual stop. There have been no races at Haworth, or in the neighborhood, from that time to the present day."

Do the truth you know, and you shall learn the truth you need to know.

S. Kercheval, in his history of the Valley of Virginia, has the following paragraph:—

"The Indians charge the white people with teaching them the knowledge of theft and several other vices. In the winter of 1815-16, the author spent some weeks in the State of Georgia, where he fell in with Col. Barnett, one of the commissioners for running the boundary line of Indian lands which had shortly before been ceded to the United States. Some conversation took place on the subject of the Indians and Indian character, in which Col. B. remarked, that in one of his excursions through the Indian country, he met with a very aged Cherokee chief, who spoke and understood the English language pretty well. The Colonel had several conversations with this aged man, in one of which he congratulated him upon the prospect of his people having their condition greatly improved, there being every reason to believe that in the course of a few years they would become acquainted with the arts of civil life—would be better clothed, better fed, and erect better and more comfortable habitations—and what was of still greater importance, they would become acquainted with the doctrines and principles of the Christian religion. This venerable old man listened with the most profound and respectful attention, until the Colonel had concluded, and then, with a significant shake of his head, and much emphasis, replied: That he doubted the benefits to the red people pointed out by the Colonel, that before their fathers were acquainted with the whites, the red people received but little, and that little the Great Spirit gave them, the forest supplying them with food and raiment; that before their fathers were acquainted with the white people, the red people never got drunk, and never committed theft, because they had no temptation to do so. It was true that when parties were out hunting, and one party was unsuccessful, and found the game of the more successful party hung up, if they needed provision they took it, and this was not stealing—it was the law and custom of the tribes. If they went to war, they destroyed each others' property, this was done to weaken their enemy. Red people never swore, because they had no words to express an oath. Red people would not cheat, because they had no temptation to commit fraud, they never told falsehoods, because they had no temptation to tell lies. And as to religion, you go to your churches, sing loud, pray loud, and make a great noise. The red people meet once a year, at the feast of new corn, extinguish all their fires, and kindle up a new one, the smoke of which ascends to the Great Spirit as a grateful sacrifice. Now what better is your religion than ours? The white people have taught us to get drunk, to steal, to lie, to cheat, and to swear; and if the knowledge of these vices, as you profess to hold them, and punish by your laws, is beneficial to the red people, we are benefitted by our acquaintance with you, if not, we are greatly injured by that acquaintance."

READING the Bible is an excellent occupation as an incitement and a help to right living and doing. But Bible reading is in itself no substitute for right living or doing. A newspaper notice of a well-known, wealthy, retired farmer, recently deceased in Pennsylvania, says suggestively: "The only remarkable thing about his life was that during the past twenty years he read the Bible from beginning to end over one hundred times." If there be no other evidence of a man's acquaintance with the Bible than

the record of the number of times he has read it, we would have to look elsewhere for proof of the worth of the man and of the Book. It were better to read the Bible once and practise its teachings a hundred times, than to read the Bible a hundred times without once practising its teachings.

FOR THE "CHRISTIAN STATESMAN."

Schemes that will make our Schools truly Godless.

In my article upon the "The Beginnings of Gambling" in the *Christian Statesman* of the 19th ult., reference was made to the reprehensible guessing schemes (for money) practised at a recent Roman Catholic Church fair in the neighboring town of Westchester. The success of this fair was celebrated immediately afterward by a quadrille party given by the priest of the parish to the promoters of, and some of the participants in the money-making enterprise, while, a few days later, the public was informed through a local paper, that a fine site in the town had been purchased upon which to erect a parochial school. It seemed to me that if the moral instruction prospectively to be given at that institution of learning, was to be founded upon the practice of priest and parisoners so lately exhibited, the lessons might prove to be quite as "godless" as any that would be learnt at our public schools.

Desiring to be altogether fair in my criticism, it is under a sense of humiliation that I now allude to the further fact, that, since the above occurrences in Westchester, a grand bazaar has been held in Philadelphia for the sufficiently praiseworthy purpose of raising an annuity fund for the public school teachers, but (as alleged) attended with discreditable lottery devices for raising money. The promoters of the enterprise, elated with their success, now propose to have a dance that shall bring all their teachers, with many of their friends, the alumni and pupils together, and add "a nice sum to the Annuity Fund."

Is it fair and proper that such methods should be pursued even though not officially recognized by the public school authorities? Many tax payers and contributors to the public school funds are conscientiously opposed to dancing, even though the dancing be far charitable or benevolent objects. They believe that the entertainment is of a worldly character, opposed to the Christian requirement to "live soberly, righteously and godly," and hence that their children ought not to be exposed to the pernicious example. The lottery devices, however disguised, are morally indefensible. But, the children naturally look up to the teachers as being both older and wiser than themselves, and they may be readily led to conclude that if their instructors are easy to patronize the dance and take part in schemes of chance, these cannot be very bad practices after all. The few minutes of the morning given to reading the Bible in the collection room would scarcely suffice to prevent our schools from becoming "godless" indeed were the methods above alluded to become general. The true friends of our public school system will not uphold these practices. Further, if the prevailing visitation of the grip, which has prostrated so many of our people and mortally affected not a few, has, in God's providence, any lesson for us, it is sad to consider the little impression made when so many are seen to be eager to participate in all manner of frivolity.

JOSIAH W. LEEDES.

FOR "THE FRIEND."

The Royal Law.

"Thou shalt love thy neighbor as thyself"—Lev. xix. 18 and Matt. xxii. 39.

When Moses, the servant of the Lord, enunciated this commandment, he affixed the authority of him, who speaks in these words, "I am the Lord." And that same Lord, when he came on earth, as, "the Lord, our lawgiver, the Lord, our King" (Is. xxxiii. 22), "who will save us," spake of this commandment as "the second" great commandment, including our whole duty to man. No better commentary could we have than his own exposition of it, when he said, "Whosoever ye would that men should do to you, do ye also so to them," and as illustrated by the Parable of the Good Samaritan, wherein we are taught to do good to all men, and live at peace with all men as far as in us lieth. Christ our King, loved us when we were enemies, and when on earth loved and prayed for them. The sweet incense of his prayer, "Father, forgive them, for they know not what they do," which ascended on high whilst He was offering the one great sacrifice of atonement, has never ceased its efficacy on our behalf, who through wicked words and acts and thoughts had grieved his Holy Spirit, and so were enemies in mind to Him who is altogether pure. And He commands us, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."—Matt. v. 44.

The all creating Word is He, who gave us being, marked our lot in life, giving us all things richly to enjoy. It is through his mercy we have been forgiven, brought into his kingdom, and made fellow heirs with Him, in the promises, and his "law which converteth the soul" is a light in our path and a lamp to our feet. This King Immanuel in his new covenant writes this law on our hearts and puts it in our mind.

Now "they are the sons of God who are led by the Spirit of God." Rom. viii. 14; and "if any man" saith the apostle, "have not the Spirit of Christ, he is none of his," Rom. viii. 9. Seeing that each one of us must give an account of himself before God, and every man be judged according to his works, how all important is it to us to search our hearts with the Lord's candle, to see that we are indeed in the true faith, bringing forth some of the precious fruits of Christ's Spirit to the glory of God the Father.

God hath simplified his commandments to us as "love to Him supreme" and "love to his creature man," the fulfilling of the latter being the surest test of our keeping the former.

But though it is our duty "to do good unto all men," yet is it our great privilege that we may "especially" do so "to them who are of the household of faith," Gal. vi. 10; as He who is our lawgiver, King and Judge, will to his servants declare in the great day of judgment, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Let us then not only diligently hearken to the intimations of Christ's Spirit, but let us meditate on the example he set before us. Though rich, and Lord of all, needing nothing, and the giver of every good and perfect gift, "He for our sakes became poor." The delights of the King of Israel were with the poor of this world, who yet were rich in faith, and were any of us stripped of what Christ himself hath

given us, whether riches, power, honor, learning, or any other gift it hath seemed meet to Aim to bestow upon us in our lot, wherein would we differ from the most destitute, weakest, despised and ignorant fellow being? He came to seek and to save the lost. The poor outcast, full of loathsome disease, found pity in his gaze. And can we doubt that since every man is accountable to God for the talent or talents bestowed on him, that we can hide these and use them alone to the benefit of self, in place of following in the Master's, and making others partakers with us, without sin?

As we watch and pray, each one waiting on his gift, we shall be made wise to discern both time and place wherein to exercise the same to the good of the brethren and to the glory of God, thus shall we obey the royal law, and the shout of a King shall be amongst us. Not only so, but in thus acting as faithful stewards of God's bounty, we shall assuredly enjoy the blessed presence of the Lord Jesus Christ himself, for He himself hath promised the servant that faithfully followeth Him, that, "where I am, there also shall my servant be," Jno. xii. 26.

"Oh, how sweet would be the fruit, if each and all of us would walk so humbly before our God, that we might through grace be enabled to so sympathize with our fellow traveller, as to put ourselves just where that tried one may be, and then in the Lord's power exercise the Lord's gift towards each other. What meekness, tenderness, love, charity, gentleness, would be found in our midst. How thoughtful should we be of each other's needs, and how constant in our endeavors to obey our Lord, and keep his commandments, and to such comes the language, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. W. W. B.

FOR "THE FRIEND."

[The following incident having frequently been related in my hearing by an aged relative, I have thought it desirable to put it in print.—J. H. D.]

A minister in the society of Friends, while endeavoring to sleep, during a dark night, became so impressed with a spiritual call to go to a certain house, and pray there, that he yielded to the requisition, harnessed his horse, and proceeded through very thick darkness to the house. He drove into a shed near by, tied his horse, and spoke to him as he passed out. Then walking round the dwelling, he entered by a door found unlocked, and falling upon his knees within the room, he prayed that no harm might come to the dwellers within the building. And that if any man had raised his hand to slay any therein, it might be palsied. Having performed his apprehended duty, he returned home. A few weeks afterwards, while visiting a prisoner, he was inquired of by one of the convicts whether he remembered going to a certain house on a dark night and praying there for the safety of the prisoner. He said he did, "Well," said the prisoner, "I was in the shed where you were leaving your horse, and had you not spoken to him I should have killed him, for I had heard of a sum of money being paid to him that morning, and my errand was to kill the members of the family, and then secure the money. But I perceived by your voice you were not the man. Then I followed you round into the house, and heard you pray. And when you asked for the mur-

derous arm to be palsied, my arm dropped by my side, and I have not been able to use it since. I left the house, and have since been brought here, not for that crime which I intended to commit, but for one which I had committed before."

Natural History, Science, etc.

The Balance of Nature.—In some parts of England, the small hawks, weasels and owls, have been almost exterminated on account of the mischief they are supposed to do to the game birds—grouse and pheasants. J. C. Atkinson says that in the part of Yorkshire where he resided, one of the consequences of this destruction has been an inordinate increase of field mice. "My gardener killed down the mice in and about this garden last year to such an extent, that he thought there was not another left anywhere near. It is a further fact, that our first snow falling on the 27th November, the official just named saw he must set his traps and other mouse-catching machinery at work, and within the 18 days that have passed since then—he caught 35 mice in the garden."

Birds Shunning.—A water-rail was picked up on a snowy day, by a friend, who assumed that it was dazed with cold. So he brought it home with him, and laid it on a footstool in front of the dining-room fire. Five minutes passed, ten were gone, and still the lifeless bird lay as it was put down—dead to all seeming; only not stiff, as it ought to have been if dead of cold. A few minutes later my friend saw it start off in a moment, with no previous intimation of its purpose, and begin to career about the room with incredible rapidity. It never attempted to fly. Round the room, across the room, under the sofa, under the table, from corner to corner and from side to side; steering itself perfectly, notwithstanding legs of chairs, legs of tables, footstools and what not. On and on it careered; and it was not without many attempts that it was eventually secured. Within an hour or two of its capture it took quite kindly to some raw beef cut in thin long strips, and soon became tame enough to go, and take food out of its master's hand."

Tame Tasmanian Opossums.—"We have only had one of them tame, for, though we were very fond of him, he kept us in such a state of dread and vigilance, whilst he was awake, that it was resolved, *nem con.*, never to try a second experiment of the kind. One of the men-servants brought him to me as a present, after a night's 'pos-suming,' in which the poor mother had been killed. Almost all our native animals are marsupial—that is, the mothers have each a pouch or pocket in front, in which they carry their young until the little ones are strong and active. The opossum Joeys, too, often cling to the mother's back, and make her fur all tumbled and shabby where they sit and hold on. The men who collect skins call such as these 'Joey-riders' and valueless.

"I was delighted to have my Popsy. He was such a soft, sweet-faced, pretty little thing, about half the size of a squirrel; but his delicate pink feet had very sharp claws, as my hands and arms soon bore witness. If the little girl in *Punch* had cuddled *him*, she would have said, 'Poppies had 'pins in their toes,' as well as kittens. After I got him safe in his cage, I did not annoy him by much nursing, which he evidently disliked. At first we were obliged to handle him, for he had to be fed with milk; but he soon learned to lap it for himself. He

lived in his box-cage all day, curled up fast asleep in a lot of wool; but in the evening we always set him at liberty in the house till morning; and he grew fast, and fat, and handsome, and as large as a cat.

"How would you like to take your meals whilst hung up by your frock, and perhaps one foot, to the side of the room or a beam overhead, and just able to reach your food with your hands, and put it in your mouth whilst in this up-side down position?"

"Because that is the way Popsy best liked to take his supper! Mamma used to think he would choke; but papa said he admired his digestion. He might have sat comfortably beside his saucer of bread and milk, and taken it in commonplace way if he pleased, but he always contrived to hang himself up by the tail like a pendulum, and stretch his hands down for the pieces of bread until they were gone, before coming to lap the milk. Then, when he had eaten enough, his frolics began generally by a run up any coat that hung in the hall and a general clearance of the hat-pegs. Then a sudden 'flip' on the floor, and the next minute, if the parlor-door was open, he would be round the room twice or thrice like a small whirlwind, and up the curtains to the top of the cornice, which was a favorite vantage-ground, and gave him a good view of all going on below, and a capital opportunity to plan mischief. He seemed to know that he had us all at a disadvantage there, for we could not get him down without a risk of hurting him. Some times he sat for a good while so perfectly still that he was forgotten and as when he pleased, he could descend as softly as a spider, perhaps the next thing would be a shriek from some body whose elbow or foot he had gently bitten in play. I am sure he enjoyed the fun of making us start, or he would not have gone so stealthily about his little wickednesses; and he saw he made any amount of racket—leaping, running, and scrambling over, under, and round tables, chairs, sideboard, piano for we had then only one sitting-room doing double duty as dining and drawing-room. He used to make desperate efforts to get upon the chimney-piece, but fortunately it was rather high, and we guarded it with care too, or mamma's precious old china would have come to an end. A general putting away of breakables accompanied the first sounds of Popsy's awakening from his day-long slumber, and if that were inconvenient, the parlor-door was kept shut against his entrance, but in spite of every precaution, glasses, jugs, and decanters were sometimes swept off and smashed in his mad career.

"An open work-box was a great attraction to him. He would come silently and quietly on the table, and peep all round it very gravely, and then, more quickly than you could see, hook the end of his tail to the lid, and jump off. Of course there was a grand upset; reels, balls and tumbles flew in all directions, and in the same instant the rogue vanished, not to be found again until order and quiet were restored, when a pinch of some one's toe, or a tweak of Papa's coat, hair or ear told of Popsy's recovered courage and unequalled impudence.

"His tail was equal in point of use to another pair of hands. Being prehensile, (that is, able to lay fast hold), he could hang by it to anything that would bear his weight, and many were his mishaps and tumbles when mistaking movables on the table for solid parts of it. Although he had never climbed in the forest himself, I suppose his instinct led him to believe

that things in a house grew altogether like the branches of a tree; and my work-box tumbling down with him was like a bough suddenly breaking off."

"I am glad to be able to tell you that our entertaining, troublesome Popsy, proved, so far as we know, an exception to the rule that pets come to untimely ends. He was so free, in every way, that we never supposed he cared to go away from us; but probably those of his kind who used to frequent our roof and garden were heard by him, and he may have joined them, for he deserted his cage one night, left his supper unsought, and never returned."—*Tasmanian Friends and Foes.*

FOR "THE FRIEND."

An interesting circumstance and one suggestive of the words "go thou and do likewise" has recently come to my notice. A Friend owning a large amount of unimproved ground in Camden, N. J., when selling a lot, has inserted in the deed as follows, "Provided, however, and it is hereby specially covenanted and agreed by and between the parties hereto, that the party of the second part (the purchaser), his heirs and assigns shall not at any time use or occupy said premises, nor allow them to be used or occupied, for the manufacture, storage or sale of intoxicating liquors, and this for the mutual benefit of peace and good order to the grantor, be said party of the second part, and other grantees of the said party of the first part."

I am told that this promise is no deterrent to sales of the ground, but quite the reverse—that purchasers, when they know it will apply to all ground in the immediate neighborhood, buy all the more readily. They know that the absence of intoxicants from a locality enhances its value.

Items.

Legal Restraint of Vice.—We are sometimes told by those who admit that legal restraint of the vices of society is within the jurisdiction of the State that such legislation is nugatory. "You cannot make men moral by act of Parliament," so runs the bread-bath pathos of this worn-out pastoral. Now if this means that law cannot generate inward righteousness it is true; but those who say the air of moral legislation do not propose to accomplish it by any such result; for statutes of every kind assume to deal only with men's acts, not with intentions or motives. What those who use this saying mean is that law has no efficacy in promoting morality of external conduct; and when uttered with this meaning it is the most preposterous and self-evident falsehood that ever crept into currency by the coinage of an epigram. If it were true it would be an argument against church rules and social regulations as well as against statutes.

The rules of the churches never created inward holiness—that is not their function in church economy; but they serve as an influential and wholesome discipline of conduct, and thus they help to make men moral by law. To suppose that his hoary-headedness is to be held in reverence by the young is an error. Those who quote it so flippantly omit themselves by logical conclusion to the statement that you cannot make men immoral by law. But this is notoriously untrue.

Did not the law that chartered the Louisiana lottery and authorized its roving commission of inquiry through mails and newspapers—did not such legislation, by furnishing the means and inducing the desire of an immoral temptation, make men immoral by law? Can there be a doubt that the acts of Congress which have closed the mails and press on the lottery's nefarious schemes have diminished his immorality, and therefore made moral, with respect to this vice, the conduct of many whose conduct the opposite state of the law made immoral? Do not the laws that set up saloons in Washington "thick as the leaves in Vallambrosa,"

presenting to the lip of every youth the allurements of a persecuting opportunity; subsidizing by pecuniary profit the greed of every publican in creating a patronage of drunkards; thrusting before the victim of every inherited weakness and depraved appetite an ever-present and multiplied temptation; creating and expanding the social usage of treating as the means of doubling indulgence; bringing into partnership the suggestions and excitement of kindred vices by lewd pictures on the walls, and the gambling-rooms—erected above—do not the laws which license these institutions propagate and foster and multiply and intensify propensities to intemperance, and thus make thousands upon thousands of men immoral by law? As long as they are permitted by law to carry on this deadly work in Christian England, America Anglo-Saxon civilization must be content to rest under the shame of that terrific indictment of that observer who called it a "hideous mixture of beer and Bible." Let him who doubts that men can be made immoral by law imagine the results of applying the license system, with unlimited publicity and freedom of catering for patronage, to the gambling-saloon; or let him imagine the effect upon society of laws permitting in our cities what was permitted in Pompeii. Just so far as present laws save us from such results by their prohibitions and restrictions, they make men moral by law, although it is freely admitted that they fail to suppress entirely the vices at which they are aimed. All statutes against crime, so far as they operate as restraints upon human conduct, make men moral by law; and so all laws against the vices of society, by the condemnation of such vices, by registering the voice of public conscience and public opinion against them, as well as using the machinery of punishment against the violators, become an important factor in promoting morality of conduct.—*W. F. Hill in Christian Advocate.*

In beholding the Society of Friends as it now exists, peeled and scattered, the thoughtful mind is made painfully sensible of the unstable character of man, and how from generation to generation the renewing power of grace is needed to keep him in the heavenly path and to sound principles. Other foundation can no man lay than that which is laid, Christ, the heavenly teacher; and it is only as man is willing to turn from the Lo, here! and the Lo, there! to this unerring Teacher and Guide in himself, and to be obedient to Him, that he can know the truth and the freedom that comes thereby, so as to escape the cunning snares of the enemy.—*C. W. Thomson.*

THE FRIEND.

FIRST MONTH 9, 1892.

APOLOGY OF ARISTIDES.

We have received from HODDER & STOUGHTON, publishers, of London, a small volume, price 2 s. 6 d., entitled *Newly recovered Apology of Aristides*, by Helen B. Harris.

Many Apologies, so called, were written by the early Christians, and were defences of the Christian religion; pointing out its superiority to the fables of Greek and Roman mythology, and to the gross superstition of the Egyptians. Aristides was an Athenian philosopher, who addressed his treatise to the Emperor Adrian or to his successor, Antonius Pius—so that it must have been written in the early part of the Second Century.

It was discovered in the Convent of St. Catharine, on Mt. Sinai, by her husband, J. Rendel Harris, during a visit paid to that ancient monastery in 1889. The party found the libraries of the convent much better cared for and more

valuable than they had expected. They were under the charge of a learned librarian. One room was filled with large chests, in which were stored away the more precious of the ancient Greek manuscripts. Among the precious treasures, Prof. Harris began immediately to transcribe, collate and photograph. Helen says— "After he had spent some days in this work, the librarian, one morning, gave him an invitation to accompany him to another part of the convent, with a significant intimation that there were other things to be seen; so they traversed the narrow passages and stairs of the convent until they reached a door closed by a large padlock—it was rusty, as if no one had recently passed that way; and when it was removed the door opened into a narrow room of some length, the walls of which were lined with Oriental books in the Syriac, Arabic and Iberian languages. Into the examination of these books he immediately plunged, and it was not very long before he had detected in a volume of tracts on ethical subjects, a translation of the long-lost Apology of Aristides. It is needless to say, that a great part of the remaining time of his sojourn in the convent was spent in the transcription, photographing and preliminary study of this precious Second Century record."

This "Apology" is valuable for the evidence it gives of the doctrinal views held by the Christians of that early age; and still more, perhaps, for the light it throws on their manner of life and the purity and fellow-feeling which existed among them. On these points, Helen B. Harris has introduced some collateral testimonies from other ancient sources.

The concluding chapter of the book is a translation from the Syriac of certain portions of the Apology itself. In this, Aristides gives his own view of God as a being, "without beginning and without end, immortal, complete and incomprehensible." He divides all mankind into four classes—Barbarians, Greeks, Jews and Christians; and points out the errors and absurdities in the religious views of the Barbarians and the Greeks. "In showing the superiority of the possessors of the religion of the Christians, he says they keep the Divine commandments," "in the hope and expectation of the world to come; so that on this account they do not commit adultery nor fornication, they do not bear false witness, they do not deny a deposit, nor covet what is not theirs; they honor father and mother; they do good to those who are their neighbors; and when they are judges they judge uprightly; and they do not worship idols in the form of man; and whatever they do do not wish that others should do to them, they do not practice towards any one, &c., &c."—enumerating a long list of virtues, which may well put to shame the imperfect performance of the professing Christians of the present age.

We regard this little book as an interesting and valuable one; which gives to the ordinary reader some insight into the treasures of Classical lore, which are being brought to light by the researches of learned men.

We publish in this number the Address on Horse-Racing recently issued by our Meeting for Sufferings. Many of our readers, who reside in New Jersey and its neighborhood, know of the trouble brought upon its right-minded citizens by the illegal racing of horses, and the betizens and debauchery which seem almost inseparable from this demoralizing sport, which have been persistently practiced at Gloucester in that State.

That Race-course is at present closed, but it is understood that an effort is shortly to be made to obtain from the New Jersey Legislature a repeal of those laws which prohibit this amusement, and that a large sum of money has been raised to facilitate the passage of the proposed bill. The principal hope of defeating this attempt to give the sanction of the law to that which is manifestly evil and corrupting in its tendency, is to awaken such a public sentiment as will overawe those politicians whose unaided virtue is not strong enough to resist the temptations that will be offered them. As one means of awakening the attention of the people to this subject, we think the extensive circulation of this Address among the people of New Jersey is desirable. We hope our readers generally, who reside in New Jersey, will exert themselves in this matter. As many copies as are desired can be obtained, gratuitously, by addressing Jacob Smedley, at our Book Store, No. 304 Arch St., Philadelphia. Any suggestions as to the best means of supplying different neighborhoods, would be gladly received by the committee charged with its distribution, and may be directed to George J. Scattergood, Room 85, No. 119 S. Fourth St., Philadelphia.

We have received a communication from a correspondent in Iowa, who refers to a statement made by a Friend, that in the Western Yearly Meetings under our name, the members were largely adopting instrumental music, and dropping the mid-week meetings. This statement, he says, "may be true to some extent," but he calls attention to the fact, that there are meetings held in the evenings of week-days, which take the place of the morning meetings, usually kept up by our members.

As to the meetings decreasing, he says that the Monthly Meeting to which he belongs has received about 100 new members in the last five years.

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress reconvened in their respective chambers, after the holidays, on the 5th inst. Owing to the sickness of Speaker Crisp, who is convalescing from an attack of influenza, the House was called to order by Clerk Kerr.

The public debt statement issued on the 21st instant, shows that the interest and non-interest bearing debt decreased \$1,758,140 during the month of December. The receipts of internal revenue during the first five months of the present fiscal year were 294,332,420, an increase of \$1,430,959 over the receipts during the corresponding period of the previous year. There was a decrease in the receipts on tobacco of \$2,492,243.

On the 20th ult. reciprocity arrangements were signed by Secretary Blaine with the Ministers of Guatemala and Salvador for their respective countries. The arrangements with Guatemala require the approval of the Congress of that country, but it is expected that the arrangement with Salvador will go into operation Second Month next.

The value of the farm products of this country in 1891 amounted to \$700,000,000 more than what was produced in 1890.

A dispatch from Laredo, Texas, says that "the Mexican revolutionist, Garza, is surrounded in the chaparral in the extreme northwestern corner of Zapata County by United States troops and Rangers, and it is almost impossible for him to escape, either to the northward or in the direction of Mexico."

A dispatch from Fort Reno, Indian Territory, says that the Mesquit craze has broken out afresh among the Cheyennes and Arapahoes. Several days have been going on among the hills for several days, and the craze is apparently spreading. They declare that the Mesquit, who is to expel the whites, bring back the buffalo and restore their hunting grounds to the Indians, is soon to give the great dance will be kept up day and night until the arrival.

Governor Humphreys, of Kansas, has appointed ex-Congressman Perkins to the United States Senate to fill Senator Plumb's unexpired term.

A bill was introduced in the Kentucky Senate on the 4th inst. making it a felony, punishable by a fine of from \$1,000 to \$5,000 and imprisonment of from two to five years, for any one to promote, carry on or conduct a lottery or to aid in carrying on such lottery, for any one renting, procuring or leasing premises for lottery purposes, or for selling or offering for sale tickets or tickets or drawings; and making it a misdemeanor for any person to buy, procure or purchase for himself a ticket for said lottery or drawings, punishable by a fine.

A company, backed by Eastern capitalists, has been incorporated in Chicago for the manufacture of American-made articles. The value of the stock is \$2,000,000. Speaking for the new company, its attorney, G. Cooke, said: "At present nearly all the flux used in this country is imported. This company has experimented to its own satisfaction that it can manufacture the American article much cheaper than it can be imported, and, at the same time, furnish as good an article as that made in foreign countries."

The Salton lake in the Colorado desert, in California, is reported to be now only ten miles long by eight wide, about one-fourth its dimensions in Eighth Month last. It is but thirteen inches deep in its deepest part. A year ago, in this city last week was 71 feet, being 8 less than last week, and 294 more than the corresponding week one year ago. Of the whole number, 315 were males and 403 females; 178 died of pneumonia; 16 of influenza; 50 of diseases of the heart; 49 of consumption; 48 of diphtheria; 34 of convulsions; 23 of old age; 27 of bronchitis; 17 of cough; 13 of Bright's disease; 14 of measles; 14 of congestion of the lungs; 14 of scarlet fever; 11 of cancer; 11 of marasmus; 10 of debility and 10 of inflammation of the brain.

Markets, &c.—U. S. Extended 2's, 100 a 101½; 4's, 110¼ a 112½; currency 6's, 109 a 118.

COTTON was quiet on a basis of sic. per pound for middling uplands.

FEED.—Winter-bran, in bulk, \$19.00 a \$19.50; spring bran, in bulk, \$18.00 a \$18.50.

FLOUR.—Western and Pennsylvania super, \$3.50 a \$3.75; do, do, extras, \$3.85 a \$4.10; No. 2 winter

COTTON—Good, 54 a 54 ½ cts; medium, 5 a 5 ½ cts; fair, 43 a 44 cts; common, 41 a 43 cts; cull, 33 a 4 cts; fat wads, 23 a 31 cts.

SHEEP AND LAMBS.—Extra, 6 a 6 ½ cts; good, 5½ a 5 ½ cts; medium, 5 a 5 ½ cts; common, 4 a 4 ½ cts; cull, 3 a 3 ½ cts; lambs, 5 a 7 ½ cts.

HOGS—Common, 5½ cts; a few extra at 6½ cts, but most all sold at 6 cts.

FOREIGN.—The steamer Noordland, from Antwerp, First Month 24, for New York, which was in collision in the North Sea with the British bark Childwall, of Antwerp, the latter vessel going down with fifteen of her crew, is expected to Antwerp. Her bows were stove in in the collision.

A dispatch from Brussels, dated the 4th inst., says: Plenipotentiaries of the Powers have had a meeting here and signed the protocols of the Anti-Slavery act, which goes into operation sixty days hence. The United States plenipotentiary, United States Minister Terrell is still in Washington, waiting for instructions.

A sensation has been caused in Madrid by advices from Manila, the capital of the Philippine Islands, to the effect that Japan has occupied some of the islands north of Luzon. The Government organs in Manila declare that a Spanish squadron will visit the principal ports of Japan, and then, dispersing, proceed to the Mariannas for the purpose of reasserting Spanish supremacy over the islands.

Fifty nihilists, suspected of being connected with a conspiracy to assassinate the Emperor, are on trial in the Warburg prison in Moscow, are the four women saw citadel. Among the prisoners are two Frenchmen. The Russian famine appears to be assuming vast proportions. A trustworthy correspondent declares that in the Province of Samara, where he resides, one-half of the population—no fewer than 1,250,000 per-

sons—are literally dying of starvation, and Levasseur, the eminent French statist, has calculated that to supply the deficiency in thirteen provinces 6,500 ships must be employed, carrying 8,000,000 hectoliters of grain, which would cost \$700,000,000. The State has not the money to spend; nor even if it found the money could it provide the means of transport over a surface of 1,000,000 square kilometers to the 5,400,000 houses in want of food.

The American association, at first elaborately denied and anxiously disbelieved, that the official corruption would not be checked, even by the horrors of so dire a calamity, has now been abundantly proved to be true. The entire subscription of St. Petersburg for the benefit of its own poor and of the environs has been stolen. The \$300,000 purchase of the land, which has been found to be so infamous, adulterated to be wholly uneatable, and in parts poisonous. The revelations are but now beginning. We shall hear more of them.

Another account says: Government relief is wrongly allocated. It always comes too late. Local officials, striving to hide the true state of affairs, organize banquets and gambling parties for the entertainment of Government Commissioners sent to the district. Any attempt to send appeals directly to the Czar is nipped in the bud by the officials, with threats of expulsion if such an attempt is repeated.

The reports of the missions in the East Indies include an earnest appeal for aid to relieve the distress of the people resulting from a famine in South India. They state that the condition in very wide districts of the country is as bad as is the great famine of 1877. In addition to the utter failure of the crops, a new and terrible pest has been the cause of the death of the people in the failure of the water supply. The tanks and wells are dry, and already hundreds of thousands of human beings are suffering tortures from this terrible deprivation. The Government is doing its best, but is utterly unable to cope with this awful condition of the country.

A dispatch from Bombay, dated Twelfth Month 30 says: The Indian National Congress, which is in session at Nagpur, the capital of the central provinces of India, has adopted a resolution declaring there shall be established a legislature in India to which the Indian people shall elect representatives. The resolution says that since from climate and conditions the starvation among the masses of the inhabitants of India is largely due to the fact that they have no parliamentary representation.

Between 12,000 and 15,000 barrels of herring were taken out in a single night at Sound Island, in the coast of Newfoundland.

NOTICES.

WESTWON BOARDING SCHOOL.—The General Committee meet in Philadelphia on Sixth-day, First Mc 8, 1892, at 11 o'clock A. M. The Committee on Instruction meet the same day, at 9 A. M.

WILLIAM EVANS, Clerk.

GWYNEDD MONTHLY MEETING will be held alternately at Plymouth and Norristown—at Plymouth it is the even, and at Norristown in the odd months.

DIED, at his residence near Dexter, Iowa, Twelfth Month 24, 1891, ELI SCOTT, a member of Bear Creek Monthly Meeting, in the sixty-seventh year of his age. During a long and trying illness, his faith in Christ was unshaken. His friends and relatives have his sweet assurance that he is occupying among the blood washed through that surrouned the Throne.

At Le Grand, Marshall County, Iowa, Twelfth Month 1st, 1891, JONATHAN BEER, aged eighty-nine years, ten months and twenty-six days. A member of Stavanger Monthly Meeting of Friends. His long life was one of strict honesty and simplicity, and his attachment to the ancient principles of the Society of Friends manifested firm with him to the last. He often spoke of the time he had here being the best of his end, and seemed ready for the change.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 186.)

1850.—Tenth Month 17th. "At Springfield Meeting, unexpectedly, the subject of the growth of trees presented to me. Planted, when like small switches, yet if properly cared for, and defended from injury, gradually growing and finally becoming valuable for fruit, or for shade and beauty. So it appeared to me to be with trees of the Lord's planting. As they are cherished and preserved from the enemies they are exposed to, they experience a growth in grace; their root strikes downward in the heavenly oil, and they bring forth fruit to the praise of the Great Husbandman, and finally they are established in the house of the Lord, and flourish in the courts of our God. He beautifies and dignifies him in his church, and enables them to glorify Him in their generation. They become pillars in the house of our God, that shall no more out; and He writes upon them the name of our God, and the name of the city of our God, which is New Jerusalem; and He will write upon them his new Name. It was a day of favor; in which the hearts of some of the journeers were made glad, and the dear young people cheered to hold on their way."

"28th. I have a secret hope that the Lord at work to bring about a more settled state of our religious Society; to bring forth some whom He has been preparing to stand more openly and boldly for His Christian doctrines, testimonies and discipline; and to rebuke the spirit that has been at work, to divide and scatter, by upholding those who have attempted to bring in ungodly opinions, and giving liberty to go into things which the Truth is against."

"Twelfth Month 2d. It will be a great favor if Divine Power rises into dominion among us, as to animate and strengthen right-minded friends, to come out boldly on the Lord's side, and on behalf of our testimonies; that so the denial, the humility, the simplicity, and the inwardness of spirit, which characterized our first Friends, may be revived, and shine forth conspicuously. There is an enmity against the witness, which Christ leads his humble followers into; and a desire, in some, to make a show of the world; that we may be like others, and thereby the reproach of the cross caused to cease.

As that takes place, our locks will be shorn; we shall become weak like other men; spiritual vision will be lost, and worldly professors will vaunt over us. But may the Lord in mercy, kindle up fresh zeal among us; bring us near to one another in the covenant of life, and enable us to put shoulder to shoulder in the support of his cause; and send forth fresh laborers into his harvest field.

"18th. Poverty of spirit, and the reduction of faith have been my portion many days past. If it is of the Lord's dispensing, to lay low the creature, it is enough. He will not cast off those whom He condescends to purge, and prostrate, if they give themselves, and all they have, into his hand. There can be no higher favor, than being objects of his mercy and preserving power; and this is as truly shown to be the case, in his emptying and stripping dispensations, which bring man to feel his own nothingness, as when his candle shines upon his head, and he is filled with a heavenly sense of the Divine fitness."

1851.—First Month 22d. "Having felt my mind turned to the Western Meeting for a few days. I went there and attended the Monthly Meeting. I was brought low, and the matter which opened before me, seemed of such close nature, I felt afraid almost to look at it. After a time it was taken away; when the great importance of watchfulness and daily prayer, that we may be preserved from losing ground and falling short in the end, came livingly over my mind, and had an humbling effect. Under a degree of tenderness, I believed it right to rise with this subject, and to express what might be presented for others, as well as myself, on the unspeakable blessing of Divine preservation in a blessed growth in the Truth, and an establishment in it unto the end. He who loved us before we loved Him, and of his mercy and power brought us out of darkness, sin and corruption, will not forsake us, if we do not turn our back upon Him; but in the same loving kindness and tender mercy, will warn of danger. He will, as we submit and bear his dispensations, strip us from time to time, of all we have known, plunge us into a sense of our nothingness, and in this way keep us lowly and dependent, and enlarge our hearts, and knowledge of Divine things. The language of the beloved and aged apostle, 'Little children, keep yourselves from idols,' revived, with the liability man might be exposed to, if he left a lowly watchful state, to idolize his natural talents, acquirements, spiritual gifts, and religious experience; and getting lost as in a mist, Satan, who can transform himself into the appearance of an angel of light, may set him to work in things which the Lord never called him to do; and finally the wrong spirit get into dominion in him, which had in good measure been cast out. I was opened and led, I believe, by the good hand into these things, for my own benefit, and also as a renewed warning to some, who had quite enough of the creature at work in them, under the garb of religion, and promoting the kingdom of Christ. It was of the Lord's goodness that the clothing of Divine

charity was felt; earnestly desiring the present and everlasting welfare of every one in the meeting."

"28th. At times a secret hope revives that the Lord Almighty, who raised us up a people for his honor, will mercifully hear and answer the prayers, which He begets in the hearts, I trust, of many exercised servants; and put a bit in the mouth of the enemy, who would destroy his heritage, and turn him backward. And when He sees our sufferings arc, at this time enough, grant deliverance from the snare, and renew our strength and courage to lift up the voice, for the precious testimonies and doctrines. He raised Friends to support. That so the dear young people may be comforted, and strengthened to give up their names fully to serve the Lord; and 'Instead of the thorn shall come up the fir tree, and instead of the brier, shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

"Second Month 3d. At Philadelphia Quarterly Meeting for Business, I thought Samuel Bettle, Sr., was strengthened to call Friends back from the violations of our testimonies, which not a few had fallen into, by their conformity to the changeable fashions of the world. They were calling plainness in dress and language, the reading of fictitious books, and others calculated to poison the mind with ungodly principles, and to spoil it through philosophy and vain deceit, little things; he believed the testimonies maintained by Friends respecting them, were the fruits of primitive Christianity. Departures from them created false taste; excited and unsettled the feelings; and these led to the dislike of our silent meetings; and a desire to go where preaching, and vocal or instrumental music, could be heard; which men were induced to think they could use as the worship of Almighty God. But it could have no effect, except on the animal feelings, to arouse and excite them. He opened several of our testimonies, and pleaded with the young people to prize the privileges which they had offered them, in such a Society as ours, that watched over them for good. I thought it my place to say, I hoped we should profit by the exercise spread over the meeting; it was an evidence that He who raised us up had not forsaken us. How fearful were we in the beginning of our heavenly journey, of doing anything against the Truth; and how desirous to know the Divine will, and to receive strength to do it. Was there not now a danger, after experiencing a little prosperity, of putting forth the hand, and appropriating the blessings of a kind Providence, to purposes, of which we should have been afraid in those days; especially in the furniture of our houses, and in our mode of living?"

"12th. Went down to Woodbury, and the 13th, attended their Quarterly Meeting. I was engaged among them, to warn some of the deadening effects of the love of the world; and to invite others to be obedient to the clear discoveries of the Divine will, to some of whom, the

language may be applicable, 'Arise, shine; for thy light is come, and the glory of the Lord has risen upon thee.' Were those who are thus visited by the illuminations of the Spirit of Christ, faithful to its requisitions, there would be raised among us, judges as at the first, and counsellors as at the beginning; and ministers to declare to others of the mercy and power of the Lord extended to them. What less individuals and the church sustain, in consequence of disobedience and neglect of duty!"

"Third Month 2d. First-day morning I was drawn to hold up to view, that we are placed here in a state of probation; to prove the Lord's love and mercy to us, and to be proved whether we will obey his discoveries and requisitions, and thereby glorify Him that created us, so as to be ready, having on the wedding garment, to enter the everlasting abodes of blessedness; in which I was somewhat encouraged."

"Fourth Month 2d. To-day was our Fourth-day Meeting. After a long silence, in which I had many tears of speaking, I felt afraid to depart without reviving the expostulation of the Lord of the vineyard, 'Why stand ye here all the day idle? Go ye also into the vineyard, and whatsoever is right, that shall ye receive.' That there is a work for every one to do in the vineyard of his own heart, which no man or woman can do for us, was held forth. It is they who labor that receive wages, and gather fruit unto life eternal. The weeds in the garden of our own heart are to be first eradicated, that the ground may be prepared for the Seed of the kingdom to grow in it. To be employed in finding fault with others, while our own hearts are unattended to, and the work of sanctification and redemption not going on in us, will be of no benefit to ourselves. But whatever may be our trials and discouragements, if we are faithful to the clear discoveries of the Divine will, we shall lay up treasure in heaven; and keeping our lights burning and loins girded, watching for the coming of the Master, He will in his time appear, spread a table for us, and come forth and serve us."

"Sixth Month 5th. At Arch Street Meeting, I remembered the prophet regarded himself as a man of unclean lips; and that he was commissioned to hand forth the language of encouragement to some among the degenerate children of Israel; and his language, on one occasion, was brought before me, 'Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished; that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.' This was applied to those who submit to the Lord's fire in Zion, and his furnace which is in Jerusalem. When they have passed through the administration of his judgments, the baptism of the Holy Ghost and his fire, so as to have the filth purged away, and to be no longer as probate silver; they know all their iniquities pardoned through the blood of the everlasting covenant. They are prepared to partake of the cup of suffering for the body's sake, the church; which at times they seem to drink as to the dregs; so that they may feel as if they received double for all their sins. But it is all for a moment; and when the blessed reward at the end of the race is granted, it is no doubt felt as light affliction, in comparison with the eternal weight of glory which the saints in light partake of. The least and lowest place in his kingdom will be enough for the tribulated spirit."

(To be continued.)

FOR "THE FRIEND."

Reasoning.

"Let us reason together."

It is the manifest duty and privilege of the Christian believer to studiously contemplate the mercy and condescension of the most high God, as they are revealed for the profit of mankind in the coming and work of the Lord Jesus Christ. Indeed, I believe, that just in proportion as we come to the right possession and use of our own senses, we will find it the real business of our lives to contemplate, worship and adore, and to illustrate by word and deed the loving mercy and the gracious condescension, wherein that Divine Being, "through the Eternal Spirit," offered himself as our Sacrifice and Exemplar, as truly in his whole human career as an historical individual, as in his more plainly meritorious death.

In this complete Saviour, however, it is very important to observe, that such mercy and condescension reach beyond the work which was finished in that "prepared" historical body—beyond the mere present immunity and conditional forgiveness which are the basis of our probational life—and that they embrace that serviceable realm of intellect, which, in its needful subordination to the spiritual energy of faith, and to the more unequivocal graces of hope and love, is the largest sphere of social influence, whether as among mere men of the world in their still unregenerate condition and character, or as between the Church and the world. Also important is the observation that this intellectual mercy and condescension are manifested, as they only can be manifested, in an adaptation of the Divine message to our more or less grovelling power of aspiration and apprehension. Immediate advantage and appreciable inducements must at first have precedence of abstract argument and sweeping generalities. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," etc. This is the opening message of the gospel, "the kingdom of heaven is at hand," foreshadowed in the first chapter of the evangelical prophet, Isaiah. Surely here also is foreshadowed such a continued "reasoning together" as should result in an opening out of the things of the then approaching kingdom, to an extent "beyond all that we can ask or think," as being from era to era necessary to our free communion with one another, and to our praying and praising not only with the spirit, but "with the understanding also." It was "the man after God's own heart," who exclaimed, "Give me understanding, and I shall live!"

It is the purpose of meditation to remove separation, not to confirm it. Man not only needs, but in every healthy aspiration he impotently craves, to be "made nigh" (Eph. ii. 13.) unto God and his fellow man, "by the blood of Christ," in that full significance of the phrase which involves the life as well as the death of the heaven-sent Saviour. The freedom of Christ consists in a conscious closeness of Divine relationship. "If the Son shall make you free, ye shall be free indeed." This freedom includes power. It implies a spiritual supremacy over physical surroundings and intellectual equipments. In it we may individually realize, as "heirs of God and joint heirs with Christ," that, as an apostle has written (when but rightly read), "All things pertaining to life and godliness are of his Divine power, which is given

to us through the knowledge of Him who hath called us by glory and virtue." It seems marvellous, indeed, that a want of realizing this close and high calling of God in Christ, should so long have availed to prevent Christian scholars from strictly construing the slightly involved phraseology of this sublime and animating teaching, see 2 Pet. i. 3. Both the laws of grammar and style, and the nice use of terms may be pleaded in behalf of the construction here adopted, although the version of our friend Anthony Purver, printed in the last century through the wise liberality of Dr. John Pothergill, is the only published version of the Bible in the English, and perhaps in any language, in which such a rendering is to be found.

Most unreasonable then, and most injurious must be the weak assumption that God thus willing to be truly and practically "made nigh," and to be most intimately "with us," shall not, in a measure limited only by our growing capacity for reception and application, manifest himself to us as the God of Light, as well as the God of Love. The argument of immunity and the blessing of forgiveness, when duly appropriated, must bring the emancipation of faculty for that growing reception and application of the "many things." John xvi. 12 which the more or less infantile soul cannot at once "bear" (Greek, *bastazo*, "carry," "take it hard," etc.), on its way to the "all truth" of God's declared purpose in Christ. That life of integral progress thus becomes inaugurated, in which the teaching that was once mystical and unpractical, and so seemingly superfluous, is now found to be intelligible and relevant, and so evidently necessary. "Wisdom is justified of all her works," (Matt. xi. 19, R. V.), as well as "of all her children," by that healthy growth of the intelligence which assumes only on its aforesaid subordination to faith, and which, by very virtue of that subordination and dependence, is "hidden with Christ" from the faithless.

Christianity is not the religion of a finished cross. The tendency of our fallen nature is to a faith in our natural intelligence. The essential lesson of the Gospel was anticipated in the of Solomon, "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." The true faith which acknowledges the cross of Christ to be, as Isaac Pennington has termed it, "an inward spiritual thing;" will indeed find that "the way of the cross is the way of light." The cross, as thus known, is the abiding instrument of that Divine mercy and condescension which we have been considering. Only by that submission thereto which is one with a living faith in Christ, can we enter upon that "cast up" way of saving hope and perfected love, wherein "the name of Christ, the knowledge of Christ," "the freedom of Christ," and "the power of Christ, are found to be practically equivalent phrase as alike indicating that living "Word of God, which must still increasingly "have free course (currency) "and be glorified." The farsers it that happy highway, while in no wise despising the ministrations of "milk for babes," or of educational means in general for the stage of spiritual childhood, will still feel bound to exclaim "It is not meet that we should leave the Word of God, and serve tables." For "against such there is no law."

Here is a species of false intellectuality which is known to the educated community under the name of "rationalism," but which, as uttered

repudiating the doctrine of a spiritual cross, and stoutly ignoring that best tradition and that deep experience which seem to demand such a doctrine, were perhaps more aptly designated as "naturalism."

There is another species of intellectual error, which, as perverting, or tending to pervert, the true doctrine of the cross to a superficial dependence on *effete* tradition and "the commandments of men," is largely current under the names of "ritualism" and "ecclesiasticism." May that true devotion be ours, which, being lifted by a true faith above these competing tendencies, and finding a lasting abode in the realm of spiritual experience, can thence descend to the honest aspirations of all the victims of error, in some due appreciation of their several fetters and limitations; and so, in a genuine "apostolical succession," make us in our day "all things to all men," in "giving to every man that asketh, a reason of the hope that is in us, with meekness and fear."

R. R.

PHILADELPHIA, Twelfth Month 1891.

FOR "THE FRIEND,"

Baltimore Yearly Meeting.

This is one of the smaller of the American Yearly Meetings of the Society of Friends, but there is much in its past history and in its present position to interest Friends elsewhere.

The articles on "The Eastern Shore of Chesapeake Bay," recently published in THE FRIEND, give some outline of its history down to the year 1790, when the meetings in the peninsula across the bay were transferred to Philadelphia Yearly Meeting, and Maryland Yearly Meeting was strengthened by the addition of the meetings belonging to Philadelphia, lying west of the river Susquehanna, including Fairfax Quarterly Meeting, which occupied the territory in Virginia bordering on the Potomac River. Among the meetings included in it were Hopewell Monthly Meeting in the valley of the Shenandoah, which was established about the year 1735, and to which belonged the meetings subsequently set up at Red Stone and other places in Pennsylvania, west of the Alleghany Mountains.

The first permanent white settlers in the Shenandoah Valley came from Pennsylvania, and were sixteen families headed by Joist Hite. The majority of the settlers were Pennsylvania Germans. De Haas, in his history of the early settlements in Western Virginia, says: "Tradition informs us that the Indians did not object to the Pennsylvanians settling the country. From the exalted character for benevolence and virtue enjoyed by the first founder of that State (William Penn) the simple-minded children of the woods believed that all those who had lived under the shadow of his name, partook alike of his justice and humanity. But fatal experience soon taught them a very different lesson. Towards Virginians, the Indians had a most implacable hatred. They called them by way of distinction, *Long-Knives*, and warmly opposed their settling in the valley."

Although the early settlers were kindly received by the Indians, yet as their number rapidly increased by the coming of successive emigrants allured by the richness of the soil, and as the game on which the Indians mainly subsisted became scarce, through the increased number of hunters, the original owners of the country became more and more uneasy, as they found themselves being crowded out of their

own homes, and compelled to retire into wilder sections of the country to find the means of subsistence.

They were the more disconcerted, because, so far as we have been able to ascertain, the native tribes had received no compensation for much of the land thus appropriated by the settlers; so that they were in a state of mind which rendered it comparatively easy for the emissaries of the French to induce them to take up the hatchet on their side of the great contest between the French and English for the possession of the country between the Alleghenies and the Mississippi. The uneasiness felt by Friends of Philadelphia, at the situation of things in Shenandoah Valley is well illustrated by a letter addressed to Friends there by Thomas Chalkley in 1738. He was then returning from a visit to the southern provinces—and being much spent with his long journey, expressed his concern for them by a letter, in place of paying a personal visit. From this letter the following paragraphs are taken:

"First; I desire that you be very careful, being far and back inhabitants, to keep a friendly correspondence with the native Indians, giving them no occasion of offence; they being a cruel and merciless enemy, when they think they are wronged or defrauded of their right."

"Second; As Divine Providence hath given them and their forefathers the possession of this continent of America, or this wilderness, they have a natural right thereto, in justice and equity; and no people, according to the law of nature and justice, and our own principle, which is according to the glorious Gospel of our dear and holy Lord Jesus Christ, ought to take away, or settle on other men's lands or rights, without consent or purchasing the same, by agreement of parties concerned; which I suppose in your case is not yet done."

"Third; Therefore our counsel and Christian advice to you is, my dear friends, that the most reputable among you do, with speed, endeavor to agree with and purchase your lands of the native Indians or inhabitants. Take example of our honorable late proprietor, William Penn, who by his wise and religious care in that relation, hath settled a lasting peace and commerce with the natives."

"Fourth; I am concerned to lay these things before you, under an uncommon exercise of mind, that your new and flourishing little settlement may not be laid waste, and if the providence of the Almighty doth not intervene, some of the blood of yourselves, wives or children, be spilled on the ground."

"Fifth; Consider that you are in the Province of Virginia, holding what rights you have under that government; and the Virginians have made an agreement with the natives, to go as far as the mountains, but no further; and you are over and beyond the mountains, therefore out of that agreement; by which you lie open to the insults and incursions of the southern Indians, who have destroyed many of the inhabitants of Carolina and Virginia."

"Please to note that in Pennsylvania no new settlements are made without an agreement with the natives."

The concern which Friends of Philadelphia Yearly Meeting felt that the lands occupied by those of their members residing in the waters of the Shenandoah, should be honestly paid for, continued for many years to claim the attention of our Meeting for Sufferings—for Hopewell Friends did not attend to that part of T. Chalkley's advice, which recommended that steps be

taken to satisfy the Indians "*with speed*." The delay was probably a source of regret to many of them, when the Indian war raged in 1755 and succeeding years. The Minutes of Philadelphia Meeting for Sufferings state, that in the year 1757 the distresses occasioned by the ravages of the Indians on the people residing on the frontiers of Virginia and Pennsylvania became the subject of weighty consideration on account of the exposed situation of Friends there, particularly those residing within the compass of Hopewell Monthly Meeting, divers of whom had deserted their habitations.

A considerable sum of money was appropriated to relieve the present wants of those families of Hopewell Meeting who were reduced to poverty by the Indian incursions.

And as there were many children among these families, the meeting suggested that Friends in Pennsylvania would be willing to take care of and educate these; and it offered its help in procuring suitable places for such.

A painful apprehension was received, that had long subsisted in the minds of many Friends, that true equity and a religious regard to the just right of the native owners of that part of the country had not been duly adhered to by the purchasers of the land on which our Friends were settled. The Meeting for Sufferings earnestly recommended Friends of Hopewell to make a strict inquiry into the foundation of their title, and to remove all just occasion of dissatisfaction and complaint.

The letter to Hopewell also refers to the fact, that their lands were settled on before their purchase from the Indians, and raises the question as to whether there is reason to believe, that any Indians still have claims to those lands?

At a treaty held at Lancaster in 1744, the Iroquois claimed the lands west of the mountains by right of conquest, and sold their claim to Virginia—but this claim being founded on violence and injustice, Friends could not recognize it as valid, but believed they were still bound to compensate the original owners.

A committee of the Meeting for Sufferings visited Hopewell in 1758, at which time that Monthly Meeting adopted a Minute which says that from "the best information they could get it doth not fully appear that the Government hath purchased any other Indian right to these lands, than what was conveyed to them by the Six united nations, which appears to have been acquired by having conquered the former inhabitants in a war; but since that we apprehend they who were so conquered have acquired some strength and vigor to assert their right to the land, and are supposed to be in part the actors of the bloody ravages felt in those countries and in Pennsylvania."

In 1778 a subscription was opened, and £665 10 s., Penn. currency, was subscribed for this purpose.

The money thus subscribed does not appear to have been paid in at the time, and Hopewell Monthly Meeting became dissatisfied with the manner in which their position was represented on the Minutes of the Meeting for Sufferings. The Yearly Meeting itself appointed a committee to examine into the subject, which in 1791 reported:

"We are inclined to believe that Friends in some parts of Virginia are yet under an obligation to endeavor to make restitution to the natives of the country in the best manner they can, for the land which was the original right of the Indians. We are united in believing it necessary tenderly to advise our beloved brethren

ren in Virginia, cheerfully to step forward with speedy endeavors to raise and collect a generous sum, according to present ability, and that the money so collected may be placed in the hands of suitable persons to be appointed by Fairfax Quarterly Meeting, ready to be hereafter applied as the wisdom of Truth may point out, in the most proper channel."

This committee made another report the following year, in which they recommended that the whole matter be referred to Fairfax Quarterly Meeting, to take such action thereon as they might deem best. This was agreed to—and a committee appointed to attend that meeting with a copy of last year's report.

Samuel Kercheval, in his history of the settlement of the valley of Virginia, says: "The Shawnee tribe, it is well known, were settled about the neighborhood of Winchester.

"The Tuscarora Indians resided in the neighborhood of Martinsburg, in the County of Berkeley."

The same author, in speaking of the same section of country, says: "Several respectable individuals of the Quaker Society thought it unjust to take possession of this valley without making the Indians some compensation for their right. Measures were adopted to effect this great object. But upon inquiry no particular tribe could be found who pretended to have any prior claim to the soil. It was considered the common hunting-ground of various tribes, and not claimed by any particular nation who had the authority to sell."

"Tradition relates, that several tracts of land were purchased by the Quakers from the Indians on Apple-pie ridge, and that the Indians never were known to disturb the people residing on the land so purchased."

The Meeting for Sufferings to assist Friends of Hopewell in this righteous undertaking appointed a committee to make inquiries and endeavor to ascertain who were the persons to whom such "consideration" ought rightfully to be paid.

The Friends who attended the treaty held by the United States with the Six Nations in 1794, reported to the Meeting for Sufferings, that divers conferences were held with the Indians respecting the ownership of the land about Hopewell, in Virginia, "an issue of which was, that we were all of the opinion the Tuscaroras were the people who formerly owned that country. General Chapin, Superintendent of the Six Nations, upon enquiry being of the same opinion, gave us his judgment in writing."

Jefferson, in his notes on Virginia, says that the Monacans, who inhabited the country about the headwaters of the James River, were afterwards called the Tuscaroras. The principal home of the Tuscaroras was in the upper country of the Neuse and Tar Rivers. They were the most powerful tribe in North Carolina, and about the year 1711 engaged in hostilities with the white settlers, the immediate cause of which appears to have been the intrusion of a surveying party into their lands. Many lives were lost in this war, but by the aid of several hostile tribes of Indians, they were completely defeated in 1712, and many of the survivors went North and joined the Iroquois in New York, forming the sixth nation in that formidable confederacy.

(To be continued.)

I think it wisest in a man to do his work in the world as quietly and as well as he can, without much heeding the praise or dispraise.—*Tennyson.*

SELECTED.

THE SHRINE OF NATURE.

The works of God are fair for naught,
Unless our eyes, in seeing,
See hidden in the thing the thought
That underlies its being.

The outward form is not the whole,
But every part is moulded
To image forth an inward soul,
That dimly is unfolded.

The shadow pictured in the lake
By every tree that trembles,
Is cast for more than just the sake
Of that which it resembles.

The dew falls lightly, not alone
Because the meadows need it,
But hath an errand of its own
To hush souls that heed it.

The stars are lighted in the skies
Not merely for their shining;
But like the light of loving eyes,
Have meanings worth divining.

The waves that moan along the shore,
The winds that sigh in blowing,
Are sent to teach a mystic lore,
Which men are wise in knowing.

The clouds around the mountain-peak,
The rivers in their winding,
Have secrets which, to all who seek,
Are precious in the finding.

Thus nature dwells within our reach;
But though we stand so near her,
We still interpret half her speech
With ears too dull to hear her.

Whoever at the coarsest sound
Still listens for the finest,
Shall hear the noisy world go round
To music the divinest.

Whoever yearns to see aright
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendor.

So since the universe began,
And till it shall be ended,
The soul of nature, and of man,
In soul of God are blended.
—*The Sabbath of the Fields.*

SELECTED.

WATCHING THE TONGUE.

Keep a watch on your words my children,
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger—
Yes, cut like a two-edged knife.

Let them pass through your lips unchallenged,
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back, if they're cold and cruel,
Under lar, and lock, and seal;
The words they make, my children,
Are always slow to heal.

May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you do utter
Be the words of the beautiful truth.

It was wont to be said of Archbishop Crammer; if you would be sure to have Crammer to do you a good turn, you must do him some ill one, for, though he loved to do good to all, yet especially he would watch for opportunity to do good to such as had wronged him.—*Spencer.*

Incidents and Reflections.—No. 239.

PRESENCE OF MIND.

We are so accustomed to the regular movements of the passenger trains on our great railways, that we seldom appreciate the amount of thought and preparation which these involve, or the demands made upon the nerve and watchful care of the engineers and conductors; or of the presence of mind sometimes required and displayed by these men.

In Ballantyne's "Life on the Rail," the story is told of a lunatic leaping on a locomotive all fired up and ready to be coupled to the train. He fell on the driver, who was outside the rail oiling some of the machinery, seizing the handle of the regulator, and turned on full steam. The driving-wheels revolved at first with such tremendous rapidity that they failed to "bite," and merely slipped on the rails. The madman was engineer enough to understand why, and at once cut off part of the steam. Next moment he shot out of the station, and again letting on full head of steam rushed along the line like an arrow. It chanced that the passenger superintendent was on the platform at the time. That gentleman had everything connected with the traffic by heart. He saw that the points had been so set as to turn the runaway engine on to the down line, and in his mind's eye saw a monster excursion train, which had started just a few minutes before, laboring slowly forward, which the light engine would soon overtake. A collision in a few minutes would be certain. In peculiar circumstances men are bound to break through all rules of regulations and act in a peculiar way. Without a moment's hesitation he ran to John Marrot and said, in an earnest, hurried voice, "Give chase, John! Cross over to the up line, but don't go too far."

"All right, sir," said John, laying his hand on the regulator.

Even while the superintendent was speaking, Will Garvie's swift mind had appreciated the idea. He had leaped down and uncoupled "The Lightning" from its train. John touched the whistle, let on steam, and off they went, crossed to the up line (which was the wrong line of rails for any engine to run in that direction), and away he went at forty—fifty—seventy miles an hour! John knew well that he was flying toward a passenger train, which was running toward him at probably thirty-five or forty miles an hour. He was aware of its whereabouts at that time, for he consulted his watch and had the time-table by heart. A collision with it would involve the accumulated momentum of more than a hundred miles an hour. The time was short but it was sufficient; he therefore urged Will to coal the furnace until it glowed with fervent heat, and opened the steam-valve to the uttermost. Never since John Marrot had driven it had the *Lightning* so nearly resembled its namesake. The pace was increased to seventy-five and eighty miles an hour. It was awful. Objects flew past with flashing speed. The clatter of the engine was deafening. A stern chase is proverbially a long one; but in this case, at such a speed, it was short. In less than fifteen minutes John came in view of the fugitive, also going at full speed, but, not being so powerful an engine, and not being properly managed as to the fire, it did not go so fast; its force might have been forty or forty-five miles an hour.

"Will," shouted John, in the ear of his stalwart fireman, "you'll have to be sharp about it,

It won't do, lad, to jump into the arms of a madman with a fire shovel in his hand. When I take a shot at 'im with a lump of coal, then's yer chance—go in 'n' win, lad—and whatever you do, keep cool."

Will did not open his compressed lips, but nodded his head in reply.

"You'll have to do it all alone, Bill; I can't leave the engine," shouted John.

He looked anxiously into his mate's face, and felt relieved to observe a little smile curl slightly the corners of his mouth.

Another moment and the *Lightning* was up with the tender of the runaway, and John cut off steam to equalize the speed. The madman at that instant observed for the first time that he was pursued. He looked back with a horrible glare, and then, uttering a fierce cheer or yell, tugged at the steam handle to increase the speed, but it was open to the utmost. He attempted to heap coals on the fire, but, being inexpert, failed to increase the heat. Another second and they were abreast. John Marrot opened the whistle and let it blow continuously, for he was by that time drawing fearfully near to the train that he knew was approaching. Seeing that escape was impossible, the madman would have thrown the engine off the rails, if that had been possible; but as it was not, he brandished the fire-shovel and stood at the opening between the engine and the tender with an expression of fiendish rage on his countenance that words cannot describe.

"Now, Bill, look out!" said John.

Will stood like a tiger ready to spring, John beside him with a huge mass of coal in one hand concealed behind his back. There was a space of little more than two feet between the engines. To leap that in the face of a madman seemed impossible.

Suddenly John Marrot hurled the mass of coal with all his might. It struck Thomson low, hitting him on the chest and driving him down on the foot-plate. At the same instant Will Garvie bounded across and shut off the steam in an instant. He turned then to the brake-wheel, but before he could apply it the madman had risen and grappled with him. Still, as the two strong men swayed to and fro in a deadly conflict, Will's hand, that chanced at the moment to be nearest the brake-wheel, was seen ever and anon to give it a slight turn. This much John Marrot observed when he saw a puff of white steam on the horizon far ahead of him. To reverse the engine and turn full steam on was the work of two seconds. Fire flew in showers from the wheels, and the engine trembled with the violent friction. Nevertheless, it still ran on for a considerable way, and the approaching train was within a comparatively short distance of him, before he had got the *Lightning* to run backward. It was not until he got up speed to eight forty miles an hour that he felt safe, looked back with a grim smile, and breathed freely.

Of course the driver of the passenger train, seeing an engine on the wrong line ahead had also reversed at full speed and thus prevented a collision, which would inevitably have been very disastrous.

John now ran back to the crossing, and getting once more on the down line ran cautiously back in the direction of the runaway locomotive. He soon came in sight of it, and reversed again and went at such a pace as allowed it to overtake him gradually. He saw that the steam was still cut off and that it had advanced that length in consequence of being on an incline,

but was somewhat alarmed to receive no signal from his mate. The moment the buffers of the *Lightning* touched those of the other engine's tender, he applied the brakes and brought both engines to a stand. Then leaping off he ran to see how it had fared with Will Garvie.

The scene that met his eyes was a very ghastly one. On the floor-plate lay the two men, insensible and covered with blood and coal-dust. Each grasped the other by the throat, but Will had gained an advantage from having no neck-cloth on, while his own strong hand was twisted into that of his adversary so firmly that the madman's eyes were almost starting out of their sockets. John Marrot at once cut the kerchief with his clasp-knife; and then feeling that there was urgent need for haste left them lying there, ran back to his own engine, coupled it to the other, turned on full steam, and in a short space of time was back to his station. Here the men were removed to the waiting-room and a doctor called in. It was found that although much bruised and cut, as well as exhausted by their conflict, neither was seriously injured. After a few restoratives had been applied one was conveyed to his home and the other was lodged in an asylum.

The presence of mind of the superintendent, the alertness of John Marrot, the bravery of Will Garvie, bring out into bold relief the qualifications which fit men for the responsibilities of the railway, and bring forcibly before us the perils that sleep and may be wakened any moment on any road.

(To be continued.)

FOR "THE FRIEND."

How Shall I Know God?

The Apostle Paul answers this question, by saying, "That which may be known of God is manifest in man, for God hath showed it unto them." It is by obedience to God's will as revealed in the heart of man that any true and living knowledge of Him can be obtained. In the fulness of his perfections God is far beyond the limits of the human understanding. No man by searching can find Him out—penetrate into his nature and know his attributes.

There is a yearning in the human heart, there is an aching void that nothing but a true knowledge and acceptance of God in the Lord Jesus Christ can fill. There is this reaching out for better things, a desire for a more than earthly Helper.

Friend, art thou seeking? Art thou longing for this very present help in trouble? Ah! He is nearer than thou may think. Thy very thirst for something better shows the willingness of thy Heavenly Father to bestow upon thee that greatest of all blessings—a changed heart, and himself as an abiding guest. Wilt thou know Him? He stands ready to reveal himself to thee.

God has revealed himself in the veil of humanity's garb that we might be saved through his sufferings and death. "God was manifest in the flesh."

Holy men of old saw and talked with this Divine and loving One. They eat and drank in his presence and heard the gracious words of life which came from those blessed lips. So did many others in that day, who believed not.

He thus became as one of us, sin only excepted, and all the loving tenderness we see in the record of this our Saviour, we may know is the way God feels towards us. Even to the greatest sinner his language is—"How often would I have gathered you, but ye would not."

This same Jesus who suffered in the garden of Gethsemane—"being in an agony"—and who submitted to the death of the cross, bearing thy sins and mine, dear reader. This same Jesus now stands ready to bind up the wounds of thy aching heart, and if thou hast not yet found Him, will lead thee into loving companionship with himself. Thy will, however, must be brought into conformity to his will, and He can be found, He can be known in all his gentleness and in all his Divine reality to the soul.

This same Lord Jesus who died for us, now works in our hearts by the Holy Spirit, and He will come to live there, if we will only let Him. "Behold I stand at the door and knock," is the voice of Jesus. "If any man will open the door I will come in and sup with him and he with me." Know then that this Christ who suffered on the cross and who agonized in the garden of Gethsemane is thy Redeemer, oh anxious soul, and if thou wilt give thy heart into his keeping, He will be thine portion forever. Then open wide the sensibilities of thy heart and mind and let the King of glory come in and set up his kingdom there, whose right it is to reign in the heart for which He died. Let Him rule thy spirit, and guide thy life, and "thy peace shall flow as a river, and thy righteousness shall be as the waves of the sea." God hasten the day when none shall say, "know the Lord," for that all shall know Him from the least to the greatest. In that time nations shall be born in a day and the whole earth shall be filled with joy and gladness, and sorrow and sighing shall flee away.

J. H. Y.

NEW YORK CITY, Twelfth Month 13, 1891.

Natural History, Science, etc.

Insects' Eggs.—A discourse before the British Association, held at Leeds, was given by Professor Miall, on "Some Difficulties in the Life of Aquatic Insects." These difficulties begin with the egg stage. Some insect eggs hatch if they are merely scattered like grains of sand over the bottom of a stream; but others must be laid at the surface of the water, where they can gain a sufficient supply of oxygen. Floating eggs are liable to be swept too far down stream or even out to sea, and are besides liable to be devoured by creatures of different kinds, such as fish, birds or predatory insects. Such difficulties have been met in a number of insects by laying the eggs in chains or strings, and mooring them at the surface of the water. The eggs are invested by a gelatinous envelop, which swells at the moment it reaches the water into an abundant transparent mucilage. This mucilage answers more than one purpose. It makes the eggs so slippery that birds and insects cannot grasp them. It also spaces the eggs, and enables each to get its fair share of air and sunlight. Moreover, the gelatinous substance appears to possess some antiseptic property, which prevents water-molds from attacking the eggs. Some insects lay their eggs in the form of an adhesive band. In several cases the egg-chain is moored to the bank by a slender cord. The gnat-like *Chironomus* lays its eggs in transparent cylindrical ropes, which float on the surface of the water. The eggs of the caddis-fly are laid in large ropes. The egg-raft of the mosquito is well adapted for floating in stagnant water, and is freely exposed to the air—"a point of unusual importance in the case of an insect which, in all stages of youth, seems to need the most efficient means of respiration, and whose eggs are usually laid in water of very doubtful purity."

The Tasmanian Eagle.—Once on the farm of an old friend of papa's, a favorite mare placed alone in a small paddock of good grass, was seen willily galloping round and round for so long a time that her master went to discover the cause, and then first observed two eagles following her, flying low, and almost brushing the terrified animal with their wings, and keeping steadily on their course just beside or over her. The mare covered with foam and sweat, her eyes blood-shot and starting with intense terror, was evidently almost spent, and even after the eagles were scared away, was long in recovering from her terrible fright. At another place, some big yearling cattle were driven and frightened in exactly the same way by a pair of eagles, and papa says that most probably, when the mare or the calves had sunk down exhausted the eagles would have alighted, attacked and killed them; or, what I am sorry to say is even more likely, would have begun their savage feast ere the quivering life was extinct.

A farmer near, whose land lay chiefly on an open plain only divided by fences of posts and rails, had a large number of pigs running out, principally sows with litters, from which the eagles used to take thirty or forty in a season, and might frequently be observed sitting on the fences, seven or eight at a time watching their victims; and from their being able to see any person approaching from a long distance, they kept too keen a look-out to be often shot. They would alight on the ground, and drive the little pigs apart from their mothers, who invariably showed fight; but whilst they were courageously facing two eagles, others pounced upon the poor little pigs, and carried them squeaking away. It was provoking enough for the owner's family at the house to see this tragedy enacted before their eyes, day after day. One evening, as was his custom, the farmer walked down to look after his pigs, carrying his gun, and as he walked eastward, and the sun was very low, his long shadow stretched before him. Suddenly another shadow rapidly passed his feet, and turning sharply to see what was coming, his broad straw hat was knocked off by an eagle swooping over him. Not waiting to raise his gun to his shoulder, he fired and the bird fell only a yard or two off.—*Tasmanian Friends and Foes.*

A Greenland Tree.—When the late expedition sent out by the Academy of Natural Sciences of Philadelphia, had landed in Greenland, the botanist fell upon his knees and began tearing up a little shrub, not over three inches high. The entomologist looked on in curiosity, but opened his eyes wide as the botanist said, "a willow tree." "Tree?" he said; "do you call that a tree?" "*Salix arctica*, the mighty forest tree of Greenland." It was, indeed, a willow, in full bloom, with catkins an inch or so long and as fully formed as any willow in the world. It is hardly correct to say that it was only a few inches high, for it was what botanists term procumbent—flattened to the ground, and, if stood upright, would stretch to perhaps two feet in height. The trunk was about a half inch in diameter and four or five inches long, and the branches spread about on every side, making a cushion-like mass, from which the little twigs rose a few inches, crowned with the beautiful hairy flower of the willow.

Food of Owls.—It is well known that owls hunt by night, but it may be less a matter of common knowledge that like other birds of

prey, they return by the mouth the hard indigestible parts of their food in the form of elongated pellets. These are found in considerable quantities and they reveal in considerable examination of them the fact that owls prey upon a number of predaceous creatures, the destruction of which is directly beneficial to man. Of course, the evidence gained in this way is infallible, and to show to what extent owls assist in preserving the balance of nature, it may be mentioned that seven hundred pellets examined, yielded the remains of sixteen bats, three rats, two hundred and thirty-seven moles, one thousand five hundred and ninety shrews, and twenty-two birds. These truly remarkable results were obtained from the common barn-owl, and the remains of the twenty-two birds consisted of nineteen sparrows, one greenfinch, and two swifts.—*Poachers and Poaching.*

FOR "THE FRIEND."

The following is the Publisher's Report for *The Tract Repository* for 1891:

I herewith present, as usual, my report to the contributors of *The Tract Repository*.

The work for the past year has gone on as heretofore, little having occurred that is new or of especial interest, to which to call the attention of the contributors.

As was anticipated at the commencement of the year, a material increase was made in the edition. This was quickly absorbed by eager applicants for the paper from different parts of the South. It has been particularly gratifying to be able to respond to some of these urgent appeals for *The Tract Repository* which are constantly being made. It has also been pleasing to observe increasing evidences of improvement in the education and intelligence of many of the writers with whom I am necessarily brought into correspondence in conducting the publication of the paper. Yet, perhaps, the most satisfactory of all, is the fact that there is a steady increase, rather than diminution, in the interest manifested in the publication, as evinced by the general tone of nearly all the letters which come to hand from those to whom *The Tract Repository* is sent.

While, during the early years of the paper's publication, its existence was only expected to be of a temporary character, the continued and growing interest manifested on the part of both contributors and readers is calculated to induce the feeling that the work must still go on. As the enlarged edition of last year has absorbed the balance remaining in the treasury at the close of the preceding one, as well as the contributions that have since come to hand, it will probably be most prudent to somewhat reduce the edition for 1892.

It is, of course, impossible to estimate satisfactorily the amount of good which is being accomplished in circulating in this way, a small monthly sheet chiefly among the colored population of the South; yet, if we may judge from the general tone of the letters received from these people, we are warranted in believing that the regular or continuous perusal of the paper will prove a real blessing to many, especially among the young, whose welfare it seeks to promote.

As the season is now at hand when renewals are required from those who would receive the paper for another year, it may prove interesting to contributors to read a few brief extracts from these communications, as they will serve to show the general tenor and tone of nearly all letters received from the colored people. Many more of a similar character might be added, which

have come to hand within a few weeks, but the extracts given on the accompanying sheet are deemed sufficient for the purpose intended.

The average monthly edition of the paper during the past year has been 11,850 copies, an increase of nearly 2,000 over that of 1890. The circulation has been as heretofore largely in the South Atlantic and Gulf States, with a portion in other parts of the South.

The receipts and expenditures for the year ending Twelfth Month 15, 1891, have been as follows:

RECEIPTS.

Contributions of \$1.00 and over, received up to Twelfth Month 15, 1891.....	\$700 70
Subscriptions and amounts under \$1.00.....	15 65
Balance in the Treasury from preceding year.....	104 08

\$820 43

EXPENDITURES.

11,850 copies monthly, at 7 cents a year.....	\$829 50
Balance due the Treasury, Twelfth Mo. 15, 1891, \$9 07	

Very Respectfully,

DAVID HESTON.

FRANKFORD, PHILADELPHIA, Twelfth Mo. 15, 1891.

[As the size of the edition sent out depends on the liberality of those who contribute the funds, it is hoped that those into whose hands this report comes, will remember the language of the prophet Isaiah.—"The liberal deviseth liberal things, and by liberal things shall he stand." We know of no way in which seven cents can be placed where it is likely to do as much good, as in sending a copy of *The Tract Repository* for a year to some of the colored people in the South.—Ed.]

FOR "THE FRIEND,"

"Approved of God."

The Bible informs of a man whose name was Enoch, and when his days on earth were ended, it was said of him, "he walked with God and was not, for God took him." Of whom could more than this be said when writing an obituary notice of the departure of a friend that had enjoyed a well-spent life? A life that in its final conclusion tells the story that "to fear God and keep his commandments is the whole duty of man." It may be said that in those days when Enoch lived, the standard of morality and religion was not as high as since the coming of our blessed Lord, bringing life and immortality to light by the Gospel—that what is looked upon as sinful now was not seen by faint glimmerings of Light to be as bad as now appears. But certain it is, that the requirements of the Gospel are as obligatory upon Christians as were those of the outward law written on tables of stone, to be applied under the ceremonial law, and that it was as hard to human nature to exemplify love Divine under the law as under the Gospel. Be it as it may, Christians are required to make manifest their love by their obedience, and "to show forth out of a good conversation their works with meekness of wisdom;" ministers of good, rightly dividing the word of truth, approved of God as was Enoch. To come short of this, is coming short of that perfection to which we are called, whether Quaker, bond or free as to sectarian obligations. True believers in the Lord Jesus Christ think and perceive of a truth as did Peter, "that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." In the midst of great unsettlement of religious views—one saying I am of Paul, an-

other of Apollon, another of Cephas—how desirable, that those who claim to be of Christ, should manifest their loyalty to Him in word and in conversation, showing forth the praises of Him who inhabiteth eternity and whose name is holy.

"Lo this God, is the God we adore,
Our faithful, unchangeable Friend;
His love is as great as his power,
And neither hath measure nor end."

P. R. GIFFORD.

PROVIDENCE, First Month 1, 1892.

FOR "THE FRIEND."

In the *War Cry* is an interesting account of the conversion of H—C—, who for 20 years had been a gambler and drunkard, but who was turned into the way of Life through the instrumentality of the Salvation army. At the time of this remarkable change he was in the Kansas City jail awaiting trial upon a charge of felony. Found guilty of the charge, he was sentenced to imprisonment for two years, but had been only about a fourth of that time confined, when he was exonerated from all participation in the crime by the death-bed confession of the real criminal. Taught from infancy that all Protestants were heretics, and that outside the pale of the Roman Catholic church there was no salvation, "it is no wonder," he says, "that after years and years of sinning and confessing to the priest, I looked upon the Salvation army with contempt. But, oh! how I thank God that day He opened both my eyes and my understanding." He continues:

"I wrote to my dear mother in Chicago, sent my photograph, and told her what a change had come over me. Did she shout? No. Did she thank God that her drunken son was saved? No. But my sister returned the photograph and letter, writing these words on the fourth page: 'Mother and I disown you; never want to hear from you nor see you; would rather see you a gambler and a drunkard and a Catholic than to see you as you are—a heretic.' Glory to God for his keeping power! It was a severe blow—a blow struck by her who bore me; but this passage of Scripture came to my mind like a flash, 'When my father and my mother forsake me, then the Lord will take me up.' Bless God! it's true." L.

Items.

Chancellor Edward Mayes, of the Methodist Episcopal Church South, publishes in the *Christian Advocate*, an approximate statement of the Christian resources of America. He refers to the Southern line of the United States as forming a rough boundary line between Protestantism and Catholicism, the former being the prevailing religion to the North of it, and Catholicism to the South, excepting the British, Dutch and Danish possessions.

In the United States and Canada, the whole number of communicants of the different churches is given as 22,662,853. The larger denominations of these are the Methodists, 5,270,612; the Baptists, 4,318,582; Roman Catholics, 2,384,447; Presbyterians, 1,480,665; Lutherans, 1,192,743.

The number of scholars in the First-day schools aggregates more than 10,000,000.

There are in addition numerous societies for benevolent and religious purposes, such as the Temperance, Bible and Tract Societies, whose operations are extensive and important.

Duty of Voting.—Under a system of popular government every citizen's vote or failure to vote, his influence or culture, exercise that influence, affects the community for good or evil. It is, there-

fore, the duty of all good citizens, at the expense of personal convenience or even of personal business interest, to use both their votes and influence in behalf of public welfare. This is the patriotism of peace. This is public spirit in its most important sphere.—*Christian Advocate*

Officers of Law who Neglect their Duties are Criminals.—The very existence of a law and order league assumes that the officers of the law are themselves criminals. The assumption is, in many cases, only too well founded. Indifference to official duty, laxity in executing laws which the official has sworn to enforce, and, in still greater degree, sympathy and collusion with offenders, constitute as great a crime against the law and the peace of society as the offenses which are thus neglected or condoned or protected. The whole machinery of the law is in the hands of public officers. The proper use of this machinery is the business and the duty of the officers of the law. They are paid for the business, they are sworn to the duty. It ought never to be necessary for private citizens to employ their time, money and exertions, either individually or in organized societies, to do the work of paid and pledged officials. And they cannot do it with any considerable success. Besides, the machinery of law is complex. There are so many steps from detection to accusation, from accusation to trial to penalty, that if there is a balk at any stage in the progress of justice it is fatal. These considerations suggest that the efforts of Christian citizens in securing the due administration of these laws designed to serve as restraints upon the vices of society, and the enforcement of which is resisted by a criminal class having a strong political "pull," would better be directed toward the election of officials friendly to such a man as would be an honest, industrious, and uncorrupted body of officials to do their duty. These officials are themselves law-breakers, and no pressure of public opinion will long make them even "go through the motions" of a vigorous enforcement of the law. They may occasionally make a demonstrative "raid" or single out some scape-goat, designed to gratify public opinion during some "spasm of moral indignation," but the same legal restraint, except when administered by those who are in sympathy with it.

Cider.—In the current number of the *Farm Journal* the editor sends out the following timely caution: "Be careful of an abundance of fruit has caused barrels of cider to be stored in the farm cellars for winter drinking it will prove more a curse than a blessing. Empty every barrel of it into the road, that you may not regret the ruin of your sons."

The reading of this counsel brought vividly to mind the recollection of a little conversation that I had with a farmer in the Lower Connecticut valley. He was a New Englander, and an abundant yield was done to the farmers' sons. There are no liquor saloons hereabout for many miles, but when the barrels of cider are stored in the farmers' cellars the boys always have the liquor on tap, and many a one about here it has ruined. Over there, neighbor Blank's son became a common drunkard from drinking hard cider, and over there is a like case, and another over there. The farmer nodded with his head, and rather pointed with his hand to the neighbor referred to. We were in the hills near the base of Panther Mountain and Mt. Tobias. Overlook Mountain rose grandly in the northeast. Beautiful was the scenery, but alas, the curse was there.

FOR "THE FRIEND."

The little paragraph on "Simplicity of Dress," on page 178 of "THE FRIEND," has induced one of our readers to send us the following incident. The person to whom it relates is a plain, but neatly dressed Friend.

"She was riding in a very crowded street car, during Centennial summer, when she noticed an elderly and very respectable looking man, watching her a good deal, and she at first thought, Is it anybody I ought to speak to? but concluded she had never seen him before, and so thought no more of it.

"After awhile, he left his seat, came and stood before me, with hands behind his back, and said, 'Madam, it does me good to see a lady dressed as a rational being, and as a Christian.' With this, he bowed himself out of the car. She had no doubt he was a perfect stranger to Friends."

THE UNCONSCIOUS TEACHER OF AN OBSERVANT PREACHER.—He was a young minister of quick mind and warm heart who preached with much earnestness. On the front seat every Sunday sat an honest miller who fixed his eyes upon him, listening with intense interest for twenty minutes to thirty, when he would turn around and sit sideways during the rest of the sermon. The preacher wondered why, and began to notice at what point it occurred. By the observation of a few Sabbaths he found that never did the hearer change his posture till the preacher had fully stated his thought, and was repeating himself or adding "sound and fury signifying nothing" that was always so. From that time the moment the miller changed his position he closed the sermon. During his whole subsequent ministry he has had a reputation for brevity and point, and if perhaps he begins to spin the "spread of his verbosity" beyond the staple of his argument" he thinks he sees the old miller turning sideways and stops the wheel.

How prone we are to feel that the civil law settles all questions of moral right and wrong with reference to property! When the courts decree that there is a flaw in the will by which a man bequeaths his wealth for the support of his "heirs at law" are likely to avail themselves of that decision, and to count as their own the property which they know was designed by the testator for another purpose than their personal profit. And thus they divert from its intended use the money which its owner desired to bestow. In doing this, they show "common honesty," which is a pretty poor standard of virtue. If, indeed, any one here declines to aid in diverting the clearly purposed bequest of a testator, through availing herself of a legal technicality, she is sure to receive, as she deserves, high praise for having exhibited uncommon honesty,—which is the only honesty that is really worth having.

Dr. William Hunt, of Philadelphia, tells an incident which illustrates the kind-heartedness of the late Dr. Joseph Leidy. He was at Swarthmore many years ago making some experiments with frogs, which he caught in a pond there. After using them he put them in a case, intending to again place them in the pond unharmed. However, he forgot, and left for his home without doing it. The next day, First-day, he happened to think of it; and, as railroad communication then was not as easy on the "day of rest" as it is now, and knowing the frogs would die unless they got some water soon, he walked the entire distance to Swarthmore and put the frogs in the pond again.

THE FRIEND.

FIRST MONTH 16, 1892.

The extensive prevalence in this country of the influenza or La Grippe, and the number of deaths resulting from it, are calculated, one would suppose, to awaken serious thoughtfulness in the minds of the people—agreeably to the prophet Isaiah's declaration—that when the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness.

A letter from a valued friend, whose mind is often brought under religious exercise for the welfare of his fellow-beings, speaks of his feeling somewhat depressed, with a sense of the Lord's chastenings in calling many from time to eternity; and at the same time so much foolishness openly manifested in our streets, in the fantastically-arrayed paraders on New Year's Eve, which seemed to show that many were not properly impressed with the seriousness of the situation. If they had been, they would scarcely have been willing to waste time and money in so foolish a manner.

It is a solemn declaration of Scripture—"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

SUMMARY OF EVENTS.

UNITED STATES.—On the 11th inst., the United States Senate ratified the general act signed at Brussels, Seventh Month 2, 1890, by seven-tens Powers, including the United States, for the re-pression of the African slave trade, and also a convention of commerce and navigation between the United States and Independent State of Congo, signed at Brussels, Seventh Month 24, 1891. The slave trade treaty was sent to the Senate by the President nearly a year ago, and but a few weeks remained of the time allowed for the exchange of final ratification. Sixteen of the Powers represented at Brussels refused to ratify the convention many months ago, and the failure of the Senate to act upon the convention until this late day was caused by a reluctance on the part of a number of the Senators to recognize the justice of a partition of Africa among the nations of the world.

The provisions of the Convention look to the occupation of the interior of the Congo Basin by the Powers by means of strongly fortified stations in such a way as to make their repressive action effectively felt in the territories devastated by slave hunting; the construction of railways; the establishment of steamboats and telegraph lines; the restriction of the importation of firearms and ammunition of modern pattern; the diminution of trial wars by arbitration; the initiation of natives in agricultural labor and the mitigation of cannibalism. The treaty also contains a prohibition of the importation of spirituous liquors into territory to be hereafter defined.

The United States Supreme Court gave a decision on the 11th inst., in the case of *Conselman versus Hitchcock*, sustaining the right of a witness in a judicial investigation into certain alleged violations of the Interstate Commerce act to refuse to testify on the ground that his answers might tend to criminate him.

The United States Court of Claims has made a statement of facts in the case of the New York Indians against the United States, to recover the value of certain lands in New York State formerly held by their ancestors. The Court found that the lands were worth \$1,900,000, but gave no opinion as to the Government's liability in the matter.

The President is engaged in the preparation of a proclamation of retaliation against those countries which have refused to enter into reciprocity trade relations with this country, and will probably have it ready for issue before the end of the present week.

The Cherokee Council has finally ratified the agreement made by the United States and the Cherokee Nation regarding the Cherokee strip. It now only remains for Congress to ratify the agreement in order to throw over 6,000,000 acres of land to white settlement.

The Chilian Minister in Washington has laid before Secretary Blaine information which he had received from Senor Pereira, the Chilian Minister of Foreign Affairs, regarding the Valparaiso affair. The District Attorney finds that the incident originated in a brawl between intoxicated sailors of both nations; that the police did not take steps to suppress the riot. The District Attorney then indicates three Chilians and Anderson, an American. Their trial will now take place before the Judge of Crimes, who heard the evidence taken originally for the benefit of the District Attorney.

An English syndicate has bought twenty-three, or all but six, of the flour mills in Utah. The transaction involves \$1,800,000 for the plants and \$350,000 for stock now on hand. The company proposes to erect a number of elevators, and expects to control the entire wheat crop of the Territory.

A Denver dispatch says that the "total output by Colorado for 1891, of silver, gold, lead and copper, amounted in value to \$38,548,984; divided into ounces, tons and pounds, it is as follows: Silver, 23,102,355 ounces; gold, 217,652 ounces; lead, 63,123 tons; copper, 5,578,900 pounds. The average price paid for silver was \$1.15; for gold, \$87.25.

A terrible explosion occurred on the 7th inst. in the Osage mine at Krebs, Indian Territory. Fifty-eight of the miners were killed and seventeen others so badly injured that they were not expected to recover.

Deaths in this city last week numbered 653, which is 65 more than the previous week, and 255 more than during the corresponding period last year. Of the foregoing, 301 were males and 352 females; 153 died of pneumonia; 76 of consumption; 61 of influenza; 44 of diseases of the heart; 42 of diphtheria; 33 of bronchitis; 26 of old age; 20 of apoplexy; 20 of crop; 15 of scarlet fever; 13 of inflammation of the kidney; 12 of cancer; 12 of convulsions and 10 of Bright's disease.

Markets. *W.* &—U. S. Extended 27, 100 a 101; 7½, 110½ a 117; currency 6½, 109 a 118.

COTTON was quiet and unchanged on a basis of 7½c per pound for middling uplands. *W.* &—U. S. Extended 27, 100 a 101; 7½, 110½ a 117; currency 6½, 109 a 118. *W.* &—U. S. Extended 27, 100 a 101; 7½, 110½ a 117; currency 6½, 109 a 118. *W.* &—U. S. Extended 27, 100 a 101; 7½, 110½ a 117; currency 6½, 109 a 118. *W.* &—U. S. Extended 27, 100 a 101; 7½, 110½ a 117; currency 6½, 109 a 118.

GRAIN.—No. 2 red wheat, \$9 a 9½ c; No. 2 mixed even, 50½ a 51 c; No. 2 white oats, 39 a 39½ c.

BEEF CATTLE.—Extra, 5½ a 5½ c; good, 4½ a 5 c; medium, 4¼ a 4½ c; common, 4 a 4½ c; culls, 3 a 3½ c; fat cows, 2½ a 3½ c.

SHEEP AND LAMBS.—Extra, 5½ a 6 c; good, 5 a 5½ c; medium, 4¼ a 5 c; common, 4 a 4½ c; culls, 3 a 3½ c; fat lambs, 5 a 7 c.

HOGS.—Good Western at 6¼ a 6½ c; other grades, 6 a 6½ c.

FOREIGN.—The Duke of Clarence, eldest son of the Prince of Wales, is seriously ill at Sandringham. He is suffering from a severe attack of influenza, complicated with pneumonia. The illness, which began at Sandringham are that the patient has so far maintained his strength well.

A dispatch from London, dated the 7th inst., says: The details received here in regard to the prevalence of influenza throughout Europe show that the ravages of the disease are daily increasing. In Stammersdorf, a suburb of Vienna, fifteen deaths have occurred during the last two days. The disease prevails to such an alarming extent in that vicinity that it has been deemed advisable to close all the schools.

In Dunkirk, a seaport town of France, influenza is also epidemic, and the mortality has been increased 30 per cent. The malady is also raging at Roubaix and Tourcoing, towns of France in the Department of Nord.

During the past week there have been reported in Singapore 1,225 fresh cases of influenza. During the same time there were 110 deaths from the disease. Varley, a Social Purist, who has recently visited Singapore, has written to Lord Salisbury charging the Government with permitting a horrible traffic in Chinese coolies to be carried on in Singapore. He says that 300,000 natives are exported in thousands, almost naked, and thrust into large receiving depots, whence they are shipped by English steamers to Java, Sumatra, Borneo, Jobore and other countries and hired out by agents to a system of enforced labor, where they have no voice concerning their position, work or pay.

They are shipped by English steamers to Java, Sumatra, Borneo, Jobore and other countries and hired out by agents to a system of enforced labor, where they have no voice concerning their position, work or pay.

Doctor Peifer, son-in-law of the distinguished Professor Koch, discovered the influenza bacillus and has transplanted it in six cases with complete success. He has also discovered the original cause of infection. The bacillus of influenza is the smallest bacillus yet discovered. Another doctor of Berlin, an assistant in the city hospital, discovered the microbe of influenza almost simultaneously with Dr. Peifer. The latter discovered the germ in the sputum, while the former found it in the blood. Both doctors have reared it artificially, and have inoculated animals with the pure cultures. Dr. Canon, of the City Hospital, also made a report. He had examined twenty patients and had discovered the bacilli in the blood of seventeen. Professor Koch examined the specimens and the methods of investigation pursued by the two doctors and established the identity of their results.

A Russian correspondent making a tour of Riazan, writes as follows: "Count Tolstoi has established a number of eating houses where he has fed people at three cents a day, giving them soup, cabbage soup, good bread and occasionally eggs, but never meat. Count Tolstoi has limited himself and his assistants to the same diet. He and his helpers are erecting huts of refuge for peasants, many of whom have burned their own barns and homesteads piece by piece, in order to keep warm before starting to tramp. Count Tolstoi has kept open the village schools and the children look bright and healthy."

A dispatch dated St. Petersburg, First Month 11th, says: "There has just been issued an imperial decree which extends to Finland the prohibition of the exportation of wheat from the Russian empire."

A fresh stream of lava is issuing from the base of the great cone of Vesuvius.

The Khedive of Egypt, Mohammed Tewfik, is dead. He had been suffering from influenza, which developed into congestion of the lungs. This was complicated with a cardiac affection, and on the afternoon of the 7th inst., he succumbed. Mohammed Tewfik will be succeeded by Prince Abbas Pasha, his eldest son, who was born Seventh Month 14, 1874.

"The Sultan's recent recognition of Abbas Pasha as reigning Khedive," says the correspondent of the *New York Mail and Express*, "has crushed the hopes of Selim Pasha, grand-nephew of Abbas, who would be the successor of his father, according to the old Moslem law, as he is the oldest male member of the family of the present dynasty; but the establishment of the English law of primogeniture is still heartily upheld at the Porte, as concerning Egypt."

The results of the election at Toronto show that for the first time in the history of Canada women have been elected to office. Mary McDonnell, leader of the Canadian Woman Suffrage movement, being elected to the public school board, with two other ladies, Dr. Augusta S. Gillen and a woman named Harrison. Numbers of women taxpayers voted for all the city officers.

NOTICES.

GWYNED MONTHLY MEETING will be held alternately at Plymouth and Newburgh—at Plymouth on the even, and at Norristown in the odd months.

FRIENDS' LIBRARY.—The Library will be open on Third, Fifth and Seventh-day afternoons, from 3 to 6 o'clock. On Fourth-day evenings from 7.30 to 9.30 o'clock.

ELIZABETH L. WALTON, Purchasing Agent, No. 239 N. Tenth St., Philadelphia, Pa. Careful and prompt attention given to all orders for house furnishing and dry goods.

DIED, Twelfth Mo. 26, 1891, HANNAH W. COOPER wife of Charles M. Cooper, in the seventy-first year of her age. A beloved and valued member of Newton Presbyterian and Haddonfield Monthly Meeting of Friends, New Jersey.

On Twelfth Mo. 29, 1891, PHEBE P. THOMPSON, daughter of the late James E. and Lydia P. Thompson, an ardent member of the Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

THE FRIEND.

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For "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 194.)

Having obtained a Minute for a religious visit to meetings in Iowa, and other meetings within Indiana Yearly Meeting, William Evans writes:

1851.—Sixth Month 10th. "Left home this morning, accompanied by my friend Joseph Elkinton, under feelings of much nearness of affection and solicitude for my dear wife and children, and a deep seriousness at the extent of the prospect before me."

"22d. We attended the First-day Meeting at Stillwater, which was a pretty large company. We seemed to sit in a dry place, for a long time, under the feeling of which, I feared the people were not sufficiently engaged in travail of soul for themselves, but were looking to be led or satisfied through others. Such a state was spoken to, and the indispensable need of his labor for their own salvation, pressed upon them. The honest travellers were encouraged to keep to their Lord, and to be faithful to their gifts, and they would finally receive a crown of life. What avails the mere practice of coming to meeting, and holding the principles of Christianity, if we are swallowed up with worldly thoughts and pursuits, and have forgotten the few of our youth; going after the perishing things of time; which I was afraid was the case with some."

"25th. Attended Alum Creek Preparative Meeting of Ministers and Elders; in which I was led to make some observations on a case before it, touching the care to be observed towards persons appearing as ministers; both as to hastening their reception into these meetings, or in too long delaying it, when Friends are satisfied that a gift in the ministry has been bestowed. The discernment and sense which the Holy Spirit gives to those who humbly wait for its guidance, is the ground of right decision; and that is to be looked for by those, whose duty it is to judge in these cases. It appeared to me, that the desire to fill the ranks of ministers and elders, at this day, arising in part from the idea, that the cause of Christ depends mainly for its support on such activity; and also, it is to be feared, from a change of opinion, in not a few, respecting inward spiritual religion and worship, is involving the Society in great danger.

"26th. After the Scriptures had been read this morning, by one of the parents, I felt drawn to speak on the importance of rightly discharging their duty. The need there is of watchfulness and prayer, that they may be endowed with wisdom to govern the children, and to example them, so as to do nothing we would deem improper in them. Like Abraham, to command our house, and our children after us, to keep the Divine law. The children were reminded of the serious responsibility which attaches to them, for the right occupancy of the measure of grace, purchased for them by the Saviour; and for the advantages of membership in the Society of Friends; and they were affectionately invited to faithfulness to that precious gift, and the improvement of the privileges they had."

"28th. Rode to Gilead; and attended the Quarterly Meeting of Ministers and Elders. I sat among them in enquire; but towards the close, felt engaged to hold up to their view the great importance of the stations which they occupied, both to themselves and to the flock. There are dispensations meted out by the Head of the church, for our renewed humiliation, to strip us of what we have been entrusted with, to let us see and feel our own nothingness, and to prepare for further service when He sees meet. In this condition, we are to abide the Lord's time, not daring to stir up or awake our Beloved until He pleases. When we have waited his time, we come to know Him, by his quickening power, to be unto us the resurrection and the life. It is a great favor to be kept, from the beginning to the end of our heavenly pilgrimage, in this lowly, travelling state, and to see greenness in old age. It was to be feared, that for want of being willing to endure the baptisms of the Holy Spirit, some have trusted in themselves and their early experiences, and have lost ground, and not attained that establishment in the Truth which they would have been favored with, had they continued as when in the child's state. There are right hand as well as left hand errors, and it is needful to guard against the insinuations of Satan, who sometimes seeks to destroy the good work, by persuading that we are unfit for it; even when the pointing of the Divine finger is felt, to engage in it. But we are to lay hold of the degree of faith furnished; and moving at the Lord's bidding, we shall know Him to be mouth and wisdom unto us. I thought the little service made its way into the hearts of some and opened them towards us."

"29th. First-day. At Alum Creek Meeting; in which the doctrine of humility was held up to view, as inculcated by our Saviour, when the disciples had come to Him saying, 'Who is the greatest in the kingdom of heaven;' and 'He called a little child unto Him, and set him in the midst of them, and said, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' And when the mother of Zebedee's children desired that her sons might sit, one on his right hand and the other on his left, in his

kingdom; He replied, 'Ye know not what ye ask; and let them know that it was only to be given to them for whom it was prepared of the Father. The desire for eminence and notoriety, either in the world, or in the church, cannot be indulged by the truly devoted follower of Christ. His concern is, to be made and kept what the Lord would have him to be; and if he perseveres steadily, he will be brought to see more and more clearly, that his safety depends upon constant resignation and obedience to the Divine will. I was very unusually and unlooked for, led to treat on this momentous subject; and the meeting closed with prayer for the diffident, honest-hearted ones among them, that they might be strengthened with might in the inner man, to hold on their way faithfully; and for the young people, that they might open their hearts to the King of glory. Dined, and in the afternoon returned to Gilead.

"30th. Was held Alum Creek Quarterly Meeting. In the meeting for business, I felt drawn to revive the prediction, 'In that day the Lord of hosts shall be for a crown of glory, and a diadem of beauty, unto the residue of his people; and for a spirit of judgment to him that sitteth in judgment, and strength to them that turn the battle to the gate.' I observed, that if this prophecy is fulfilled at the present time, it ought to be in our religious Society. Our early Friends were brought off from all human dependence, to wait on the Lord for ability to act in his cause and his church; and they knew Him to preside among them, and allot to his servants their respective portions of the labor. One of them said, 'In Babylon there is the likeness of everything that is in Zion.' They saw the deception, and rejecting the mere image, they sought for the substance. I felt afraid that some, even in the appearance of love and unity, were in danger of mistaking the show of it for the reality, which is only known by the truly baptized members of the church of Christ. The young men, many of whom were possessed of good talents, were invited to wait for Divine direction, to enable them to take their proper place in the church; some to be month, and others as ballast, to keep all steady; every one minding the Pilot, that the bark may be guided, safely.

"Proposing to go into the Women's Meeting, a Friend was named to accompany me, and the Master qualified me to preach the Gospel of salvation by Christ, to the young people; who were pleaded with to yield to the calls of his grace, and come to Him. Faithfulness in the discharge of their duties, was pressed upon the mothers, that as far as in their power, they may prepare the children to receive the Seed of the kingdom; and that when the end came, whether the children regarded the entreaties and exercise of their parents or not, they may be clear; having the testimony of the Lord's spirit, that they had done what they could. It was a tendering time with some."

"Seventh Month 4th. Rode to Carmel. The meeting was small. After waiting some time,

the language presented, 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.' I was enabled to speak to such a state, recurring to the poor widow in the time of the famine, who was gathering some sticks to bake for herself and her son, the last pittance of meal, expecting to die after it was partaken of; but obeying the direction of the prophet, to prepare a cake for him first, she experienced the supply to be continued, until the Lord sent rain on the earth; and so it would be in a spiritual sense. The obedient soul would not be suffered to perish; but keeping the faith in those low seasons, renewed supplies of heavenly bread would be furnished, as it is patiently waited and labored for. My mind was then turned to those who were full of business, in providing for the body, neglecting the work of their salvation, living as without God in the world, and striving to collect much about them. But all their earthly possessions could not procure for them one crumb of heavenly bread, or a drop of living water. And what will they do when the pale messenger is sent to their habitation? Prepared or unprepared, they must go to their everlasting reward.

"Although it was distressing to enter into the condition of such worldings, yet it seemed right to warn them of their danger; and such were called upon, if it was even the eleventh hour, to enter into the vineyard of their own hearts, and labor to have everything removed that was choking the good seed, and obstructing its taking root and growing there."

"9th. Attended Union Meeting. The state of some, whose faith was closely proved, was impressed on me; and after waiting for a time, under the fear of over-acting, or suffering the meeting to pass without doing what I ought, I rose with the expressions, 'Many are the afflictions of the righteous, but the Lord delivereth him out of them all,' and dwell on the benefits derived from our trials. 'Whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth.' After entering into the necessity of these dispensations, for man's refinement and preservation, I was led to those who knew nothing of these chastenings; who were without their changes, and were living in ease and indifference; and those who are without chastisement, are not the sons and daughters of the Lord. Many of these go into the earth, and are covered with thick clay; so that they are in danger of entirely losing the tenderness and sensibility which they knew in the days of their youth. It appeared to me, that the inordinate pursuit of the things of the world, had brought a cloud over our religious Society, as well as over other parts of Christendom generally. We were planted a noble vine, wholly a right seed, in the beginning; but were now in danger of becoming the degenerate plant of a strange vine. Some were solemnly warned of the consequences of worshipping Mammon, and reminded of the testimony of Christ, that we cannot serve God and Mammon; and of all that we can collect of this world's goods, we can carry nothing out with us. I was enabled to declare the truth in the authority thereof, expostulating with the worldly professors, and in entreating the young people to serve the Lord."

(To be continued.)

OUR Lord declares he will come as a thief in the night, in a day and hour when he is not expected. How awful will the summons be to the unprepared, "Steward, give an account of thy stewardship."

FROM "THE INDEPENDENT." How We Treat the Chinese.

The promptness of the Chinese in agreeing to the justness of the claim for damages on account of the Wu-chu riots and the immediate payment of the 110,000 taels demanded, together with the cession to the injured missionaries of several acres of land commanding their establishment, is in strong contrast to the conduct of America in making reparation for outrages committed upon the subjects of China in this country. The fact that the Chinese Government took prompt steps to pay for the damage done at Wu-chu, and that it agreed without a murmur to the amount demanded, together with the occurrence of outbreaks in other localities, which will assuredly be followed by further claims for indemnity, calls to mind the certainty that a counter claim will be set up for outrages on the subjects of that Government in this country which have not as yet been made the subject of negotiation. The present is an opportune occasion for reviewing the principal of these outrages, most if not all of which seem to have almost entirely escaped the attention of the Eastern press, or at best have received only passing notice.

First in date as well as in cold-blooded fiendishness was the atrocious and premeditated slaughter of thirty-four Chinese miners that occurred in 1887 on the Snake River, at the point where that stream forms the boundary line between Oregon and Idaho. The scene of the slaughter was on the Oregon bank of the river, in a wild and almost inaccessible region, sparsely settled, and the resort of gangs of horse thieves and cut-throats. The full particulars of this crime have but recently come to light.

South of the region mentioned the Snake River flows through a farming region, fairly well settled. The people of this locality were horrified in the latter part of April, 1887, at finding, inside of a week, the bodies of a number of Chinese floating in the water of the river. When examined, each body was found to have wounds made by bullets; and the remains also gave evidence of having travelled a considerable distance. All told, twenty bodies were found, each bearing the unmistakable evidence of murder. The remains were all decently interred, and the officials of the Chinese Consulate in this city were informed of the facts.

They communicated at once with the authorities of the locality where the bodies were found, and these men seem to have done all in their power to ferret out the facts in regard to the wholesale murder; but they were unsuccessful, and finally reported that to the best of their belief the bodies had floated down from the vicinity of Wallowa, Ore., but that section was peopled almost entirely by desperadoes, to whom the murder of a white man, let alone a Chinaman, was of no importance, and it was useless to prosecute the inquiry further.

The Chinese Consul General, upon learning these facts, at once engaged an expert detective and authorized him to spare no expense in ascertaining the truth and bringing the guilty parties to justice. It was not believed possible that so wholesale a slaughter could have been committed without a large number being concerned therein, and it was believed that a little good detective work would result in bringing the murderers to justice.

The detective spent several months and several thousand dollars in his search. He did his duty faithfully, but found himself completely balked and was obliged at last to confess that he was

defeated; that the report made by the authorities as to the reasons for their non-success was borne out by the facts, and that they had in truth done all they could to unearth the perpetrators of the crime.

So the matter was dropped, and as time went on it seemed as if the blood of the score of Chinamen was destined to call aloud for vengeance in vain. But, as the Chinese Consul remarked to your correspondent, "It did not seem possible that God Almighty could allow the secret to remain hidden," and so it proved. It was necessary first to bring one of those with the guilty knowledge to his deathbed, and then, with eternity staring him in his face, he told the awful story. But until that deathbed confession had been made the full extent of the terrible butchery had not been known. Besides the twenty whose bodies had floated down the river to civilized regions, there were fourteen more killed whose remains were never found, making in all thirty-four Chinamen slaughtered for purposes of robbery.

From the confession referred to it appears that four, or at most five, white men were concerned in the affair. At a bar on Snake River, in the wild region referred to at the outset, there were a number of Chinese engaged in placer mining, and it was reported that they were enjoying good luck. It was proposed to kill and rob them, and plans were laid accordingly. Each white man was well armed with Winchester rifle and revolvers, and they separated into couples. Two went up the river, and the other two took a circuit so as to come down stream and reach the camp on the opposite side. They found twelve Chinese on the bar at work and one in camp, cooking. The two murderers who came down stream reached the camp first, and at once opened fire on their victims, killing several. The Chinese were taken by surprise, and, dropping their tools, fled down the river. They ran right into the arms of the other couple, who also opened fire and completed the work of murder. Twelve Chinese had been instantly killed, and the thirteenth had been wounded and was left lying by a rock, it being supposed he could not escape, and the murderers being anxious to rob the camp. The bodies of the dead were thrown into the swift current of the river, and in the camp the assassins found five sacks of gold dust, containing nearly \$6,000.

They remained in the Chinese camp all night, and next morning they remembered the wounded Chinaman, and went to see what had become of him. They found him gone, but quickly espied him in a boat trying to escape. The poor fellow had had his arm broken by a bullet the day before, and was unable to manage his craft, which was quickly driven ashore, whereupon he was seized, his brains beaten out, and his mangled body also given sepulture in the waves.

Shortly after this, the murderers espied a boat containing eight Chinese coming down the river, the occupants evidently intending to stop at the camp of their murdered fellow-countrymen. The assassins kept out of sight, and allowed the Chinese to land. Then, as they were going all unsuspectingly toward the camp, the assassins opened fire, and, being expert marksmen, their victims fell like so many sheep. Eight shots were fired, and the eight Chinese were killed, after which their bodies were likewise cast into the stream.

The appetite of the murderous villains for blood was now whetted, and they determined to make a clean sweep of all the Chinese in the

country. They knew there was another camp of pig-tailed miners a few miles up the river, so they embarked in the boat belonging to the men they had just killed and set out on their murderous errand. The Devil must have helped them, for they reached the camp safely, found the unsuspecting Chinese at work on the bar to the number of thirteen (again the unlucky number), opened fire on them and murdered each and every one. Their bodies, too, were thrown into the river, and their cabins were ransacked, resulting in the discovery and theft of some \$50,000 worth of gold dust. Thirty-four lives had been sacrificed and a little over \$50,000 in dust obtained as a reward for the wholesale slaughter.

Actually, this seems incredible. It certainly does not seem possible that such cold-blooded villains could exist unhung in this country.

Yet on his dying bed Robert McMillan, once of Imnaha, Wallowa County, Ore., solemnly affirmed that this horrible tale was true, and so affirming went before his Creator.

He named Bruce Evans, Frank Vaughn, Max Larue and "Tide" Canfield as the men who committed the crime and stole the gold dust. The bodies of twenty of the thirty-four murdered Chinese are mute evidence of the truth of McMillan's confession, while the other fourteen were easily accounted for as having been lodged among the rocks, driftwood and shifting sands of the stream in the seventy-five or one hundred miles that lay between the scene of the slaughter and the locality where the other bodies were found.

The confession of McMillan has been translated into Chinese, and, with a full account of the whole terrible affair, has been sent to the authorities at Peking, with a request for instructions. In view of recent occurrences in China, who can doubt that those instructions will be?

But there is more to tell.

W. F. GRAY.

LONDON, ENGLAND.

FOR "THE FRIEND."

Baltimore Yearly Meeting.

(Continued from page 196.)

The care exercised by Friends to deal justly and kindly with the Indians bore good fruits—as is shown by a letter written by Israel Penberton, a prominent Friend of Philadelphia, to Samuel Wiley of North Carolina, in the Twelfth Month of 1758. It says:

"The bad conduct of the Virginians to the Cherokees, this summer past, will, I fear, produce bad effects, and I have been much concerned about you and our friends in North Carolina, and I hope you will improve every opportunity of cultivating their friendship and making them know you as a people distinct from others. Is it not a consideration worthy of thankful remembrance, that in all the desolation on our frontiers, not one Friend we have heard of, has been slain nor carried captive and we have reason to think, both from their conduct in places where Friends were as much exposed as others and from their declarations to us, they would never hurt Friends if they knew us to be such, and when we observe how little all their great military preparations have done, and how sensibly the measures taken by the means of Friends, in a way consistent with our principles, have contributed towards regaining peace, it excites reverent thankfulness in many minds and a desire to be enabled to keep steadily to our principles. If General Forbes succeeds,

it must be attributed rather to the drawing off the Indians by our pacific negotiations than anything else; for, if we had not relied on the good effect of these measures, I have reason to conclude he would not have ventured this year to Fort Duquesnes. I wish thou wouldst excite the people, both in your country and North Carolina, to apply to Granville to make a fair purchase of his lands of the Catawbas, and to leave them a country sufficient for themselves before it be too late; for fear if some limits are not fairly fixed soon, it will cause disputes with them; and if your governor would authorize some persons here to satisfy the Shawnees, who have repeatedly complained of you, it would be a good work."

In 1763, Western Quarterly Meeting reported that "a scruple and straightness hath arisen in the minds of several Friends, with respect to the recommending by certificates such persons who remove to North Carolina or elsewhere, and settle on lands which have not been purchased from the Indians, and are yet claimed by them," and it asked the judgment of the Yearly Meeting on this point.

This ejected from the Yearly Meeting the following Minute:

"It is the solid sense and judgment of this meeting, that Friends should not purchase nor remove to settle such lands, as have not been fairly and openly first purchased from the Indians by those persons who are or may be fully authorized by the Government to make such purchases; and that Monthly Meetings should be careful to excite their members to the strict observance of this advice; and where any remove so contrary to the advice of their brethren, they should not give certificates to such persons."

As the Friends of both Baltimore and Philadelphia Yearly Meetings were much interested in early times in the movements of the Indians, it may be proper to introduce here a brief outline of the events which so deeply concerned them.

The great Algonquin tribe, at the time of the settlements in America by European nations, occupied the whole Atlantic coast, as far South as the Savannah River. The Iroquois were located on the St. Lawrence and in the central lake region of New York. They were an aggressive people engaged in almost constant wars with other tribes, and extended their conquests westward and southward. At the time of the settlement of Pennsylvania, the whole valley of the Susquehanna was controlled by Iroquois-speaking tribes. The Susquehannaughans, who dwelt along the Susquehanna River, especially in its lower parts, were at deadly feud with the Five Nations, but finally submitted to their authority about 1680. And at the treaty of Lancaster in 1744, the Iroquois nation claimed pay from the Government of Maryland for the lands on the Potomac, by right of conquest.

The Cherokees originally occupied part of Ohio, but were gradually driven southward by the Delawares. When the Lenapes assumed the office of peace-makers, this feud ceased, and was not renewed until the general turmoil of the French and Indian wars, 1750-1768. After this closed the Cherokees sought a renewal of their peaceful relations with the Delawares in 1768.

The Shawnees were of Algonquin stock, and were a very migratory nation. They formerly dwelt in the South and moved northward and joined the Delawares in Pennsylvania. They were at one time located in the forks of the Delaware above Easton, afterwards west of the

Alleghany Mountains, and then on the Scioto River in Ohio.

Thomas Chalkley, a minister in the Society of Friends, mentions having a meeting among the Shawnee Indians at Conestoga, near the Susquehanna, in 1706.

The basin of the Cumberland River is marked by the earliest geographers as the locality of the Shawnees. A portion of the tribe afterwards lived near Winchester, Va.

During the French war from 1754 to 1763, the Indians, who were restless and displeased with the manner in which their lands were being taken by the white settlers, were easily induced to take part in the conflict, which true wisdom would have led them to avoid. For, whichever party was successful, they were sure to be the sufferers.

The Indian mode of warfare was to send out small war parties, which surprised the outlying settlements, killed the occupants and destroyed the buildings. This, of course, awakened a fearful spirit of revenge and hatred in those who were exposed to these attacks. Hence the border warfare was marked by scenes of the greatest barbarity on both sides. Some of the pioneer settlers became so embittered, that even in times of professed peace, they were ready to murder a man of a red skin whenever the opportunity presented. And being located beyond the limits of civilized life, the authority of the governments had little influence in controlling their movements. So it happened, that when peace was restored between England and France, and the latter had ceded her claim to the territories in dispute, warlike operations on the frontier did not immediately cease.

Thus arose a renewal of hostilities, known as Cresap's war, which commenced in the spring of 1774.

A party of land-hunters who had chosen Col. Michael Cresap as their captain, treacherously murdered several Indians on the Ohio below Wheeling, in retaliation for the supposed theft of some of their horses. Among the slain were some relatives of Logan, a Cayuga chief, who had authority among the Shawnees, and had ever been friendly to the whites. Other outrages of the same kind followed, which stirred up Logan to seek revenge. The Indians, as is their wont in such cases, sent out many parties to lay waste the settlements in the western part of Virginia and Pennsylvania. Finally a battle was fought at Point Pleasant, where the Great Kanawha empties into the Ohio, between the collected forces of the Indians and a Virginian army, in which the Indians were defeated. Cornstalk, one of the principal Indian warriors, opened negotiations for peace, which Logan did not oppose, although he took no part in them. It was to a messenger sent by the Virginian governor to appease him, that he made the celebrated speech which has so often been quoted:

"I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his camp, an advocate for peace. Such was my love for the whites, that my countrymen pointed as I passed, and said, 'Logan is the friend of the white man!' I had even thought to have lived with you, but for the injuries of one man, Colonel Cresap, who, last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This

called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country, I rejoice at the beams of peace; but do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

It is not needful to relate in detail the further incidents of the disputes between the Indians and whites, and the terms of the treaties by which the former were gradually despoiled of their possessions.

A remembrance of the kindness received from their ancestors, and a feeling of sympathy with them in their impoverished condition, led several of the Yearly Meetings, Baltimore among others, to raise sums of money and appoint committees to use it for their help and improvement. In furtherance of this concern, Friends in Great Britain remitted £7,000 sterling, which was divided between the Indian Committees of New York, Philadelphia and Baltimore Yearly Meetings.

The labors of Philadelphia Friends were mainly exerted among the Seneca Indians of New York, for whose benefit a boarding school is still maintained at Tunesassh. This branch of the subject, although its history is interesting, need not be pursued further in this article.

The correspondence between the two Yearly Meetings contains frequent references to Indian matters.

The Epistle from Baltimore Yearly Meeting in 1790 speaks of their labors with Congress and the legislature of their own State, on behalf of the African race; and of their concern to discourage the unnecessary use of spirituous liquors.

The reply from Philadelphia Yearly Meeting in 1791 refers to these subjects, encouraging their brethren to renewed efforts as way may open; and conveys the following caution growing out of the disturbed condition of the Indian frontiers: "We have had renewedly to see at this time that the safety and strength of Israel is promoted by abiding in their tents, and not mixing with the spirit and policy of this world; but faithfully maintaining our testimony against war and bloodshed, which in the present season is more especially needful for those Friends whose residence is contiguous to the Indians' country."

The Epistle from the Baltimore Yearly Meeting in 1792 mentions that divers persons had been received into membership by request, and that several persons not of our Society had manumitted their slaves.

That from Philadelphia in 1793 speaks of the number at the Yearly Meeting being much fewer than usual, "by reason of a great sickness now prevailing in this city, which indeed appears awful, many being daily summoned to their long home by the stroke of death; the awakening tendency whereof sensibly affects our minds with the language of—'Be ye also ready.' Yet amidst this outward calamity each quarter of this meeting is represented, and we have frequently felt our hearts nearly united in sitting together, tending to strengthen and encourage us more and more in placing our confidence in the Divine Arm for support in times of trial.

The Epistle also refers "to the situation of affairs between the rulers of these States and the natives of this land" as "gloomy and sorrowful;" and expresses the desire for a watchful care over our members, that none may inad-

vertently be drawn aside from our peaceable testimony.

The Epistle from Baltimore in 1795 states, that the case of the Indians had engaged their solid attention, and that they had opened subscriptions and recommended it to their subordinate meetings.

The Epistle to Virginia in 1796 contains the following instructive hint:

"As a moderate share of labor is found to be beneficial both to body and mind, we feel a renewed desire that our youth may be trained up to habits of industry, as it may obviate the necessity of taking into our houses as domestics persons whose conversation may prove injurious to our families."

The Epistle from Baltimore in 1797 mentions that some Friends had paid a visit to the Indians northwest of the Ohio River, whose report was favorable to their prospect of affording them some assistance.

Their meeting had been unusually small owing to the prevalence of disease similar to that which Friends of Philadelphia had passed through.

The Epistle to Baltimore in 1798 cautions against the inflammatory productions of party writers, and that they should religiously guard against the leaven of that spirit which is opposed to our peaceable principles.

[About the period when this epistle was written, party spirit in the United States had risen to an uncommon height. The French Revolution, which was an effort of the people to throw off great oppression and abuses, had awakened much sympathy with them in the United States as fellow-republicans. France and England were then at war, and between them the commerce of the United States suffered grievously. There was a powerful party who would willingly have plunged our nation into war with one or the other; and it required great coolness and judgment on the part of those at the head of affairs so to steer the ship of State as to avoid wrecking it on the rocks. There was, therefore, peculiar need that those who professed the principles of peace, should guard against the leaven of a warlike spirit.]

The Epistle from Baltimore in 1799 mentions that they had a committee appointed to promote the welfare of the Indians.

The Epistle to Baltimore in 1800 sympathizes with their Friends in the discouragement to their efforts on behalf of the Indians, arising from the introduction among them of spirits by unscrupulous traders. It also extends a caution to those disposed to remove into countries newly opened for settlement, weightily to consider the advantages resulting from Religious Society, and opportunities of uniting with their friends in meetings for Worship and Discipline.

[The Epistles to and from nearly all speak of the Africans, Indians, the use of spirituous liquors, and education.]

The Epistle to Baltimore in 1803 says, that at the Yearly Meeting they had been "renewedly animated and encouraged to attend to the law and the testimony; a desire being prevalent that the same energy of concern may be carried home to our smaller meetings, and into our separate families." It also mentions that its Meeting for Sufferings had lately addressed the legislature of Pennsylvania, and met with a kind reception; and adds, that in order to keep an open door with others, it is necessary to walk among them as becometh the Gospel of Christ.

The Epistle from Baltimore in 1805, in addition to the subjects usually referred to, contains

a paragraph on war, which expresses an "earnest solicitude that our brethren in every part of this continent may guard against taking any part therein, but faithfully bear a testimony against it, as followers of Him who came 'not to destroy men's lives, but to save them.'"

(To be continued.)

We desired to purchase a home, but money was not poured into our hands, but came in slowly through days and days of work; but we were blessed with health and strength, and we made the desired purchase. The result was a heavy debt, and but poor hopes of lessening it. Our family increased, sickness and death entered with its attendant expenses, until my companion was altogether discouraged and said, "It is useless; it may as well go now as after awhile," but I knew God's promise to be true and faithful, and I felt encouraged thereby and said, "It will surely be all right." We counted our cost, no article was brought but its price was recorded; coffee was dispensed with as one article the dispensing of which would help liquidate the debt; the secular papers followed the coffee, our housework was performed largely in the dark hours of the night, and when the money was received for labors, the first question was, which debt should be paid first? The result was that the poorest people were paid first, and many a time, one day after receiving our money not a cent remained in our possession, but a neatly folded receipt gladdened our hearts. So little by little the debts were paid in this way, and to-day I feel to thank the Lord that the debt of justice is gone and freedom is again felt.—*Herald of Truth.*

Little Maud Hood, of Sydenham.—Maud Hood is only a tiny mite, of 13, and, therefore, not capable of doing anything on what the world would call a great scale; but nevertheless her name merits a place in the large "Book of Golden Deeds." There are seven motherless little ones in Maud's home, in Lower Sydenham, all young. Their father, working watchmaker, has to earn the household bread, and one brother helps in the process by acting as a green grocer's errand boy. Another is an invalid, confined to bed, and the cares of the household and the oversight of the younger ones all fall upon Little Mother Maud. While she was attending to the invalid, Arthur, four years old, severely scalded himself, by upsetting a teapot at the fireplace. Maud and the elder brother got him into bed and dressed the wounds with oil as best they could. The green grocer's customers were waiting, and the errand lad had to go, leaving his sister in sole charge. She decided that the burned child required better treatment than she could give, so she marched off to the Home for Sick Children, to lay the case before them. Yes, they would take him in, but she must get a letter of admission. Where? They gave her the names of several subscribers. Off she went to canvass, and was happily successful. How to get him to the home? She borrowed a perambulator, carefully placed the injured child upon the cushions, and wheeled it herself to the institution, where the invalid was at once admitted. All this energy and devotion were of no avail, for the burns were too severe.—*Pull Mall Gazette.*

KIND WORDS—Kind words cost but little, yet they accomplish much. They help one's own good will—they soften our own soul. While angry words are fuel to the flames of wrath, and make it blaze more fiercely, kind words soothe and quiet and comfort the hearer.

From the "CHRISTIAN ADVOCATE."

MY GUIDE.

BY ANNA B. TROTCH.

I asked for a guide; my sight was dim,
The way grew dark, and I asked for Him
Out of my pressing need.
My wandering feet were prone to stray
Off from the beaten, well-worn way,
And I was faint indeed.

One came. His voice was low and sweet,
And I marked how torn were his weary feet,
As He said, "The path I know,"
While He kindly laid my hand on his arm,
And whispered, "To thee there shall come no
harm,
In the path we twain shall go."

Was he a stranger, ye ask, and think
I must needs from his gentle guidance shrink,
Till I had proved Him true?
Scarcely before had I looked on Him;
But his sight was strong though mine was dim,
He had watched me my whole life through.

Yea, more than this, when He saw me lost,
The space from his Father's house he crossed,
A wilderness bleak and wild.
He came through the briars and thorns and heat,
Though He left in blood the print of his feet,
And sought me, a wandering child.

* * * * *
Marvel ye now that I trust my Guide,
Or my smallest needs to Him confide,
With his words so kind and true,
Spoken afresh to me day by day,
As He bids me journey, or bids me stay
Where He gives me work to do?

I only long that my eyes may be
Steadily fixed on Him, that He
May guide me as at his will—
That my hands be faithful in work begun,
And my willing feet on his errands run,
Or, when He bids, stand still.

Will ye not try this Guide so good?
He hath bought you, too, with his precious blood,
And watched you your whole lives through,
There is room on his arm for you to lean,
He will ever be, and aye, hath been,
"A Leader" strong and true.

TRUE WORTH.

BY JAMES BUCKHAM.

Who longs for larger work to do,
To his own task let him be true,
A patient waiter,
It is not most by tier and span
God judges worth,—behold, the man
Who works is greater!

The hand which guides the simplest tool,
So it guides true, by honor's rule,
A patient waiter,
With God, the spirit shapes the deed;
The thing done, that hath not the meed,—
The doing, purely.

Believe me, friend, essential worth
Is Heaven's most precious gift to earth,
How'er men measure,
The humble heart that loves its lot,
Does well its part, and envies not,
Hath time's best treasure.

—S. S. Tumes.

ANDOVER, MASS.

SELECTED.

THE PRINCE OF PEACE.

"What means this glory round our feet,"
The magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"To-day the Prince of Peace is born."

"What means that star," the shepherds said,
That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good-will to men."

'Tis eighteen hundred years or more
Since those sweet oracles were dumb,
We wait for Him like them of yore,
Alas! He seems so slow to come.

But it was said, in words of gold,
No time or sorrow e'er shall dim,
That little children might be bold,
In perfect trust to come to Him.

All around about our feet shall shine
A light like that the wise men saw,
If we our willing hearts incline
To that sweet life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And kindly clasping hand in hand,
Sing, "Peace on earth, good-will to men."

For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing,
"To-day the Prince of Peace is born."

THE BRAVEST OF THE BRAVE.

BY JOAQUIN MILLER.

"Europe was never so ferocious and terribly armed. Woe
to him who sets fire to Europe now!"—MOLTKE.

And who the bravest of the brave;
The bravest hero ever born?
'Twas one who dared a fowler's grave,
Who dared to bear the scorn of scorn,
Nay, more than this; when sword was drawn
And vengeance waited but his word,
He looked with pitying eyes upon
The scene, and said, "Put up thy sword?"
Could not one king be found to-day
As brave to do, as brave to say?

"Put up thy sword into the sheath."
Put up thy sword, put up thy sword.
By Cedron's bank this spake beneath
The olive trees our valiant Lord,
Spoke calm and kindly: "Sword and stave
And torch, and stormy man of death
Made clamor. Yet he spoke not, save
With loving word and patient breath,
"Put up thy sword into the sheath,"
The peaceful olive boughs beneath.

Ye Christian kings, in Christ's dear name
I charge you live no more the lie.
"Put up thy sword." The time they came
To bind and lead him forth to die,
Behold this was his last command!
Yet ye dare cry to Christ in prayer
With red and reeking sword in hand!
Ye dare do this as devils dare!
Ye liars, liars, great and small,
Ye cowards, cowards, cowards, all!

O God, but for one gallant ear,
One valiant king, one fearless queen!
Yea, there would be an end of war
If but one could be heard or seen
To follow Christ; to bravely cry
"Put up thy sword, put up thy sword,
And let us dare to live and die,
As did command our valiant Lord;
With sword commanded to its sheath,
The blessed olive boughs beneath."

—The Independent.

THE HEIGHTS, OAKLAND, CAL.

FOR "THE FRIEND."

Incidents and Reflections.—No. 240.

Neal Dow, in the form of a conversation with
a fellow-traveller, explains in a very clear man-
ner the nature of the satisfaction derived from
smoking tobacco with those who have acquired
the habit. He says:—

My new friend and I were no sooner started
on our little journey, than he took a cigar-case
from his pocket, and said:—

"Will you have a cigar?"

"No thanks; I never smoke nor use tobacco
in any way. That part of my education was
neglected."

"But it is a very great pleasure to smoke; I
could not get on without it."

"In what does the pleasure really consist?"
"Well, after eating, a good cigar is a greater
pleasure even than a good dinner to a hungry
man."

"But I wish to know in what the 'pleasure'
consists? We have just had a good dinner. I
am perfectly satisfied and comfortable. I cannot
think of anything to eat or drink that I should
like. But you want your cigar, and if you
could not have one, wouldn't you be uncom-
fortable?"

"Yes, I confess that I should!"

"Would you be very uncomfortable?"

"Yes, I acknowledge that I should be so."

"Pray excuse me for pressing the matter,
because I am really anxious to ascertain, as
accurately as I can, whether any real pleasure
comes from tobacco—a pleasure that a sensible
man need not be ashamed of. No man likes
comfort, real downright comfort, better than I
do. I greatly enjoy suitable and intelligent
pleasure. Now, if I were to allow myself to be
influenced by your example, so as to have a
share of the pleasure you speak of, what would
happen? I could not smoke freely at once, I
suppose, as you do now?"

"You must learn to smoke by slow degrees."
"During this process of learning I suppose I
should be very sick."

"Yes, of course you would be sick."

"Very sick, I suppose. I have heard it said
there would be deadly nausea at the stomach,
and violent, prolonged vomiting, with a crack-
ing, snapping headache. Is that a fair descrip-
tion of what I should suffer?"

"Probably; but all beginners do not suffer
so much."

"Yes, I understand that; there are differences
in physical constitutions. And besides that,
some children are saturated with tobacco smoke;
they live in a tobacco atmosphere, so that they
could not suffer so much in learning to use
tobacco in any way. But, as a rule, people
learning to use tobacco are dreadfully sick and
suffer very much."

"Yes, as a rule they do. I did."

"For how long a time does this suffering
continue?"

"That varies in different persons. I was sick
for about four weeks. That's the average time.
Some people suffer less and some more, and
some persons cannot learn to use tobacco; they
are always sick if they touch it."

"Yes, that corresponds with what I've often
heard. But now, suppose I've fully made up my
mind to learn to smoke, so as to have my share of
the 'pleasure,' the 'comfort' coming from it. I
have great powers of endurance; I sit down to
my task as in a dentist's chair to have all my teeth
pulled out. I don't flinch, but endure heroically
the torture of the dreadful nausea, the retching
and violent vomiting, and the crashing head-
ache. My lips are livid, my face has the pallor,
the anguish of a painful agony. You stand by
to keep my courage up. 'Don't be afraid,' you
say, 'you'll not die. I've been through it all,
and more. For all this suffering and anguish
you'll be rewarded many-fold in the pleasure
and comfort of smoking.' Would you say all
that to encourage me?"

There was a pause. He didn't answer at first.
Then he said: "I've never thought of it in that
way. I do not think I should encourage you,
or even stand by the bedside of anyone learning
to use tobacco and encourage him to persevere."
Laughing heartily. "I never thought of the

ridiculous, absurd figure a man makes in learning to use tobacco. In fact, men never acquire the habit, and then very rarely, and then under exceptional circumstances. It's boys who learn, because they think it smart and manly to use tobacco. They steal away into secret places; they hide behind the barn, or creep under the wood-shed, out of sight, because they're ashamed, and there they smoke and vomit. That's the way in which ninety-nine of every hundred tobacco-users have acquired the habit."

"But to come back to myself. I do not nauseate now, or but very little. I've conquered that, but I have no desire whatever for a cigar. I can smoke one without being sick, but I would not touch one but for the example of others. Isn't that exactly what would happen?"

"Yes, that was precisely my case."

"But I persist in smoking; and by-and-by it becomes a necessity, because if I omit the customary cigar I should suffer. After a year or two of the tobacco habit I should suffer very much if I could not have my cigar."

"Yes, that is a fair statement of the case."

"Then, in short, I continue the tobacco habit only to avoid the intense suffering which would otherwise torment me. The 'pleasure' the 'comfort' coming from the tobacco habit is this—only this, and nothing more; it wards off pain."

"I've never heard the matter put in that way before, but I must confess that that is the whole of it. If I cannot have my cigar I suffer; while I am smoking the pain is relieved, and, in fact, that is all the pleasure that comes from smoke."

"Upon the whole, then, I do not think I shall learn to use tobacco; to acquire a habit which is very costly; which makes one offensive to many people—a habit which unmans one so far that he feels himself under a bondage which he cannot throw off without an effort that few men find themselves equal to."

Sam Hobart was a railroad engineer on the Boston & Albany Railroad, and an earnest Christian, who worked in the temperance cause and opposed the use of tobacco, which he believed often led those who used it into other evils. In his life the following incident is related:—

On one occasion when in Vermont, he was welcomed by a minister whose mouth was full of tobacco.

"Glad to see you, Mr. Hobart. There is great need of a movement in favor of temperance up here."

Sam eyed him, saw him expectorating tobacco juice, and in a polite and quiet way walked on. At night he was to speak. The house was crowded. The minister presided. Sam told this story:

"My pastor was up in the northern part of New York to speak on temperance. A minister of great prominence welcomed him. The minister was an inveterate user of tobacco. My pastor gave up tobacco to save a son of a deacon from making him an excuse for intemperance. He has fought tobacco as relentlessly as he fights rum, because by striking tobacco he hits the idol of vast numbers in the church."

The minister who was by his side began to move uneasily. His mouth was full of tobacco and he could not expectorate without drawing attention to himself. Sam went on:

"My pastor told this story: A man given up to strong drink, who was bringing ruin upon his family, was remonstrated with by a man who used tobacco. He said:

"Neighbor I have come to see you. All the neighbors are worried about you."

"Why?"

"Because you are drinking up health, property and happiness."

"I am no worse than you."

"Than me; what do you mean?"

"Simply this. You use tobacco and I use rum. Your wife knows that you dirty your house more than I do mine; and when they ask you to give up tobacco you say it is necessary to you. That is what I say about rum."

"The man went home under conviction. He called to his wife and inquired:

"Have you been telling of my filthy habit?"

"Certainly; I was telling the wife of our neighbor not to think she had all the trials; that I had mine, and that I thought the use of tobacco was worse for the house than drinking, but not so bad for the man. Look at that spittoon. Think how our clothes are scented by the fumes of tobacco. You don't get crazy from the use of the weed, but go without it and you act like a fool or a madman, and it must be had."

"Wife, you are right. Bring my box and pipes."

"She brought them. He worked at the fire diligently while she was away, and when she came he had got up a good blaze. Taking the box of tobacco and pipes he threw them on, and while his idols were burning he asked his wife's pardon for having been so oblivious to the comfort and neatness of his home. The next morning he called again upon his neighbor.

"Good morning, my friend."

"Good morning."

"I have come to talk to you about your peril because of the use of strong drink. Its effects are telling on you."

"No worse than yours."

"Why?"

"You use tobacco and I use rum. Yours is as much an appetite as mine, and I think quite as disgusting."

"You are mistaken, neighbor."

"In what?"

"I don't use tobacco."

"Since when?"

"Since yesterday. I gave up the practice that I might have power with you. Now, neighbor, let us both be clean."

"Agreed."

"The men signed the pledge and kept it, and the minister who had greeted my pastor so warmly felt the rebuke and became a champion of cleanliness, which is next to godliness."

"Hold up, Mr. Hobart. I am converted," said the minister in the desk with Sam. "Henceforth I will be free."

FOR "THE FRIEND."

A Winter Walk.

There is no season of the year in which the lover of nature will not find material to interest him, if he will walk abroad among the fields and woods with an attentive mind.

Being fully impressed with the truth of this remark, I sought a hill-side, covered with bushes and small trees, and sloping down to a stream of water, and situated a mile or more from my home. It was in the afternoon of the 8th of First Month, and, although the ground was covered with snow, the temperature was mild—only a degree or two below the freezing point.

The first object of interest that I encountered, and that before leaving the streets of our village, was a specimen of the *tramp*, who according to his narrative had been somewhat of a

traveller, having been both in the army and navy, and had visited Calcutta, Alexandria, Malta and other places. His present destination was Mt. Holly, only a few miles distant—but weakness arising from an attack of sickness rendered it difficult for him to walk, and he was trying to raise money enough to pay the railroad fare. He was not an attractive looking object; but remembering how much I owed to our common Father, I did not feel it right to turn unfeelingly away. Yet, as I was afraid to trust him with money, knowing how easily some of his class are tempted to use it in the purchase of spirits, I invited him to accompany me to the railroad station, and there purchased him a ticket for Mt. Holly. A train came along very soon, and we parted, perhaps forever. He said he had met with me eighteen years ago.

The next interruption to my walk was more quickly disposed of. A respectable-looking colored man, who was driving along the road, stopped, and inquired if I wished to speak to him. He had seen me looking in his direction, and, thinking I had something to say, had politely halted his horse.

A row of Locust trees (*Robinia pseudacacia*) stood by the roadside, and some of them still supported numerous seed-pods, which had succeeded the flowers of the past summer. The outside of these pods was a dull brown, but the inside a beautiful satiny white, ornamented with a row of ten or more brown seeds hanging from the upper edge. Although the pods still clung with some tenacity to the twigs of the tree, yet nearly all of them had lost one of the valves of the pod. The trees bore such an abundant crop of seeds, that I wondered whether any of our birds had discovered this source of supply, or whether there was some principle in the seeds which rendered them unpalatable or unwholesome.

Soon after leaving the public road and entering the wooded hill-side, I saw numerous Alder bushes (*Alnus Serrulata*) near the water's edge, some of which retained the fruit cones of the preceding year. The scales had opened and allowed the seeds to drop out. In appearance they closely resembled the open Pine Cones which were on some neighboring trees, only very diminutive in size. But the Alders presented still more interesting objects in the little catkins of staminate and of pistillate flowers formed in the previous fall, in which the florets were so compactly crowded together, as to defy the efforts of storm and cold to injure them. When the sap of the shrub begins to circulate in the early spring, these catkins will grow and expand and soon be ready to perform their share in the perfecting of the fruit.

Climbing over some of the bushes were green briar vines still holding their clusters of dark blue or black berries; and the red seed pods of the Carolina Rose were also plentiful.

A pond of water fed by springs issuing from the hill-side was the farthest point in my ramble. It was frozen over and there were several spots of clear ice which had evidently been formed subsequently to the main coating. I was interesting to notice how the long, straight crystals had shot out from the margins of these open spaces, until the whole had been covered. They were still recent enough for one to observe the style of crystallization which belongs to freezing water.

Years ago I had found growing on dead stumps on this hill-side a beautiful species of fungus, somewhat similar to that which furnishes the puk sometimes used as tuder to receive

and keep fire. It is a dark cream color, and on the under side, the gills, instead of being arranged in straight lines as in the common mushroom, are most curiously twisted and convoluted. Seeing a large specimen on a stump, I broke off a piece to renew my acquaintance with it, and was surprised to find in a torpid state on the under side a good specimen of the wood butterfly, which is seen early in the season flying through the woods, with dark wings having a light yellowish edging. It had crowded itself close up to the stump, and was so thoroughly protected by the umbrella of the fungus, that but for my curiosity, it would probably have safely passed through the winter, unharmed by wind or storm. I hope it may still do so, for I carefully replaced the fungus with the butterfly adhering. I suppose it was the Antiope Butterfly (*Vanessa Antiope*), which is common to this country and to Europe, and of which Flint says, "It passes the winter in some sheltered place in a partially torpid state. I have found it in midwinter sticking to the rafters of a barn, and in the crevices of walls and stone-heaps, huddled together in great numbers, with the wings doubled together above the back, and apparently benumbed and lifeless; but it soon recovers its activity on being exposed to warmth. It comes out of its winter quarters very early in spring."

When I reached home and emptied the contents of my overcoat on the desk, there were several other objects which, for brevity sake, I pass over; and I was confirmed in my belief, that a winter walk is not destitute of interest to the lover of nature J. W.

Natural History, Science, etc.

Quicksand.—About five miles south of Plattsburgh, Neb., is one of the most dangerous pieces of road in the whole country, and while in some seasons of the year it is safe for travelling, at others it is all a man's life is worth to go over it. The cause of this is a quicksand which lies directly across the road which is used in the fall of the year, but is abandoned in the spring and summer. To prevent strangers from getting into trouble there is generally a signboard at the forks warning them of their danger. In some manner this signboard was removed, and the result was that Henry Girard, who lives at Joplin, Mo., came near losing his life.

Girard tells the following story of his adventure: "I was coming to Plattsburgh to transact some business regarding some lands in which I have an interest, and as I wished to see the land before I got there, I concluded to come on horseback. The horse is a regular pet, and is one raised by myself. He comes to my call or whistle like a dog. When I got to the forks of the road, I saw that the river road was not used, but that the travel went over the hill; but I concluded to go along the bank, and thought that I could pick my way without trouble. I got down off my horse and turned him loose to follow me as I walked along. He stopped to graze, and I walked slowly, watching the river.

"Having got some distance ahead of the horse, I sat down to wait for him. How long I sat there I do not know, but I was suddenly aroused by finding that my legs were firmly grasped by a quicksand. I was slowly but surely being drawn into the earth. I threw myself on my back and tried to draw myself from the sand. I shouted for help until almost exhausted, but could get no response, and was forced to believe that my last hour had come,

and that I was to suffer a most horrible death. It was late in the evening, and I wondered why my horse did not come. I called him again and again, but he was evidently too far away to hear me. As I lay there, sinking deeper and deeper every minute, I heard a party of people on the river. It appeared to be a pleasure party of young folks, and as they floated down the stream, they were singing. The song came distinctly over the water, but for some reason I could not make them hear, and they passed down the river singing 'Home, Sweet Home,' while I lay there thinking I had seen my home for the last time.

"By this time the sand had pulled me down almost up to my shoulders, and I lay with my arms spread out, in order to give as much resistance to the terrible suction as possible. I thought I heard my horse, and called him with all my might, giving a peculiar whistle which I had taught him to answer. He heard me, and came running to where I lay, but could not see me on the ground where I was in the hole, as it was rather dark by this time. I called him again, until he found where I was, and then he came to me and I tried to reach up and get some sort of hold on the saddle or bridle, but I was too slow.

"By some chance he stepped by me and I got a firm hold on his tail and then urged him to go on. It was an awful pull, but I could feel that I was being dragged out of the sand. It was such a strain that I was compelled to stop and rest often, but at last I was pulled so far out that I could extricate myself, and then managed to hold on to his tail until he dragged me away from the place, and there I lay until I heard a wagon on the road and was brought to this city to recover from the terrible mental and physical sufferings. It was a narrow escape; and I do not think I will ever hear 'Home, Sweet Home' again without feeling a spasm of thankfulness."

Tasmanian Glow-worm Caves.—At the meeting of the Royal Society of Tasmania in June, an account of some fine caves that had been discovered near Southport, Tasmania, was given by Mr. Morton, who had visited them. They are situated about four miles from Ida Bay, and a fairly good road leads to them. The entrance is through a limestone formation. A strong stream flows along the floor of the chambers. The first chamber reached by Mr. Morton and those who accompanied him showed some fine stalactites, and along the floor some fine stalagmites were seen.

On the lights carried by the party being extinguished, the ceiling and sides of the cave seemed studded with diamonds, an effect due to millions of glow-worms hanging to the sides of the walls and from the ceilings. Further on several chambers were explored, each revealing grander sights.—*Scientific American.*

Items.

A Strange Death and its Parallels.—Two or three weeks ago a poor-looking, third-class passenger in the train from Paris to Turin was taken seriously ill as the train approached the latter place. When the station was reached he was taken into the waiting-room, where he soon died. It was found that he wore a belt containing thirty thousand francs in gold, and death had been caused by the pressure of this belt. He also had rouleaux of gold under his arm-pits, though he was dressed in rags.

Many are the parallels of death of the soul, though few of the body, by the pressure of gold. He that is rich toward himself and toward God has laid up his treasure upon the earth, and Jesus

has declared that this is incompatible with the salvation that He came to bring. After tenaciously clinging to vast fortunes many nominal Christians make their wills, considering chiefly how they will be estimated on earth, seldom, it is to be feared, endeavoring to forecast what opinion will be held by the authorities of the country to which they hope to go.—*Christian Advocate.*

Questions of Dress.—Among the perplexing questions that come before native Christian communities in such countries as India and Africa is that of dress. The scanty clothing of those countries becomes to them distasteful as they are better educated and enjoy more of civilization. This is especially true of the matter of clothing of the women. The Madras Native Christian Association has been discussing the matter, and seems to have arrived at a general agreement that some change is necessary, and that in place of the loose garment a coat or jacket is generally desirable, as also are shoes for those who can afford them. They seem also to appreciate the wisdom of retaining the native style of headress, and to realize that the turban is handsome, useful and comfortable, far more so than the European hat. In general, however, the tendency to adopt European costumes is becoming more and more evident, and in some respects while it has distinct advantages there are disadvantages in that it involves a more expensive style of living.

Higher spiritual truths cannot be kept within the limits of human logic. Supernatural truths are superlogical. Human logic cannot show the entire consistency of Divine sovereignty with man's free agency, or of the infinitude of God with the existence of finite beings, or of many other biblical paradoxes. Hence the man who holds to a logically complete system of theology, is necessarily limited in his view to a moiety of God's revealed truth.

THE FRIEND.

FIRST MONTH 23, 1892.

The Independent of New York mentions that since the attendance at Chapel Services at Columbia College had been made voluntary, the number who attend had fallen off very much; and that to secure larger audiences a noted choir-master had been appointed organist to the college.

On this subject it makes the following comments:

"It is a serious question whether this device of obtaining famous singers and brilliant performers for the purpose of attracting hearers is wholly in the line of Christian worship. It is only so far as that line as bait may be employed in Gospel fishing. We suppose the idea is that people will not come for religious instruction or for mere worship, if they can be persuaded to come by some factitious attraction they may then be brought within some of the other religious influences which they do not care for.

"Nevertheless, it should clearly be understood that singing as singing, as mere music, whether on the organ or vocal, is not a part of religion."

The worship of the Almighty is so solemn an engagement, one indeed that can only be performed in truth by the aid of his own Holy Spirit, that we regard it as a mistake and an injury to the cause of religion to employ outside attractions in order to draw persons to places of worship. Those who are drawn by this sort of "bait" are not likely to be led by it to "worship the Father in spirit and in truth." They come for the sake of amusement, and amusement is about all they will receive; although some of them may absurdly imagine that some virtue or merit may attach to them from their mere presence at such performances. They are like the

frequenters of the Oratorio, on whom Cowper vents his keen satire, as being

"Content to hear,
O wonderful effect of music's power,
Messiah's dirge for Handel's sake."

During the dark period of the Church's degeneracy, there was a large development of these outward allurements—magnificent buildings, costly ornaments, elaborate performances in the form of worship, and carefully prepared rituals; but all these had no power to prevent the decline of vital religion, or the introduction of darkness and superstition, which seem to flourish best where ritualism has the strongest hold.

In some parts of our own Society, we regret to see the growth of a disposition like that which actuated the managers of Columbia College—a tendency to encourage, or at least admit, the introduction of singing into our meetings for worship, in the hope that it will prove an attraction to our younger members. We believe it would be far better for meetings to adhere strictly to our ancient, informal way of waiting upon God for ability to offer Him spiritual worship, than in any measure to compromise—and that such a course will not only be most effective in preserving the meetings in consistency with our principles, but that it will most effectually tend to the spiritual welfare of those members who may not at the time be fully settled in an attachment to the doctrines and usages of the Society of Friends.

SUMMARY OF EVENTS.

UNITED STATES.—On the 17th inst. Secretary Tracy made public a despatch from Commander Evans, of the Yorktown, Valparaiso, Chile. The Chilean Minister has demanded his mind, allowing the refugees on the Yorktown, and now they may be taken out of any merchant vessel touching at Chilean ports by any local authority. They were still on the Yorktown and Commander Evans asked for instructions.

On the 15th Secretary Tracy sent a telegram to Commander Evans, suggesting that he should allow the Peru, and land the Chilean refugees at that place, but to use his discretion as to the time of his departure.

On the 15th inst. the Holman resolutions, declaring against subsidies and bounties, and pledging the House against expenditures of the public money, were passed by a large majority. The effect of these resolutions on the action of the House in passing upon measures involving appropriations will be *nil*. Whenever a majority determines upon voting a sum of money for a particular purpose they will not be deterred by an exhibition of Holman's declaration on fragility.

The Senate reported on the 12th inst. a report from the Committee on Fortifications of a bill which appropriates one hundred million dollars, extended over a period of eleven years, for coast defence, ten millions to be appropriated for the first year, and nine millions for each of the following ten years. The large sum proposed to be appropriated will be the approval of Messrs. Berry and Chilton, two members of the committee, who believe that the revenues of the Government do not warrant so large an expenditure at this time. The chances for passing a bill at this session involving an expenditure of \$100,000,000 are very small.

The United States Supreme Court, on the 18th, announced its decision in the case of Nishimura Ekin, a Japanese woman, to whom entry into the United States was refused by the immigration officers and Collector at San Francisco, on the ground that she was likely to become a public charge. The Court sustained the contention of the Government that the ruling of the Treasury Department with reference to entry of immigrants was final and not reviewable by the Courts.

The National Department of Scientific Temperance Instruction in Public Schools and Colleges has just issued a history course for its use in the ten years of its existence the department has secured legislation in thirty-five States and in all the Territories requiring scientific temperance instruction in all the schools. "This means," says the report, "that there are between twelve and thirteen million children whom the laws

declare shall be taught the truth against strong drink and kindred narcotics." The nine States which have no laws on the subject are New Jersey, South Carolina, Georgia, Mississippi, Arkansas, Tennessee, Indiana, Kentucky and Texas.

The output of the flouring mills of Minneapolis is 37,000 barrels a day.

It is thought that the mountain near Cascade Springs, S. C., contain drinking water of the purest quality. This is due to the fact that the intense cold of the past week there revealed huge volumes of steam issuing from holes in the mountain side, which appeared to be honey-combed with holes made by the steam.

Deaths in this city last week numbered 588, which is 65 per cent. more than the previous week, and 155 more than during the corresponding period last year. Of the whole number, 283 were males and 305 females; 91 died of pneumonia; 61 of consumption; 49 of influenza; 41 of diseases of the heart; 32 of diphtheria; 23 of old age; 20 of typhoid fever; 19 of bronchitis; 14 of convulsions; 12 of scarlet fever; 16 of apoplexy; 15 of malarial; 12 of inflammation of the brain; 11 of inflammation of the stomach and bowels; 11 of croup; 10 of inanition and 10 of Bright's disease.

Markets, &c.—U. S. Extended 2's, 100 a 101; 4's, 110 1/4 a 111; currency 6's, 100 a 118.

COTTON was quiet and firm on a basis of 7 1/2 c. per pound for middling upland.

FEED.—Winter bran, in bulk, \$18.00 a \$19.00; spring bran, in bulk, \$17.00 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.40 a \$3.65; do, do, extras, \$3.75 a \$4.00; No. 2 winter family, \$4.10 a \$4.35; Pennsylvania, roller, straight, \$4.40 a \$4.65; Western winter, clear, \$4.40 a \$4.65; do, do, straight, \$4.65 a \$4.80; winter patent, \$4.80 a \$5.10; Minnesota, clear, \$4.50 a \$4.65; do, straight, \$4.75 a \$4.90; do, patent, \$4.90 a \$5.15; do, do, favorite brands, higher. Rye flour was in limited request, at \$4.85 a \$4.90 per barrel for choice Pennsylvania. The best rye flour moved slowly at \$2.00 a \$2.10 per 100 pounds.

GRAIN.—No. 2 red wheat, 98 1/2 a 99 cts.
No. 2 mixed corn, 49 1/2 a 49 cts.
No. 2 white oats, 39 a 39 1/2 cts.

BEEF CATTLE.—Extra, 5 1/4 a 5 1/2 cts.; good, 4 1/4 a 5 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 4 a 4 1/2 cts.; culls, 3 1/2 a 4 cts.

SHEEP AND LAMBS.—Extra, 5 1/4 a 5 1/2 cts.; good, 5 1/2 a 5 cts.; medium, 4 1/4 a 5 cts.; common, 4 a 4 1/2 cts.; culls, 3 a 3 1/2 cts.; lambs, 5 a 7 1/2 cts.

HOGS.—Good Western at 6 1/4 a 6 1/2 cts.; other grades, 6 a 6 1/2 cts.

—The Duke of Clarence and Avondale died at Sandringham on the 14th inst. The intelligence has caused a deep sensation throughout Europe, and manifestations of widespread grief are apparent throughout the United Kingdom. By the death of the Duke of Clarence and Avondale, Prince George of Wales becomes the heir to the throne of Wales, and therefore heir presumptive to the throne of Great Britain. The distinguished Catholic Cardinal Manning died in London on the morning of the 14th inst.

The correct figures of the French census which was taken last Fourth Month were published recently in the *Journal Officiel*. According to these figures, the total population of France is 38,218,903, an increase for the four years and ten months and a half embraced by the census of only 124,289, as compared with the increase of 545,855 in the shorter period comprised between 1881 and 1886. The figures prove that the lamentations of the patriots and political economists who have been sounding the alarm as to the gradual depopulation of the country are not without cause.

Heavy floods prevail in the province of Huelva, Spain. The damage done is already enormous, but it is almost impossible to get details, as telegraphic communication has been very seriously interrupted by the cascades of rain which have fallen since the 28th inst.

The German Reichstag on the 16th, by a unanimous vote, adopted a resolution appropriating 900,000 marks (\$220,000) to defray the expenses incident to securing an effective exhibition of German industries at the approaching World's Fair at Chicago.

—The 14th inst. says: It is reported from Constantinople that, by his personal influence, the Sultan has succeeded in bringing about a satisfactory settlement of the Chadoanie affair, as Servia is ravaged by diphtheria. Two children of one of the ministers died in one night. All the hospitals in Belgrade are closed in consequence of the epidemic.

Cardinal Simeoni, formerly Papal Secretary of State and Prefect General of the Propaganda, died in Rome on the 14th. His death was due to an attack of influ-

enza, from which he had been suffering for several days.

—Sake drinking, according to a writer in the "American Antiquarian," is one of the great curses of Japan. In 1879 the amount of rice converted into sake, a distilled spirit, amounted to 15,000,000 bushels.

A dispatch from the City of Mexico says that "smoke is being blown from the Almolongo mountains, in Chiapas, and an earthquake is feared." The volcano of Colima is also in eruption.

RECEIPTS.

Received from Joseph Armfield, Agent, London England, £25 2 s., being £2 for himself, 4 copies, Vol. 65; £1 each for Robert Biglands, Alfred M. Box and Miss Mary Ann, Vol. 65; 10 copies, Vol. 65; £1 each, J. Jewitt, to No. 52, Vol. 64; 5 s. for Philip H. Bracher, to No. 27, Vol. 65; 2 s. for John Sadler, to No. 12, Vol. 65; and 10 s. each for Ernest Walter Ashby, Mary Ashby, Alice Alexander, William Barrow, John Bellows, Richard B. Brookbank, John Cheal, Robert H. Clark, James Cloak, Sarah Glibbins, William Graham, Foster Green, James Green, William Green, Susanna Grubb, T. M. Houghton, James Hobson, John Horniman, Joseph Lamb, William James Le Tall, William R. Nash, Sarah Pearson, Robert Horne Penney, George Pyke, John Hall Shield, Elizabeth Southall, John Sitts, Isaac Sharp, J. H. Smith, William Southall, John Sturges, W. H. Sturges, Walker, Ellen K. Watkins, William Allen Watkins, Jacob Wigham, Susan Williams, William Williams, Francis Elington Wright, and Edward Walsley, Vol. 65.

DIED. in Camden, N. J., on the 28th of Twelfth Mo. last, at her old residence, which had been her home during her long life, RACIEL COOPER, in the seventy-ninth year of her age. This dear friend had been in feeble health for some time, but she was an excellent example of cheerful resignation to the Divine Will. Although not a member of our Society she was firmly and zealously attached to its principles, and when health permitted was an acceptable attendee at our Meetings for Divine Worship. She was one who shrank from the appearance of much profession, but was a true friend, and she was a most successful example of cheerful resignation to the Divine Will. Although not a member of our Society she was firmly and zealously attached to its principles, and when health permitted was an acceptable attendee at our Meetings for Divine Worship. She was one who shrank from the appearance of much profession, but was a true friend, and she was a most successful example of cheerful resignation to the Divine Will. Although not a member of our Society she was firmly and zealously attached to its principles, and when health permitted was an acceptable attendee at our Meetings for Divine Worship. She was one who shrank from the appearance of much profession, but was a true friend, and she was a most successful example of cheerful resignation to the Divine Will.

—Her remains were interred in Friends' Burying Ground at Newton, N. J., on the 31st of Twelfth Mo. —, First Mo. 3, 1892, at her residence in Toughkenamon, Chester Co., Penna., MARY C. HOOPES, wife of Caleb Hoopes, in the sixty-ninth year of her age.

—Beloved member and Overseer of New Garden Monthly Meeting, Particular Clergyman, who spent an unassuming in her disposition, she was a useful and valued member of Society, being warmly attached to its doctrines, principles and testimonies. Prominent in her life and character, was her loving and unselfish devotion to her family, and a kind and thoughtful consideration for the comfort of those with whom she mingled, manifesting that "quietness and confidence" of spirit, wherein lies the "strength" of those who are taught in the school of Christ. Her last illness was of short duration, the messenger of death came suddenly and unexpectedly—yet the broken household was comforted in believing their great loss. Her dear gain, and that the sheltering arms of redeeming love and mercy have gathered her to rest within the sacred inclosure, "not one of whose inhabitants can say—I am sick!"

—The residence of his son Henry, Elsinore, California, THOMAS D. LANGFATHER, aged 71 years, died seven months. He was a member of Springville Monthly Meeting of Friends, Iowa; was faithful in the attendance of meetings where he resided, bore a short and severe illness without a murmur, and with an expression that his way was clear and bright, quietly passed away, as one entering eternal rest.

THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 292.)

1851.—"At the burial of a woman Friend at Lynn, in Indiana, I felt drawn to labor to impress on them, the solemnity of such events, and the necessity of laying them to heart, that each one may be prepared for the close of life when it comes to them. But how easily do such impressions pass away! The indifference shown by many, to the subjects of religion, and the importance of preparing for death, is very distressing; and almost induces the thought, that little benefit results from all the labor we pass through."

"Attended Vermilion Meeting. It appeared right to hold up to them the distinction between works of benevolence and kindness, which unregenerate man can perform, and a submission to the baptism of the Holy Ghost and fire, by which man is made free, and kept free from the spots of the world. Divine help was present, qualifying to enforce the necessity of this spiritual, inward work, as the only way by which we shall come to the knowledge of God and of his Son Jesus Christ, which is life eternal."

"We had an appointed meeting at Ellwood. After a season of patient waiting, the Lord gave ability to open the doctrine of Friends, on the subject of Divine worship; the necessity for all to be gathered, when thus assembled, into an humble, inward waiting for Christ; to know Him to prepare our offerings; which, if only a broken heart, and a contrite spirit, will be regarded by our Heavenly Father. These humble, struggling ones, will be at times baptized by one Spirit into one body, and made to drink into one Spirit; and if two of them shall agree touching anything they shall ask, in the name of Christ, it shall be done for them, said our Lord, by my Father; for 'where two or three are met together in my name, there am I in the midst of them.' The discouraged and mournful ones were exhorted to keep the faith, and to struggle on, and they will be helped, and see of the travail of their soul. I thought the hearts of some were comforted; and the meeting was closed with prayer for Divine support and preservation; and for the renewal of the faith of the lowly ones; and for the dear young people, that the Lord would visit them by his blessed Spirit, and defend them from the power of

temptation; that there may be a band raised up to support our principles and testimonies."

"Eighth Month 5th. At Cedar Meeting I felt for a long time as if we might hold the meeting in silence; remembering the advice of the apostle, 'That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us; for in Him we live, and move, and have our being.' The way was finally opened, for showing that this was the object of our thus assembling together; not to deliver lectures, nor to hear them delivered; for no man can do anything to promote his own salvation, or that of others, independent of Divine aid. Our business is to gather to Christ, that we may know Him to minister to our condition. Afterwards the necessity of the new birth was opened, and of being clothed with the righteousness of Christ; which He brings forth in us by the effectual workings of his Spirit; and of our final, complete justification by the washing away and pardoning of our sins by his blood. The effect of the doctrines preached, must be left to the Lord; but I believe there were those present who drank in and united with them."

"Notice having been given for a meeting at Rocky Run, we had a satisfactory time with Friends and others, who met there; chiefly in the way of encouraging the sincere ones, to be faithful to their Lord; by which they would prove that godliness is profitable to all things, having promise of the life that now is, and of that which is to come; keeping the duties of religion uppermost, and the things of the world in their proper place. Here substantial happiness is enjoyed, by walking with God in this life, and when the end comes, the full fruition of it in the world to come. Went to a Friend's house near by, where we were comforted with the appearance of the children, and a feeling of peacefulness."

"At Pleasant Plain Meeting I endeavored to keep inward, with my eye to the Lord alone, and after some silence, the expressions of our Lord in his address to the Father were presented to my mind: 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,' attended by the impression to rise with them; and I was enabled to preach the Gospel in Divine authority; that this saving knowledge of God and of his dear Son, is only received through the revelation and operation of his Spirit, in the heart of man. Our Lord declared that, 'Except a man be born again, he cannot see the kingdom of God.' No one can give himself a true sense and sight of his condition, as he stands in the fall. It is the Lord from heaven, the quickening Spirit, who is the resurrection and the life, that alone can quicken man, and make him rightly feel his lost and sinful state. As man submits to Him, He opens the blind eye, enabling him to see himself in the true light; gives him the power to turn from sin; to repent of his past evil deeds; destroys the kingdom of Satan in him, and sets up his own everlasting kingdom in place of it.

It is thus man is brought to see the kingdom of God, being made a new creature; old things are done away, and all things are made new. The new heavens and the new earth, wherein dwelleth righteousness, are brought forth in him. In this heart-changing work, he livingly knows God and Christ, by the powerfully redeeming and sanctifying operations of the Holy Spirit. This is the knowledge that is life eternal to the soul. Some of the exercises which the redeemed soul passes through, in its heavenly pilgrimage were further opened; and the meeting closed with humble, reverent prayer to the Lord, for his continued mercy and preservation, in the trials to which we are subjected, and wherein Satan seeks to destroy the blessed work which the Lord had begun in us. It was a solid time; and we returned to our lodgings, humbled and thankful that the Lord had owned his cause.

"Before leaving our comfortable sojourning place, we had a little opportunity with the parents and children; in which they were reminded, that here we have no continuing city, and of the importance of seeking one that is to come; laying up treasure in heaven. The children were entreated to mind the convictions of the Spirit of Christ, that they may be preserved from temptation, and become what the Lord would have them to be; and in conclusion, with tender feelings, I was led to express the desire, that the blessing which makes truly rich, may rest on the heads of the parents, and upon their beloved offspring; which had a melting effect on all of us."

"At the Quarterly Meeting of Salem, the simplicity of the means which the Lord makes use of, to carry on his purposes, was presented to my mind, and though clothed with weakness, and my faith low, I believed it right to stand up, and say what the Lord furnished me with. The simple means by which the leprosy of Naaman was cleansed, and the clay by which the blind man's sight was restored, were brought to view; and that without obedience to the command given in those cases, neither the leprosy nor the blindness would have been removed. So in the work of grace in the heart, obedience to the little requirements of the Holy Spirit must be yielded, or we cannot be cleansed from the leprosy of sin, or receive spiritual sight to discern our fallen condition, and the way out of it. Submission to the washing of regeneration is indispensable to the salvation of the soul, and without it we cannot be prepared for usefulness in the church of Christ. We must be changed men ourselves, before we are prepared to aid in changing others. Divine kindness was extended, enabling me to open some things, relating to the efficacy and spirituality of the Gospel, and the way by which alone we can be partakers of it."

"Ninth Month 3d. Attended the regular meeting at Bloomfield; in which I was much borne down with a lifeless, formal spirit, trusting in creaturely performances, and greatly neglecting the inward, spiritual work of religion. It appeared to me there was a disposition in some, to despise the sanctification of the soul,

Incidents and Reflections.—No. 241.

QUENCH NOT THE SPIRIT.

by the cleansing, baptizing power of the Holy Spirit, and to adopt, in its place, a mere liberal belief of the truths of Christianity, as explained by their own wisdom and learning; and to lead people away from the hope of deriving the true and saving knowledge of Christ, by the operative power of his Spirit in the heart. That dark and subtle spirit was felt to be at work in this place, with great decreasableness; and after speaking of the favor it is to have humble, lowly travellers preserved among us, who are brought to mourn over themselves and the degeneracy among us as a people, I was led and enabled to bring to view the deceivable workings of this spirit, and to contrast, with its erroneous imaginations, the purity and powerful efficacy of the inward, regenerating religion of Christ, where He is received as the teacher, and feeder, and captain of his people. It is only in his school that we are livingly taught the truths of the Gospel; know them to be applied to our state by Him; and receive from Him that faith which gives the victory, and by which we truly believe the testimony of the Holy Scriptures, and experience Him to become our Saviour and Redeemer. It fell to me there are those of our Society, who dislike this spiritual doctrine, and hold it in contempt. Such will turn away others from the truth, and if they persist, will fall themselves into increasing darkness. But the time will come, when the worm that dieth not, and the fire that is not quenched, will bring them into deep distress, unless they are favored to repent, and turn their back on all their delusions."

"Had an appointed meeting at Bethel, a newly established meeting. The testimony that a man's life consisteth not in the abundance of that which he possesseth, was revived; neither doth the strength of a people, or a society, depend upon their numbers. There is no substantial peace or happiness, but in living and walking in the Truth; neither is there any other ground of strength in a religious body, but in living under the government of the blessed Head of the church. Here only are we preserved amidst the trials and temptations of time; enabled to keep the outward blessings in their proper place, and to witness a growth and an establishment in Christ, the Shepherd, Rock and Foundation of his people, individually, and as his church. The dangers of being swallowed up in a worldly spirit, were plainly spoken to; and the importance of being solid, grave, exemplary Christians; not light and frivolous, talking about trifling things, so as to turn the young people away from Christ, instead of drawing them to Him, when they are brought under his convicting power. Some appeared to be brought under religious feeling, and were tendered."

(To be continued.)

Unseen Protection.—A lady was awakened one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backward and forward inside the window in great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. It is when we forget our Protector that our hearts fail us.—*Forward.*

The following impressive narrative, we met with many years ago, and more recently in one of the publications of the American Tract Society, from which what follows has been taken. It exemplifies in a striking manner the danger of putting off for "a more convenient season" the great work of religion. Such foolish persons do not sufficiently consider, that it is only when Divine help is extended that they can take any step in the way of salvation; and that they cannot command a fresh visitation of the Grace of God, but are entirely dependent on the Lord's goodness and mercy.

"My children," said the old man, "the words of your dying father will be few. I wish them to sink deep into your hearts." Then raising himself a little in his bed, with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded:

"When young, I enjoyed religious privileges, and was the subject of occasional serious reflection. When just entering my sixteenth year, religious impressions were made on my mind with unusual force. I seemed to hear a voice continually saying to me, *Seek religion now.* I was unhappy; my former amusements lost their relish. Still I was not willing wholly to relinquish them, and obey the voice which urged me to seek religion immediately. One day, after much reflection, I deliberately promised to God, that, as soon as the season of youthful amusement was past, I would give myself to religious pursuits. My anxieties immediately left me; I returned to my amusement, and the whole subject was soon forgotten.

"When at twenty-five, the monitory voice returned, reminded me of my promise, and again pressed upon me the importance of eternal things. Though I had not thought of my promise for years, I acknowledged its obligations, but an immediate fulfilment seemed more impracticable than it did nine years before. I vowed with increased solemnity, that, when the cares of a rising family should subside, I would certainly attend to the concerns of religion.

"Again I applied myself to worldly avocations, and soon buried all thoughts of the admonition I had received. At fifty, when you, my children, were diminishing instead of increasing my cares, this heavenly monitor returned. 'Fulfil your promise, *seek religion now!*' was continually pressing upon my mind. I knew that I had made such a promise, but I felt dissatisfied that its fulfilment should be claimed so soon. I regretted that I had not attended to the subject before, when I could have done it with less difficulty; but such was the extent and pressure of my business, that to do it then seemed impossible. The subject made me unhappy, and, after much deliberation, I sought relief to my troubled feelings by most solemnly renewing my promise to God. I said, when the pressure of my business is past, I will devote my whole attention to a preparation for eternity.

"No sooner had I fixed my mind on this course, than my anxieties left me; and the strivings of the Spirit ceased in my bosom, and ceased for ever. When sickness warned me of approaching death, I sought to fix my feelings on this subject, but it was in vain. There was a gloom and terror drawn around religion, at which my soul shuddered. I felt that I was

forsaken of God, but it did not move me. I had no love to God, no repentance for his sin, nor wish to forsake it. I felt nothing but the sultry gloom of despair. I knew I was in the hands of a justly offended God, from whom I expected no mercy, and could ask none. With these feelings I am now about to enter the eternal world. To you, my children, I can only say, Profit by my example: quench not the Spirit; seek religion now, if you would avoid a miserable eternity; put not off the concerns of your soul till"—The sentence died upon his lips, his strength, which had been all summoned to make this last effort, suddenly failed; he fell back upon his bed, and with a groan that seemed to speak the pains of another world, the immortal spirit took its flight from that body which it had inhabited nearly four score years, to receive according to that it had done.

This little narrative I had from a grandson of the old man, who stood by his dying-bed. He was a minister of the Gospel, and dated his first permanent conviction of his sin, and exposure to eternal ruin, from the solemnities of that awful scene. The descendants of the old man were numerous, many of whom became hopefully pious; several were first awakened by his dying charge.

Three years before his death there was a revival of religion in the place where he resided, and the son with whom he lived was a subject of its influence. He made the most violent opposition to his son's religious feelings.

A similar lesson is taught by the facts narrated in another of the American Tract Society's publications:

At a public religious service in R—, Pennsylvania, in 1829, a gentleman was present who had not been at a place of worship for years. He was a man of wealth; of a proud, independent spirit; notoriously opposed to religion and to ministers of the Gospel.

He was not observed by the speaker, but some remarks made on the violation of the Sabbath, set one of his sins before him, and he went homewards in a state of high excitement; saying to his daughter, "The preacher was very hard on the Sabbath-breaker this evening"—and again, "I don't know but he spoke the truth." On reaching home, he began to walk the room, and to speak violently against the sermon; and it was eleven o'clock before he ceased, and retired to rest.

In the morning he again complained of the sermon, and walked the room in great mental agitation. At breakfast he said he was sick; that he had lost his appetite, and must have a physician. As the physician was not a Christian, the daughter, a young lady of devoted piety, dreaded his influence on her father's mind; but as she could not dissuade him from his purpose, she went herself to the physician, told him she thought her father was not sick, but was distressed in view of his sins, and in the fulness of her agonized heart, begged to remind him of the responsibility of any influence he might exert in what she thought so critical a moment in her father's history.

The physician came. After an examination of his patient, he said there were no symptoms of disease, and he knew not what to prescribe.

"What shall I do, then?" said the gentleman, "for I cannot live in such distress."

"Were I in your case," said the physician, "I would send for Mr. —," the preacher on the evening previous.

First-day Schools for Friends.

A Friend at Harrisville, Ohio, suggests the republication of an article which appeared in our journal more than thirty years ago; believing "the advice it contains seems very much in place for some of the meetings and neighborhoods in Ohio, where quite too much time is spent on First-day in social visiting, and matters pertaining to worldly business are prominent themes of discussion."

The reference in the commencement of the article is to an editorial notice of some remarks made by Dr. McNeile at a meeting of "the Sunday School Institute" of Liverpool, England; in which the doctor took the ground that the necessity for such schools was an evidence of the low state of Christianity in the community—for it was the duty of parents to instruct their children in the principles of religion, and to cultivate the growth of right feelings in their minds.

The article is as follows:

The notice in "THE FRIEND," relative to First-day schools, was, I believe, a relief to the minds of many Friends, believing as they do, that these schools have been, and may be, a blessing to a certain class of children, whose parents may not have time, qualification, or even a desire to instruct them, or in any way further their religious improvement, by suitable advice, reading in the Holy Scriptures, or other books, calculated to strengthen their desires to walk in wisdom's ways, from the experience and example of many dear children, who have been gathered into the fold of rest, by yielding obedience to the teaching of Him who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

But for Friends' children to need such instruction, manifests great inattention, and even indifference, on the part of parents, to the best interests of their beloved offspring, whose concern should be to tarry at home on this day (when not at meeting), and endeavor, as ability is afforded, to instruct by precept, example or religious reading, endeavoring to impress upon their tender minds, the necessity of watchfulness and prayer, in order to be kept in the strait and narrow way that leadeth unto life. Not that *this duty should be performed on this day only*, but as it is set apart for rest from labor and toil, for these outward tabernacles, let Friends be especially careful to spend it in such way and manner as not to increase the burden and labor of those in our employ, or cause any of us to lie down in sorrow, from having passed it in such a way as neither to bring honor to our blessed Master, or in any degree further our progress towards that city that hath foundations whose builder and maker the Lord alone is. Oh! I believe if Friends, especially country Friends, who have young families about them, were to keep them near them on this day, instead of visiting and receiving visits, which has a tendency to scatter the good impressions which may have been made, might we not hope, a blessing would rest upon such parents and children, and the comforting and consoling language be administered, that was uttered respecting Abraham—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him."

"What," he replied, surprised and excited: "Doctor, I thought you were not one of these praying people."

"I am not one of them, but I have known something about conviction within a few months; and the truth is, Mr. C—, you are under conviction for your sins." Having said this, he rose, and immediately left him.

The gentleman was almost overwhelmed. His physician, in whom he had the most implicit confidence, was "of no value" in the present crisis. Every resource had now failed. The hour was one of untold agony. It was a mighty conflict with pride. He could endure it no longer. He called his daughter, and requested her to "send for the minister."

In a few moments I entered his room. He was lying on his bed. When he saw me, he said, "I am not sick, sir. I know not what is the matter. I have called a physician, but he says I have no disease. I have no appetite for food. I have sent for you, but I hardly know what to say to you."

I inquired if he had any bodily pain—in his head or side, or breast. "No, I have not."

"Have you ever been subject to such feelings or attacks?"

"No, sir, I have never been in such a state before."

"Your state, Mr. C—, I think, is not peculiar to yourself; others have been affected in the same manner."

"How is that, sir? Did you ever see a man in such a state? What do you think is the matter with me?"

"My opinion is, Mr. C—, that the Spirit of God is striving with you, and is causing you to feel that you are a sinner."

"No, no, it cannot be so; it is nothing of that kind."

"If you will give your attention a few moments, I will attempt briefly to describe some of the views and feelings of a man when awakened by the Spirit of God, and then you may judge whether you are in that state."

"He listened for a while with intense interest, but suddenly interrupted me by saying, 'O, that is not my case. I am not a sinner. What have I done?'"

"You must surely know, Mr. C—, that you are a sinner, for all are sinners; and if you will suffer me to proceed, I may help you to see that you are an awakened sinner."

"Oh, I don't wish to hear any more. It distresses me to hear you. Do let me alone."

His daughter, who, with a tearful eye, had silently heard every word, now said, very affectionately, "Father, you are willing, I suppose, that Mr. — should pray with you before he leaves us?"

"O, no, I don't wish to hear prayer. Do leave me, Mr. —, I wish to be alone. This distress, I hope, will soon pass away, and I shall then feel better."

The agonized daughter now burst into tears. I rose to take my departure; but at this solemn and critical moment I could not refrain from dropping on his ear, in Christian kindness, a few words of caution.

"I cannot retire, Mr. C—, without saying that I believe you are now an awakened sinner. The Spirit of God is striving with you, and you are resisting that Spirit. Should you now grieve Him away, you have reason to fear He will not return to you again. If you do not now repent of your sins, and believe in the Lord Jesus Christ, you will probably yet be a hardened sinner. Your 'last state' will be 'worse than

the first;' and the fearful probability is, that you will be taken from the world without any warning of your end. These words are not uttered merely to excite alarm, but as the honest convictions of my own mind in view of your present state. Time will show whether they are true or false. Be entreated, then, Mr. C—, to commit yourself to Christ, and make your peace with him without delay. I say this in view of our expected meeting at the judgment-seat of Christ. May God have mercy upon your soul."

Soon after I left him, he was in an agony of feeling. He called his daughter, and asked her if she would pray for him. They bowed together, while that daughter, whose prayers and religion had often been the subject of his ridicule and opposition, called upon the Lord for his salvation.

The tidings soon spread over the town, that Mr. C— had sent for the minister to visit him. Nothing could have been more unexpected and surprising.

Early the next morning, a party of his old companions called upon him. They were men of wealth and influence, and brought a carriage in which they said he must ride. At first he declined; but at length their importunity prevailed.

He entered the carriage while the tears and prayers of his daughter besought him to remain at home. His cruel friends took him away, and did not return until ten o'clock that evening; when—awful to utter—they brought him home in a state of intoxication.

When he awoke from his protracted slumbers in the morning, he was again in great agony. He had never before been intoxicated, and the recollection of this disgraceful sin enhanced his distress. But while his soul was thus keenly smarting under the lash of bitter remorse, his companions again presented themselves, requesting him to ride; and immediately on entering the house, began to laugh at him for turning Christian.

Their ridicule had more influence than the authority of God and his own danger of eternal destruction. Like so many demons, they beset him and persuaded him to ride with them on the second, and then again on the third day, and each night brought him home intoxicated.

After this he did not require the guardianship of his wicked friends to secure him in a course of sin. Their wit and opposition, aided by the palsying influence of the intoxicating draught, seemed to have seared his conscience, and to have swept away all conviction of his sin or danger.

For months after this, I saw him daily in the streets, but had no opportunity of personal conversation with him. He never again visited a place of worship. He was known to be a bold blasphemer. He spoke publicly and with much apparent enmity against ministers of the Gospel and professors of religion.

About nine months after my introduction to him, I received a letter from a lawyer residing in R—, stating that early one morning Mr. C— had ordered his carriage, that he might ride to Pottsville. The driver not being ready as soon as he expected, he went to his carriage-house to hasten him. Returning towards his house, he beckoned to his brother, who was standing in the door, to come to him, and immediately fell upon the earth. His body was taken up, but the spirit had departed forever.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

J. W.

For "THE FRIEND."

Baltimore Yearly Meeting.

(Continued from page 211.)

The Epistle from Maryland in 1805 expresses the belief "that the great Shepherd of Israel is making way in the hearts of many, and is about to increase the number of those that will not be ashamed to confess Him before men, and that will stand for the cause and testimony of his ever blessed Truth."

"And, dear friends, it is our fervent desire that we who make so high a profession to the world, may none of us by our conduct be as stumbling blocks, but that we may be strengthened and enabled to walk steady and upright before the people."

The reply to this Epistle, from Philadelphia Yearly Meeting, expresses the desire that those in whose hearts the Shepherd of Israel is making way, "may abide under the purifying operation of his power, whereby they will be enabled to own his Truth, and confess Him before men."

Baltimore Friends, in 1807, thus refer to the elevation of the persons of African race amongst them:

"To restore them to their proper rank and condition as our fellow free agents, and common partakers of the manifold grace of God—and by bestowing what further labor may be called for at our hands, in order to instil into them a better acquaintance with their moral and religious duties—we rejoice in believing that *this* will be hastening that day, when 'Ethiopia,' no longer bowed down in body or mind by heavy chains, 'shall,' indeed, 'stretch out her hands unto God.'"

The Epistles of both Yearly Meetings in 1808 speak of the necessity of being preserved from the contending party spirits that are in the world.

There was indeed occasion for concern on this subject; for the popular mind in the United States was greatly agitated over the disputes with Great Britain in regard to the impressment of sailors from American vessels; and especially in connection with this, of the attack by a British war vessel on the American frigate Chesapeake, and the taking from her crew, by force, of four seamen claimed as deserters from the British navy. The danger of war was aggravated by the fact that Thomas Jefferson, then President of the United States, entertained hostile feelings towards Great Britain.

The life and death struggle between Napoleon Bonaparte and Great Britain, which above all other countries stood in the way of his ambitious schemes, led each of them to issue orders designed to prevent the United States from carrying on any commerce with their antagonist. These orders were destructive to the commercial interests of the United States, and were both unjustifiable attacks on a nation at peace with them. As a measure of self-protection or retaliation, the United States Government passed an embargo act, prohibiting all foreign commerce to vessels of its citizens. The New England States especially were then in possession of a profitable carrying trade, and this act caused great distress to her seamen, ship-owners and merchants; which, as the embargo continued, created so much hostile feeling as to threaten armed resistance to its provisions.

In 1809, the Meeting for Sufferings of Baltimore Yearly Meeting issued an Epistle of advice to the subordinate meetings, cautioning the members against participating in party strifes and contentions; and reminding them that "the work of righteousness is peace; and the effect

of it, quietness and assurance forever." This Epistle quotes from one addressed to Friends in 1666 by Stephen Crisp, in which he tells them to "take heed of being moved to this party or that party, or giving your strength to this or that; but stand single to the Truth of God, in which neither war, rent nor division is."

The Epistle from Baltimore of that year, as in many others, speaks of their labors among the Indians, and contains the following sensible remarks:

"Among those things which continue to retard the progress of the blessed cause of Truth, we are deeply sensible that the love of the world holds a conspicuous station; and whether it assume the appearance of vanity, covetousness, or political party spirit, is alike productive of an alienation from that pure fountain of Light and Love, an union with which furnishes the only substantial foundation for comfort in this life, or for hope in regard to that which is to come."

The Epistle from Baltimore in 1810, says: "In our endeavors for the civilization of the Indian natives, way has not opened since last year, for much to be done. We, nevertheless, hope the causes which have operated to suspend our endeavors will only be temporary—having been produced by the delusive counsels of an Indian among them, who styled himself a prophet."

"The 'prophet' here alluded to was a twin brother of the celebrated Tecumseh, a Shawnee chief of great foresight and ability, who was alarmed at the rapid encroachments of the whites on the Indian lands, and endeavored to unite the western and southern tribes in a grand confederacy, whose object was to prevent the further spread of the whites, or, if possible, to drive them to the east of the Ohio River. His reputation as a warrior, and his oratorical powers gave him great influence among the natives.

His brother, "the prophet," claimed to have direct intercourse with the Great Spirit, and to possess miraculous powers. He taught the Indians that they must renounce the use of whiskey, and all else that had been borrowed from the whites, including the new religious opinions, which the missionaries had been laboring to introduce. Of course the tendency of his teachings was to interfere sadly with the efforts of the agents of Baltimore Yearly Meeting.

"The 'prophet' removed his village from Ohio to Tippecanoe, a northern branch of the Upper Wabash. Harrison, then Governor of the Indiana territory, becoming uneasy with the hostile intentions of Tecumseh, led a military expedition up the Wabash in the fall of 1811, which encamped within a few miles of the 'prophet's' town, where it was attacked about sunrise the following morning, and suffered a severe loss in killed and wounded—but compelled the Indian assailants to retreat.

War soon after broke out between the United States and Great Britain, in which these Indians became involved. In one of the battles between the two nations, in the fall of 1813, Tecumseh was killed.

The Epistle from Philadelphia in 1811 mentions the ardent desires expressed among them "that the members of our religious Society may guard against partaking of the party spirit so prevalent in the exercise of human policy, and that by the integrity and uprightness of our lives we may manifest to others that we are under his government, whose kingdom is not of this world."

The party spirit thus advised against continued to be cherished by many of the politicians

of that day, and eventually brought about a declaration of war against Great Britain in the Sixth Month of 1812. The grievances complained of were chiefly of two classes. One was the restrictions placed on the commerce of neutral vessels. The oppressive "orders in council" by which these were enjoined, were repealed in the fall of that year by both the French and British governments. The other grievance was the right long claimed by England to forcibly impress British seamen for service in her navy even when found in the vessels of other nations. This, then, was the only unsettled grievance of much magnitude. After a war of between two and three years, in which much blood had been shed and much property destroyed, peace was gladly hailed by all parties, and no reference in its terms was made to this, the ground of its commencement. It was left to be settled by future negotiations, or to drop into oblivion by a prudent ceasing to enforce it.

The Epistle from Baltimore in 1811 mentions the request of the Quarterly Meetings west of the Allegheny Mountains to be formed into a Yearly Meeting; to be held northwest of the Ohio River; and invites Friends of Philadelphia Yearly Meeting to unite with them in deliberating thereon.

In response to this invitation, Philadelphia Yearly Meeting appointed a committee to attend the next Yearly Meeting at Baltimore. They did so, and reported that it was concluded to establish the Yearly Meeting of Ohio, to be opened in the Eighth Month, 1813—and that Baltimore Yearly Meeting desired that some of the meetings belonging to Philadelphia Yearly Meeting might be attached to theirs. A committee from Baltimore being present, a committee was appointed to confer with them on this subject; who reported that "As the Western and Southern Quarters were more peculiarly interested in the proposal, it should be communicated to them for their consideration."

As the Minutes of the Yearly Meetings for several years subsequent to this reference contain nothing further on the subject, it may be inferred that the proposal did not commend itself to those Quarterly Meetings.

It is probable that Baltimore Yearly Meeting, in common with other meetings of Friends east of the Allegheny Mountains, felt the effect of the great emigration which poured into the fertile country northwest of the Ohio River, when it was opened to settlement. This was especially the case in the Southern States, where the members were stimulated to escape the oppressive presence of the system of slavery, as well as to secure fertile lands at a low price. I well remember the remark made by an elderly Friend from Indiana, who visited Philadelphia as companion to a minister from that State. In referring to his removal from North Carolina to the West, he said his motive was to take his family out of the influence of slavery. He had no fear that he himself would ever be drawn into the support of that cursed system. But he had a family of young children; and he thought it possible, if he should be removed, that some of them might let fall the testimony against enslaving their fellow-creatures. So, he thought it safer to remove them to a State where slavery did not exist.

(To be continued.)

MANY can talk of redemption, justification, sanctification, and salvation of Christ; but he is a christian who is a witness of such things wrought in himself.

FOR "THE FRIEND."

AN EVENING'S REFLECTIONS.

BY C. S. COPE.

"In life's last scenes what prodigies surprise,
Fears of the brave and follies of the wise!
From Marlborough's eyes the tears of dotage flow,
And Swift expires a driv'ler and a show."

DR. JOHNSON.

While musing on the checkered lines
Of life's eventful page;
And scanning o'er the various signs
Of dim, declining age;
Thus, in mild evening's mellow calm,
My pensive mind could see,
What once I was, what now I am,
And what I soon may be.

If some rude stroke should cross my way
With overwhelming blight,
Involve the evening of my day
In intellectual night;
May I have lived a holy life
So innocent and true;
That habit's force on virtue's path,
Might bear me safely through.

But if unguarded passions reign,
Uncurbed by reason's force;
May some kind hand in love restrain
Their wild, ungoverned course;
Deal gently with declining years,
The mind that time has foiled;
O'erlook my follies, fears and cares,
And soothe the aged child.

But still I hope, when nature's course
Shall have relaxed her powers;
That something more than habit's force
May guide life's lingering hours.
When all earth's prospects here grow dim,
And all her props shall fall;
I'd humbly ask increasing faith,
To look behind the veil.

What cause of reverent gratitude,
As evening shades draw near,
To have a mind serenely calm;
And mental vigour clear.
But Oh! be pleased, most holy One,
To nurse that feeble ray;
That when his flickering light is done,
This fabric may decay!

WEST CHESTER, Twelfth Month 29, 1891.

"AMEN."

BY F. G. BROWNING.

I cannot say
Beneath the pressure of life's cares to-day
I joy in these;
But I can say
That I would rather walk this rugged way,
If Him I please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know—
God lives and loves; and say since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear-drops on my cheek
Shew I am sad;
But I can speak
Of Grace to suffer with submission meek
Until made glad.

I do not see
Why God should e'en permit such things to be,
When He is love;
But I can see
Though often dimly, through the mystery
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care,
But I shall know
The meaning of each waiting hour below
Sometime, somewhere.

I do not look
Upon the present, nor in Nature's book
To read my fate;
But I do look
For promised blessings in God's Holy Book,
And I can wait.

I may not try
To keep the hot tears back, but hush that sigh,
"It might have been"
And try to still
Each rising murmur, and to God's sweet will
Respond "Amen."

John Audland.

"In the Church of God there is no irrevocable golden age in the just.
In God's battles leaders cannot fall."—*Author of "The Schonberg-Cotta Family."*

When John Audland was about twenty-two years of age he was a very popular minister amongst the Independents. Sewel describes him as "a young man of a comely countenance, and very lovely qualities, very religious, and having a good understanding." One morning, in 1652, he preached at Firbank Chapel, in Westmoreland. Before noon George Fox arrived at this place; it was soon rumored that he would preach there that day, and whilst some people went away for a time to dine, a large number remained.

George Fox, having quenched his thirst at a stream, seated himself on the summit of a rock near the chapel, and from this elevation he, in the afternoon, addressed the vast multitude gathered around him. In this congregation were several preachers, including John Audland, who had brought his wife, a young lady of good family, with him. Probably as their thirsty souls drank in the words which fell with heavenly power from the stranger's lips, they were hardly conscious that he continued speaking for about three hours, directing all to the Spirit of God in themselves. Glorious was the heritage he portrayed as the present portion of believers in Christ; that they "might know their bodies to be prepared, sanctified, and made fit temples for God and Christ to dwell in." He strove to turn the thoughts of his hearers away from all figures and shadows to Christ the Substance; "Christ was come," he said, "who ended both the temple and its worship, and the priests and their tithes; and all now should hearken unto Him."

Effectual as was George Fox's message to many that day, perhaps it was more so to none than John and Anne Audland, and it was to their house that he adjourned when the meeting was over. Both were "chosen vessels unto the Lord to declare his name," and the life-long ministry of each began in the following year. Deep was John Audland's distress when his eyes were opened to see that his high profession of religion was valueless. "It is a Saviour that I long for," was now his cry,—it is He that my soul pants after, Oh, that I may be gathered into his life, and overshadowed with his glory, sanctified throughout by his word, and raised up by his eternal power!"

The answer to his continued prayers was not long delayed; the Lord, in accordance with his promise, fulfilled his desire, heard his cry and saved him.

"Oh, how wonderful his ways!

All in love begin and end;

Whom his mercy means to raise,

First his justice bids descend.

Thus baptized into Christ John Audland was, ere long, qualified to preach the word with extraordinary power. The remuneration which he had previously received for his ministerial services, he now returned to the parish of Colton.

Anne Audland was the daughter of a gentleman of the name of Newby, who also became a Friend about this time; she had been well educated, and during a seven years' residence with an aunt in London had often associated with Puritans. Before her marriage, when at her home at Kendal, she chose the most serious people of that town for her friends, uniting with some who often met together to wait on God in silence, or for religious conference and fervent prayer. Perhaps on the day of George Fox's memorable visit to Firbank she was already "not far from the kingdom."

Two years later we find her, at the age of twenty-seven, preaching at Auckland, in Durham, on a market day, in consequence of which she was confined for some hours in the town jail, through the window of which she continued to address a not unmoved audience, one of whom, a gentleman named Langstaff, who was much respected in the neighborhood, was so much impressed by her ministry that he accompanied her to prison, and afterwards took her to his house: here, however, she declined remaining when she observed his wife's annoyance at the arrival of a Quaker guest, and went out into the fields to seek for some sheltered spot where she might spend the night. But Anthony Pearson, a justice of the peace, who had lately become a Friend, had been told by George Fox, who was staying at his house, of Anne Audland's arrival in the town, and came with a horse and pillion to escort her to his residence.

During the following winter, whilst travelling with Mabel Camm, she was committed to prison by the Mayor of Banbury, who had induced two witnesses to swear that she had spoken blasphemy; but, after some days, two residents in the town gave bond for her appearance at the assizes, and thus an opportunity for holding a succession of meetings was afforded her.

A remarkable blessing rested on these labors; several hundreds, including her two bondsmen, were effectually led to Christ; many were added to the Society, and not only was a large meeting formed in Banbury, but several others were established in the neighborhood. These things, of course, kindled the wrath of her enemies, who threatened that she should be burned. Her husband and other Friends were present at the trial, when the indictment drawn up against her was that she had said God did not live, because, when speaking of a clergyman at Banbury, she had remarked that "True words may be lie in the mouth of some that speak them," quoting Jer. v. 2. When the judge had questioned her he soon discovered the falseness of the evidence adduced, nor did he fail to observe the innocent fearlessness of her deportment. Some gentlemen on the bench, being afraid that the case would fall to the ground, followed the jury, and induced them to bring in a verdict of "Guilty of misdemeanor." It is satisfactory to find that these gentlemen were told by one of their coadjutors that he would not sit with them until they had more regard for justice, and other officers in the Court strongly manifested their disapprobation.

A series of meetings were held in 1654 by John Audland and his friend John Camm, near Bristol, in a field called Earl's Mead, and were very largely attended, nearly four thousand persons being sometimes present. Edward Burrough and Francis Howgill were their fellow-laborers for a short time. These meetings were continued during three or four months, and Charles Marshall describes this period as "the

glorious morning of the day of visitation of the love of God, in particular to the city of Bristol." He was then about seventeen and an earnest seeker after God. Having been unable, as he says, to "find the living among the dead professions," he had spent much time alone in fields and woods, where "strong, great, and many," were his cries unto the Lord.

Charles Marshall, before the arrival of John Audland, had been in the habit of meeting with a few others on one day of the week, which they kept in fasting and prayer; they assembled early in the morning, and sometimes sat down in silence, but if any felt it right to engage in prayer vocally they did so, and even children occasionally uttered brief petitions. To one of these meetings John Audland and John Camm came; "They spake," writes Charles Marshall, "the powerful word of life in the dread of his name who lives for ever; and we were seized on and smitten even to the heart; and that day, and the visitation of it, overtook us, which we had longed and waited for, and from darkness to the marvellous light of the Lord were we turned."

One morning Charles Marshall went with the ministers about a mile and a half into the country, to a little spring of water, by the side of which he had spent many solitary hours; here they sat down for a considerable time, and then Charles Marshall observed that the minds of his companions were greatly exercised, and soon John Audland said, "Let us be going into the city." When they reached Broadmead Street they found several people who were inquiring for the strangers; John Audland asked if any of them had an interest in a field, in which they might assemble, and an old man answered that he had one pretty near. Thither the company repaired, increasing in number whilst passing through the streets. John Audland is described by Charles Marshall as "of a sweet and amiable countenance, and cheerful spirit, one of the wise in heart, filled with the excellent, bright, glorious power of the Lord God."

After John Camm had spoken tenderly and fervently, John Audland arose, and to Charles Marshall it seemed that his face shone as, with a voice of thunder, he uttered the message of his Lord. "I proclaim spiritual war," he began "with the inhabitants of the earth who are in the fall and separation from God." And the word of the Lord had free course and was glorified: so intense was the emotion of some present that they fell on the ground, whilst others cried out as the preacher laid bare their inward states; many were effectually turned from darkness to light. "Indeed it was a notable day," writes Charles Marshall, "worthy to be left on record, that our children may read and tell to their children, and theirs to another generation, that the worthy, noble acts of the arm of God's salvation may be remembered."

After this day the meetings became larger and larger, so that it was necessary to hold them in the open air, even in frost and snow, and the ministers labored unweariedly to lead their hearers "to look from dead ways and worship unto Christ Jesus, the Fountain of Life;" and many of these sought eagerly night and day to obtain salvation through Him, giving up their hearts wholly to his government, and walking in a way of self-denial—for we read that "This visitation of God's holy and blessed day was signal and inexpressible." Some, in their eagerness to obtain an opportunity for private conversation with the ministers, called on them before

they arose in the morning, so that their labors began at 6 A. M., and did not end until 11 or even 1 o'clock at night. They were, indeed, so sought after that "every day was like one long meeting."

(To be continued.)

FOR "THE FRIEND."

On page 149 of the present volume of "THE FRIEND," an article begins with the Query, "Why is it that there exists not among Friends as powerful and reaching a ministry, as in the earlier days of the Society?"

On reading this, it seems to the writer that it was assuming what is not true as regards some portions of our loved and favored Society. Where there has been a departure from the doctrines of Friends, a sliding off the ground that "the spirit giveth life," to a dependence on "the letter which killeth," it cannot be otherwise than true.

It is true that in the early days of the Society there seemed to be an unusual outpouring of the Holy Spirit—those were the days of her espousals; and as is the case with individuals, so with a church, there comes a time when we are to walk more by faith and less by sight. Of our own selves have those arisen who have reasoned away one precious testimony after another, and "the kings of the earth and all the inhabitants of the world would not have believed that the adversary and the enemy would have entered into the gates of Jerusalem," and attacked the corner-stone of our fabric, "the main distinguishing principle of our Society, the light of Christ within as God's gift for man's salvation." No wonder then that where that is the case there does not exist such a powerful and reaching ministry as in the early days. But where the same doctrines are lived in and upheld as were so powerfully preached by our early Friends, there are preserved, and from time to time those raised up, who are eminently qualified to preach the Gospel with the power of the "Holy Ghost sent down from heaven"—so that, even in this day of degeneracy, as it is truly called, in some of our large meetings, hundreds are reached and solemnized by the baptizing ministry, and overshadowing of Divine goodness. Such a ministry is a great help and blessing to the Church; and it is a high favor that we are preserved a people to this day; and S. L. Grubb said in London Yearly Meeting, "It is not the will of the Head of the Church that this people should ever cease to be a people."

Look at some of the dignified instruments of a generation just passed away: Joseph Edgerton, Ann Branson, Ellwood Dean, William and Elizabeth Evans, Joseph Scattergood, David and Samuel Cope, and many others; some of whom were as "Boanerges." And there are many now living, who received the gift in the same way, "not of man nor by man, but by the revelation of Jesus Christ."

There is a diversity of gifts, and a large gift in a few words, &c. Some may think their gifts small by comparison, but it may be just such as will serve the Master's purpose. Some of the smaller gifts distil as the dew over an assembly. Whatever the kind and extent of the gift, it is required of stewards that they be found faithful; the end and purpose being to bring the people to the great Teacher.

S. L. G., above quoted, said, near the close of one of her large public evening meetings, "If I were to speak to you till midnight, and thence to the break of day, it would be to bring you to the influence of that which you now feel."

So that I wish to encourage the true ministry of the present day. Think it not in vain that ye endure the weeks of preparation while eating the roll of prophecy and lying on your sides, as Ezekiel, for the iniquities of the people. Be not discouraged if the results do not appear to be in any proportion to the amount of exercise and labor. It takes many showers to produce a crop in the outward; so it takes line upon line, line upon line, &c., in the spiritual.

ISAAC HALL.

WEST CALN, PA., First Month, 1892.

Natural History, &c.

Perils from Wild Bees.—A few months after his return to Bombay with his bride, in 1847, Dr. Wilson was out with his colleague, — Henderson, and a few friends and pupils, making some researches in Salsette Island, when a remarkable incident occurred.

"We were attacked," writes Dr. Wilson, "by an immense cloud of wild bees, which had received no sensible provocation from any of our party, and nearly stung to death. Mr. Henderson was the first who was attacked. He soon sank on one of the jungle roads, in the hopeless attempt to guard himself from injury; and he had lain for about fifty minutes in a state of almost total insensibility before he was found by our friends and any relief could be extended to him. It was on my joining him from behind, when he first gave the alarm, that I came in contact with the thousands of infuriated insects. I sprang into a bush for shelter; but there I got no adequate covering from their onset. In my attempt to free myself from agony and entanglement, I immediately slid over a precipice, tearing both my clothes and body among the thorns in the rapid descent of about forty feet. From the number of bees which still encompassed me and multiplied upon me, and my inability to move from them, I had a pretty strong impression upon my mind that, unless God himself specially interfered on my behalf, all my wanderings and journeyings must then have been terminated, though by the humblest agency—the insects of the air. That interposition I experienced. I had kept hold of a pillow with which I had gone to Mr. Henderson, and, tearing it open on the bushes when I was unable to rise, I found within it, most unexpectedly, about a couple of square yards of blanket. It was to me, in the circumstances, like a sheet let down from Heaven to cover my head; and, partially protected by it, I lay till the bees left me, when, from the poison of the numerous stings which I had received, violent vomiting and other agitation came on, and my pulse failed and my heart fainting; a native, a Phakoor, one of the aboriginal sons of the forest, who had come up, pulled me into the shade." Mr. Henderson and Dr. Wilson were removed in native carts to their tents, and subsequently brought to Bombay, where, under the skilful care of Dr. Barn and other friends, they gradually recovered. The wild bee of India is of a dark chocolate color, and about an inch and an eighth in length. Instances have been known of natives losing their lives through an attack of the kind described.—*Conquests of the Cross.*

Waste of Timber.—Fortunately, the supply of coal in the earth is so great that the possibility of its exhaustion need not greatly disturb us. It is very different, however, with another, and scarcely less important gift of nature. The supply of wood and timber is constantly diminishing, and at the present increasing rate of consumption it cannot be long before all available

sources of supply will be exhausted. More timber is annually destroyed by fire and waste than is used in the arts, and it is a matter of highest importance that the greatest possible care should be taken of our forests, and that the present supply of timber should be utilized with a care and economy commensurate with its real value.

—Popular Science News.

The Moose.—Some apparently new facts regarding the habits of the moose, by J. G. Lockhart, appear in *The Zoologist*, an English scientific journal. He says that moose generally lie with the tail to windward, trusting to their senses of hearing and smelling, which are remarkably acute, to warn them of approaching danger from that quarter, using their eyes to warn them from danger to leeward. While they are sleeping or chewing the cud, their ears are in perpetual motion, one forward, the other backward alternately. Lockhart also claims that the moose has the remarkable habit of making a short turn and sleeping below the wind of their fresh track, so that any one falling thereon and following it up is sure to be heard or smelled before he can get within shooting distance.

"Loco" Plants.—On the Plains cattle herdsmen find plants which "loco," or make insane, their cattle, and often with fatal results. Chemists have supposed the cattlemen were mistaken in the plants producing the trouble, as no toxic properties could be found in them. *Astragalus mollissimus* is one of the plants indicated as causing the most trouble. Dr. Power and Cambier contribute a paper to a German serial, in which they say the plant really does possess small amounts of toxic alkaloids, sufficient to produce the results claimed.

A Large Convolvulus.—Those who only know morning-glories and moon flowers as climbing species of convolvulus and ipomoea, will be interested in knowing that one species grows as a tree, in Western Mexico, twenty or thirty feet high, and with a trunk three feet in circumference. It has been described as *Convolvulus marianthus*. The flower is about two inches long, and white, though yellowish below. It was found by Dr. Palmer, last year, very abundant about Alamos, where the Mexicans called it "Palo santa."

Scorpion Eaters.—From statements in the newspaper press it appears that the natural enemies of the scorpions in Death Valley in Southern California are the chaparral cock, which devour great numbers of them, and also a rodent called the "scorpion mouse." The chief habitat of the scorpion is under stones, where they are found in Utah and Nevada.

The Last State Worse than the First.—Fifteen years ago the Government of Jamaica introduced the Egyptian ichneumon into that country to rid the island of an animal called the "cove rat," which damaged the sugar crop. Now that animal has multiplied until it is to Jamaica what the rabbit is to Australia and the parrot to this country. Naturally a carnivorous animal, it has after exterminating the cats and reptiles, taken to eating bananas, mangoes, and fruits of all kinds, and according to the *Philadelphia Record*, which gives these facts on authority for which it vouches, it occasionally devours a Negro baby. The *Record* further states that Jamaica now has an Ichneumon Commission which offers a prize for the most successful method of exterminating the pest.

This illustrates several things: That some remedies are worse than the disease; to use the devil's weapons against the devil's work is dan-

gerous; even a useful medicine taken too long or for the wrong complaint, makes a disease; but it illustrates most clearly the mistake of those persons who try to drown sorrow in alcohol.

Items.

Conversion of a Jewess.—The Salvation Army in San Francisco, Cal., is reported, in a dispatch from that city, as highly elated over the conversion of a prominent young Jewess. She is said to belong to a leading Hebrew family, and to have been reared in the straightest order of the Jewish faith. Her acceptance of the Christian belief has caused a regular sensation among her friends and acquaintances. A natural curiosity to see and know what was going on in the barracks, where the Salvationists were operating, led her to visit their quarters and to listen to their peculiar way of explaining the Scriptures. Soon she became interested in what they said and did. At last came the struggle between the old and new religion. Light dawned upon her path, and grace triumphed over prejudice, when she appeared, as a penitent, among the lowly representatives of Christ, and sought mercy and salvation at the hands of Him whom her people once crucified. The convert is now an active and zealous worker among them, and, notwithstanding Rabbi, and parents, and others have tried to dissuade her from the course, she has avowed her fixed purpose to cling to the faith of Christ, and to live and die as a Salvationist.

Evil Books.—Many books now in the hands of old and young so cover with the green vines of fancy the black and ruinous nature of the sins they portray, that the sins themselves grow as picturesque and witching as Melrose by moonlight. These books are supposed to look at evil "artistically," and ignore its moral quality. It is hardly good form to suggest that whatever passes under survey may be right or wrong. It is old-fashioned or provincial wisdom, these romances appeal to the imagination of the young, and weave around many a thought and action and object a garment of light and fascinating beauty that completely conceals the unsightliness of the sin it renders so skillfully deceiving and alluring. A reverted imagination alone can disguise the ugliness of sin. The clear and holy vision of an angel could only see the relation in which they are related to God, and to other souls. A seraphic gaze would penetrate beneath the rose-colored exterior, and instantly apprehend the moral essence of any act.—*Selected.*

Superstitious Ornaments.—A Protestant Pym! it sounds like a contradiction in terms. Yet it is a fact, that a church calling itself Protestant, in the City of New York, has lately possessed itself of a solid gold Pym, adorned with sixty-seven diamonds, two pearls, and one large and fourteen small emeralds, wrought into the form of a Maltese cross, and valued at \$5,000. Our informant, *The Churchman*, chronicles the reception of this costly shrine as a noteworthy event.

Now the Pym, prescribed by Pope Innocent III, A. D. 1215, is one of the principal articles on the altar of a Roman Catholic church. There placed, and containing, as that church teaches, the actual body of Jesus Christ—the elements of the Eucharist after transubstantiation—it is the sign and receptacle of the highest and the only true adoration and worship of its priesthood and laity.—*Selected.*

THE FRIEND.

FIRST MONTH 30, 1892.

A Friend in Ohio has sent to us a paper, advertising an entertainment to be given by a literary society "at the Friends' Meeting House, Damascus, Ohio. The exercises," it is stated, "will consist of a semi-play and recitations, dumb-bell exercises, and Indian club swinging, instrumental and vocal music."

What is meant by semi-play we do not know;

but the general character of the entertainment is such, that we suppose it to be altogether unsuitable for a house professedly built for Divine worship and church services.

As some of our readers may not be familiarly acquainted with Ohio localities, it is proper to mention that Damascus is not the place where the Ohio Yearly Meeting convenes, with which we are in unity, for that meets at Stillwater, near Barnesville. The house referred to is that belonging to those who separated from Ohio Friends more than thirty years ago, and who are frequently spoken of as the "Binns' Meeting."

There have been evidences from time to time, of a departure among these people from the primitive doctrines of Friends; but we hope and believe that there must be many among them, to whom such an exhibition as that furnished by the poster we received, will be distasteful. We should be glad indeed, if such occurrences should lead their more thoughtful and religiously inclined members to reflect seriously on the situation of things among their members. For, although we do not feel much more responsibility for their actions, than for those of any other denomination of professors of the Christian religion, yet we would gladly see practical righteousness and obedience to the law of Christ as manifested in the hearts of mankind, increase and spread from sea to sea, and from the river to the ends of the earth.

SUMMARY OF EVENTS.

UNITED STATES.—The demands made by the United States upon Chile several months ago for explanation and reparation for assault upon United States sailors was rejected last week, and Chile is informed that answer must be made without delay if the two Governments are to continue diplomatic relations such as exist between friendly nations.

On the 25th inst. the President sent to Congress his message on the Chilean dispute, together with the diplomatic correspondence on the subject. In submitting these papers to Congress, the President said: "I desire to say that I am of the opinion that the demands made of Chile by this Government should be adhered to and enforced. If the dignity as well as the prestige and influence of the United States are not to be wholly sacrificed we must protect those who, in foreign ports, display the flag or wear the colors of this Government against insult, brutality and death, inflicted in resentment of the acts of their Government, and not for any fault of their own."

A dispatch from Santiago states that the Chilean Government is willing to withdraw the Matta letter and its demand for Minister Egan's recall, and proposes arbitration as to the Yarraraso affair. If that is not acceptable to the United States a reference of the matter to the United States Supreme Court is suggested.

Associate Justice Joseph P. Bradley, of the United States Supreme Court, died at his residence in Washington, D. C., on the morning of the 22d inst. He was born in 1813.

Sir George Baden-Powell arrived at New York on the 24th inst., on the *Etruria*. He comes as a Commissioner for Great Britain to endeavor to bring about an amicable settlement with the United States in the Behring Sea Fishery question. He will probably go to Canada, and after conferring with that Government proceed to Washington, D. C.

Senator Joseph N. Dolph, the senior Republican Senator of Oregon, has introduced a bill in the United States Senate to legalize saloons in the Territory of Alaska. Alaska is now under a law prohibiting the importation, manufacture and sale of intoxicating liquors. Senator Dolph's excuse for introducing the legalized liquor traffic is that the prohibition is violated and that it is better to repeal it and enact laws that will be enforced. As the laws against murder and burglary are violated, why not have them repealed?

Lancaster County, Pa., it appears, still stands at the head of all the tobacco-growing countries in the United States, with her 19,217,800 pounds grown in the season of 1889. Four other countries—Christian and Hender-

son, in Kentucky; Dana, in Wisconsin, and Pittsburg, in Virginia, grow over 10,000,000 each. There are seventeen other counties that grow from 5,000,000 to 10,000,000 pounds each. Lancaster County's product in 1889, as is known, was sold at exceedingly low prices—about the lowest in our history—and even then produced the amount of \$249,000. The average appears to this by any other individual county was \$886,840 by Hartford County, Connecticut. The product of Lancaster County, in fact, fetched more money than that of the entire State of Connecticut, or of Wisconsin, or of New York and Massachusetts combined.

Articles of good quality has been struck at Robeson, and is said to be the first found in Eerk County.

Valuable deposits of coal have been discovered on the Niga Islands, on the coast of Alaska. It is said that the coal is virtually inexhaustible in amount, and that large cargo lots can be delivered in San Francisco at \$4.00 a ton.

A dispatch from San Antonio, Texas, dated the 21st inst., says: The whole of the Rio Grande frontier is covered with snow, the first time ever known. The suffering among the poorer classes has been intense for the past two days.

The National Surgical Institute, in Indianapolis, was partially destroyed by fire early on the morning of the 22d inst. About 250 crippled people were in the Institute at the time. Every effort was made by the police and ambulances corps to rescue the unfortunate. The sleeping apartments were on the third and fourth floors, and the flames cut off all means of escape. When the floors gave way and fell to the bottom, nineteen men were killed and nineteen others injured.

Deaths in this city last week numbered 544, which is 44 less than during the previous week, and 149 more than during the corresponding period last year. Of the whole number, 260 were males and 284 females; 87 died of consumption; 72 of pneumonia; 43 of obstructions of the heart; 36 of diphtheria; 22 of bronchitis; 21 of typhoid fever; 12 of cholera; 12 of cholera; 17 of convulsions; 14 of inanition; 13 of paralysis; 13 of cramp; 13 of typhoid fever; 13 of congestion of the lungs; 12 of cancer; 12 of Bright's disease and 11 of marasmus.

MARKETS.—*W.*, Extended 2s, 10s a 101; 4s, 110; 5s, current 82, 106, 118.

COTTON was quiet, but steady, on a basis of 7½c per pound for middling uplands.

FEED.—Winter barn, in bulk, \$18.00 a \$19.50; spring barn, in bulk, \$17.00 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.40; do, do, extras, \$3.25 a \$3.40; do, do, 2 super family, \$3.90 a \$4.15; Pennsylvania, roller, straight, \$4.25 a \$4.50; Western winter, clear, \$4.25 a \$4.50; do, do, straight, \$4.50 a \$4.80; winter patent, \$4.80 a \$5.00; Minnesota, clear, \$4.50 a \$4.65; do, do, straight, \$4.75 a \$4.85; do, do, patent, \$4.90 a \$5.10; do, do, favorite brands, higher. Rye flour was dull and weak at \$4.15 a \$4.40; corn meal, in bulk, \$2.00 a \$2.12. Buckwheat flour was in limited request, and weak at a decline; prices ranged from \$1.75 to \$2.00 per 100 pounds for fair to choice.

GRAIN.—No. 2 red wheat, 99¢ cts. a \$1.00

No. 2 mixed corn, 47½ a 48 cts.

No. 2, 45 a 46 cts.

BEEF CATTLE.—Extra, 51 a 52 cts; good, 44 a 5 cts.; medium, 44 a 4½ cts.; common, 4 a 4½ cts.; culls, 3½ a 3 cts.; fat cows, 2½ a 4 cts.

SHEEP AND LAMBS.—Extra, 51 a 6 cts.; good, 51 a 5½ cts.; medium, 44 a 5 cts.; common, 4 a 4½ cts.; culls, 3½ a 4 cts.

HOGS.—All Western, 61 a 62 cts.

FOREIGN.—The British steamer Imperial Prince, Captain Cox, from New York, First Month 4th, for Leth, has arrived at Portland. Captain Cox reports that at 11 o'clock on the morning of First Month 16th, when the steamer was in latitude 48 N., longitude 19 W., he saw heavy clouds of smoke and a large thing, which twice shot high into the air as though thrown up by explosions. Soon afterward he perceived a large ship on fire, about six miles distant from the steamer. Heavy northwest gales had been blowing since the morning, and the weather became so thick that the ship was hidden from view. The captain believes that her

crew must have perished, as it would have been impossible for a small boat to live in the sea that was running. There was nothing left to indicate either the name or nationality of the lost ship.

The principal political event in England last week was the General Election for the Electoral Division, caused by the elevation to the peerage of Lord Hartington, the leader of the Liberal Unionists in the House of Commons. The returns of the election were: J. H. Madden, Liberal, 6,006; Sir Thomas Brooks, Liberal-Unionist, 4,841. Madden's majority, 1,225. In the preceding election the victor was Lord Hartington, 3,909; E. Newbinger (Home Ruler), 3,948. Lord Hartington's majority, 1,450.

There are said to be 18,000 newspaper women in London, who have twenty-two press clubs and authors' societies among them.

Lord Salisbury, in conjunction with the leading statesmen of the Central European Alliance, is working for great diplomatic issues. Russia, crippled by famine, and with the prospect of successive years of the same terrible condition of things, with the result of a growing increase in her financial difficulties, can now be dealt with either as a submissive friend or as a determined enemy. If the negotiations now proceeding at St. Petersburg between the allies of the representatives of England, the Dreihund and the Czars shall fail to determine their differences for a long time to come, then the Kaisers will force a general European war.

The main object of all the diplomatic movements at this moment on foot is to preserve the peace of Europe by tying Russia hand and foot and leaving France alone and impotent. The alternative is a general war to decide a permanent status.

Influenza has been ravaging not only London but all England. The epidemic is somewhat less virulent here than elsewhere, but it affects it in a very widespread. There are thousands of victims among the employes of the Underground Railway, and thousands more among the post-office clerks. These services are so badly crippled as to cause public inconvenience. The number of members of Parliament produced by the disease is so high that the sanitary condition of the House of Parliament so bad that the ministers are likely to postpone the session until the wave of illness shall have subsided.

The hospitals in Paris are crowded with patients suffering from influenza. The disease prevails in all parts of the city, and the municipal authorities and Assistance Publique are making arrangements to convert available vacant buildings into hospitals. De Freycinet, the Minister of War, will be asked to allow the barracks on the outskirts of the city to be used as infirmaries. There is a great increase in the number of deaths resulting from influenza.

A joint statement has been issued by the Catholic Archbishops of Paris, Toulouse, Rheims, Lyons and St. Mais complaining that the State had become atheistic. This will increase the probability of the separation of Church and State and awake the hopes of the Protestants.

The Sultan of Morocco has granted permission to Great Britain to erect a senaphore on Cape Espartel, on the northwest coast of his dominions, at the entrance to the Straits of Gibraltar. This concession is made on the condition that in the event of war the senaphore must be closed on the demand of any European power.

During service in a worship-house at Slobodskoi, Russia, in the Government of Viatka, the roof gave way and fell upon the worshippers beneath. A scene of the wildest excitement followed. The villagers crowded to the scene and with great difficulty rescued the persons imprisoned by the fallen timbers, boards, etc. The wreckage was soon cleared away, when it was found that fifty persons had been either killed or injured.

The Brazilian Chambers have been prorogued until Fifth Month. The bill authorizing the Government to assume responsibility of the bank paper issues did not pass the Senate owing to the opposition of the Senators did not attend the meetings of that body.

The demand for platinum for use in science has raised its value to three-quarters that of gold. Three years ago it was worth \$80 a pound. It now costs \$160, or 16 times more than silver. It is found in small quantities in Brazil, Colombia, Brazil, Mexico, Montana, California, Oregon and Idaho. The yearly output has never been more than four tons and is now three.

DIED, Twelfth Month 16, 1891, at his residence in East Whitehall, Chester Co., Pa., JOHN AITKEN, in the

eighty-eighth year of his age. An esteemed member of Goshen Monthly and Malvern Particular Meetings.

—, in Camden, N. J., on the 20th day of the Twelfth Month, 1891, at the house of her friend Amy J. Brooks, CATHERINE LA CONEY, aged about eighty-eight years.

She was not originally a member of the Society of Friends. In early life she went to reside in a Friend's family as an assistant, and continued in the family for nearly seventy years. For over sixty years she has been a regular attendee at our meetings, and becoming truly awakened to the importance of a religious life, we have no doubt she was favored to experience the great work of Christian Redemption. She joined the Society on the ground of true conviction and from a sense of religious duty, about forty years since. She was quite remarkable for her quiet, retiring disposition, with a very humble estimate of herself, but was nevertheless endowed with good understanding in religious matters and a capacity to distinguish things affecting the welfare of the Church under our name. We believe her end was peace. By the grace of God, said Paul, an apostle of Jesus Christ, I am what I am, and it is to the efficacy of this grace all must be ascribed.

At the residence of her aunt, Amy J. Brooks, Camden, N. J., Twelfth Month, 1852. AMY ROBERTS, in the forty-sixth year of her age, a member of Germantown Particular and Frankford Monthly Meetings of Friends, Philadelphia. She had been for many years a faithful and conscientious teacher in Friends' School, Germantown. By her marked usefulness, ever ready to spend her time and strength for others, she endeavored herself to a large circle of friends and relatives. As the end approached, she could say that she felt nothing in her way, and to her we feel that the language is truly applicable, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

At her residence, Americus, Kansas, First Mo., 4, 1892, ROXANA R. REEVE, daughter of Hannah and the late J. Whitall Reeve, aged thirty-nine years.

When quite young she was attacked with rheumatism, which later assumed a chronic form, causing her hands and limbs to be much drawn and deformed; and for the last twenty-nine years of her life she was unable to walk, even with the aid of crutches, and for twenty-six years she could not bend or straighten her right arm. During this period she was busily engaged with needle-work and correspondence with her friends, though it was with difficulty her fingers could grasp the needle or pen. She early gave her heart to her Saviour, and lived in the love of God, and the friends who were allotted her, she experienced his arm of unailing strength to be underneath her support; and her cheerfulness and Christian resignation were conspicuous traits in her character, and made her a striking example to others. In a letter to a relative, written a few weeks before her death, she commemorated many blessings, contrasting her situation with others whom she deemed more unfortunate than herself, and remarked, "An almighty Heavenly Father kindly keeps the hard things from us till they come, and since I first learned to lean on Him in trials, I have found His grace to be sufficient for me." She was ever many blessings, contrasting her situation with others whom she deemed more unfortunate than herself, and remarked, "An almighty Heavenly Father kindly keeps the hard things from us till they come, and since I first learned to lean on Him in trials, I have found His grace to be sufficient for me." 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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 210.)

1851.—Ninth Month 9th. "Had a meeting at White Lick. After a season of waiting upon the Lord, the temptations and dangers to which even the believer, who has attained to some steadfastness and experience in Christ, is exposed,—like standing upon a sea of glass, mingled with fire,—were a little opened to their view. Though the Lord's tender mercies are over all his works, we cannot expect preservation without watchfulness and prayer, walking in lowliness of mind before Him. All self-sufficiency, and relying on past attainments, must be relinquished, and a willingness lived in to be emptied and stripped, by Him who knows our infirmities, and what baptisms and reductions are needful for our refinement and growth in Divine Grace. Some things relating to the work of regeneration and sanctification, were brought before them; and the meeting was concluded with vocal prayer for Divine regard, and for the Lord's sustaining power in our trials.

"Went back to our lodgings and dined. Just before we left, two Friends coming in, we fell into silence, and the departure of a large portion of our members from that inward exercise for themselves and for the right support of the cause of Christ, which every one ought to experience, was alluded to; and the desire expressed that those present might keep to it. Where are those travelling ones, the mourners in Zion, the burden-bearers among us? Many seem not to understand the doctrine of regeneration, and daily suffering; such a state of ease has come over us."

"11th. At Sugar Grove Preparative Meeting, the indispensable work of inward sanctification, and daily waiting upon the Lord, for strength and preservation, were enforced; and the danger of relying upon a literal, or educational assent to the truths of the Christian religion, without the inward work, was declared among them. I was fearful that some were too self-confident, and not acquainted with daily walking in the path of humility before the Lord."

"17th. Attended Raysville Preparative Meeting. In the first sitting, the great importance of inward, vital religion impressed my mind; and the testimony of the apostle, that 'He is not

a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men but of God,' was revived; and the hatred which Satan has to genuine Quakerism, as striking at the root and fabric of his kingdom, was adverted to. He cares not by what means he can destroy us, and our religious profession. If he cannot induce those who hold it, to deny the principles with the tongue, but succeeds in drawing them into the friendships of the world, and the love of its profits and delights; and thereby they lose the inward life and power of godliness, it answers his purpose. Of this, there appeared to me, to be great danger; the love of ease, and the flatteries of worldly men, lying so near the natural inclination; which shrinks from the baptism of the Holy Spirit, and those dispensations which purge the branches, and keep them alive in the Vine. It was a season of rather close exercise; and yet Divine love and fervent desire for my brethren and sisters covered my heart; that we might all become more what the Lord would make us, were we entirely given up to Him."

"18th. Attended the Preparative Meeting at Carthage. It was not large; but I hoped there was a remnant of the suffering seed, who are acquainted with the hidden life; keeping at the feet of Jesus, where they are instructed in the faith and patience of the saints. These are the salt among us; and though the unregenerate man, whose eyes are not anointed with the eye-salve of the kingdom, cannot discern their safe abiding, yet it is in Christ; and even the worldlings are compelled to confess to their firm and upright standing. The dear young people were affectionately pleaded with, to bow to the yoke of Christ, and in the obedience of faith, serve Him; that they may know Him to become the chief of ten thousands, and altogether lovely to their souls; and He would qualify them for service in his church. I hoped it was a time of renewed visitation and encouragement to some."

"19th. At Pleasant View we had a pretty good sized meeting, made up of a class which loves ease, in relation to the performance of religious duty, some unfaithful ones, and some who hold back through fear and diffidence. I was enabled to enter into their condition; bringing to their notice the parable of the wedding feast of the king's son; to which, though provided without expense or trouble to those who were invited, they refused to come; pleading various excuses. So in this day, many neglected the offers of Divine regard, excusing themselves from obeying his requirements; and thus they fail to be brought to the feast of fat things, and of wine well refined on the lees. Some on the ground of their unfitness, desiring to put upon others what the Lord calls on them to do, and from this cause never come to the growth in Christ, and that standing in his church, they would be brought to, were they faithful in the day of small things. Here is one of the causes

of weakness, and why our Society does not shine with that brightness it should appear in. There was a renewed call extended to some, old and young, to obey the drawings of the Saviour, that they may become servants and pillars in the Lord's house. The meeting closed with solemn supplication for their help and strength. It was a favored, good meeting; in which holy help was extended to me, a poor creature, and for which I was humbly thankful."

"21st. At Spiceland I felt much emptied, and thought it might be my place to set an example of silence; but after waiting a long time, the passage was revived, with an intimation to stand up with it: 'The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness?' The subject was gradually opened, and the Lord enabled me to warn some of the danger of relying upon their own wisdom and understanding, substituting them for the guidance of the light of Christ in the heart; by obedience to which alone, the work of regeneration and sanctification can be experienced. Without this, all educational faith and knowledge; all that man may do in his own strength, will avail nothing in the work of salvation. He may think to do good, by talking of the truths of the Gospel, and making much display of them before men; but without the inward, heart-changing work of Divine grace, all this will be no better than fig-leaf coverings; our own righteousnesses, which are as filthy rags. All classes were encouraged to come under the operation of the Spirit of Christ in the heart, that they may know the work of salvation to be going on with the day. To the fathers and mothers in the Truth, the language of sympathy and consolation was addressed, with the expression of faith, that as they persevered in watchfulness, the Lord's covenant with them would not be broken; but they would know preservation to the end. They would be made a blessing to the dear young people; who were also tenderly invited to take the yoke of Christ upon them, for which they would receive the reward of sweet peace, and never have cause to regret serving so gracious a Master. I thought it was a day of Divine condensation, and of unmerited favor to us, poor unworthy creatures."

"25th. At West Grove Meeting, a plain and unequivocal testimony against the habit of sleeping in meeting, was delivered among them; in which they were reminded of the fervor of blind Bartimeus to have his eyes opened, when he cried out to the Master, 'Jesus, thou Son of David, have mercy on me.' Were we livingly engaged in our religious meetings to wait upon, and cry unto Him, our eyes would be opened to see wondrous things in his law, and we should be raised above this drowsy spirit."

"27th. We attended the Monthly Meeting at Milton. I was enabled to labor with the young people, to induce them to give up in early life

to the will of their Heavenly Father, inwardly revealed in their hearts; by which alone they can be fitted for usefulness in the church, and experience a growth from stature to stature in the blessed Truth."

"28th. At Bethel Meeting, I was engaged to draw Friends into an individual examination, whether the life and power of Christ reigned in them, that they might be made and kept branches of the living Vine, and by their spirits and example, show forth the efficacy of the religion of our Lord Jesus Christ. I felt afraid the strong man had not come down into the state of a little child; but that some were judging and acting too much in their own wisdom and understanding, by which the Seed of the kingdom was borne down, and did not rise into dominion."

"Tenth Month 7th. Attended Indiana Yearly Meeting held at Richmond. Much time was consumed in discussing subjects in which the expenditure of money was concerned; which has the effect to keep the attention occupied with outward things, instead of a travail of spirit for the welfare of the members, and the advancement of the cause of Christ, by a life of religious exercise, and showing forth the fruits of the Holy Spirit. So many concerns of an outward nature, all of which are reported upon, and long discussions entered into, it appeared to me, kept the mind so aloft, that the meeting did not experience that inward feeling after the solemnizing presence of the Head of the church, and the pointing of the Divine finger, which would give sound judgment, and tend to the edification of the body, in the life and power of the Holy Ghost. To get the great number of these subjects, with others of a different nature, disposed of, the business was crowded on the meeting. I wish not to judge uncharitably, but I did fear that the great object for which the church is brought together annually, is not, under these circumstances, as fully answered as it should be. There is some danger of such a Yearly Meeting becoming like a great philanthropic or benevolent association; and the minds of the members being much absorbed by these objects, as if they constituted the work of religion; and by which the activity of the natural man may be substituted for the leadings and direction of the Head of the church."

Reaching his home on the 11th, he thus records his gratitude:

"Under a sense of the goodness and protection of the Lord, our holy Helper, in preserving us from dangers, furnishing ability from time to time, to do his will, and bringing us safely home to our dear families, gratitude many times warmed my heart; with the desire to ascribe unto Him, thanksgivings and praise, and to bless his ever-adorable name. Many Friends greeted me very warmly on being restored to them."

"Since getting home, I have passed through seasons of great stripping and desertion, which have been followed by the renewal of Divine good, and some ability to testify to others, of the faithfulness of the Lord to his poor creature, in raising him up, and renewing his faith in his unchangeable power and goodness."

1852.—Second Month. "The proper holding of our approaching Yearly Meeting, is a subject of great weight; and, at times, it seemed as if I should be willing to be released, and gathered away from it. But the exercise must be borne by some, if the cause of Christ is upheld by our religious Society. When we consider the awfulness of eternity, and that we have individually a work to perform, we have need to resign our-

selves unto the Divine hand, and ask of the Lord strength to endure our trials, and to follow Him faithfully, so that the work and the wedding garment may be finished by the time the end comes."

"Third Month 17th. At North Meeting I felt moved to utter the language of the prophet, 'O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.' 'In a little wrath I bid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer; and to say, that under the clothing of peace, which had spread over my mind, from the early part of the meeting, I was prepared to bear testimony that our God is a God nigh at hand and not afar off; and that He who joined himself to his sorrowing disciples, after they had seen their Lord crucified, dead and buried, would also join himself to us, as we walked by the way, and would satisfy us, that it was He, and would sustain us by his power.'

"Fourth Month 4th. My wife was enabled to hold forth a word of encouragement, this morning, to the tribulated members; and afterwards it seemed to be my duty, to bend the knee, and vocally implore the compassionate Shepherd, to remember mercy in the midst of judgment; to renew the faith of the fearful, disconsolate ones, and to defend his heritage from the attempts of the cruel enemy to destroy it. I hope we had a little renewed evidence that the Lord was with us, the meeting closing with much solemnity."

(To be continued.)

FOR "THE FRIEND."

Baltimore Yearly Meeting.

(Continued from page 212.)

In illustration of the extent and character of the movement to the West, which affected so many of our members in the south, the following account is introduced, originally published by John and Isaac Comly in *Friends' Miscellany*.

A brief account of the regular movements of the Carolina Friends who went to settle over the Ohio River, in the year 1800: to which is prefixed a copy of Boston Stanton's letter to Friends of Wrightsborough Monthly Meeting, in Georgia, on the proposal of their also removing to settle in what was then called The Northwestern Territory; dated the 25th of the Fifth Month, 1802, being as follows:

Dear Friends:—Having understood by William Patten and William Hogan from your parts, that a number among you have had some thoughts and turnings of mind respecting a removal to this country; and, as I make no doubt, you have had much struggling and many reasonings about the propriety of it; and also considering the undertaking as a very arduous one, that you have been almost ready at times to be discouraged and faint in your minds: under a sense of which I have felt a near sympathy with you. As it has been the lot of a number of us to undertake the work a little before you, I thought a true statement (for your information) of some of our strugglings and reasonings concerning the propriety of our moving;—also of our progress on the way, and the extension of Heavenly regard to us;—together with the progress of Friends, both temporally and spiritually, since we have got here,—might afford

strength and encouragement to you in the arduous task you have in prospect.

I may begin thus, and say that for several years I Friends had some distant view of moving out of that oppressive part of the land, but did not know where until the year 1799, when we had an acceptable visit from some travelling Friends of the western part of Pennsylvania. They thought proper to propose to Friends for consideration, whether it would not be agreeable to best wisdom for us unitedly to remove north west of the Ohio River,—to a place where there were no slaves held, being a free country. This proposal made a deep impression on our minds; and it seemed as if they were messengers sent to call us out, as it were from Egyptian darkness (for indeed it seemed as if the land groined under oppression) into the marvellous light of the glory of God.

Nevertheless, although we had had a prospect of something of the kind, it was at first very crossing to my natural inclination; being well settled as to the outward. So I strove against the thoughts of moving for a considerable time; yet the view would often arise, that it was in accordance with pure wisdom for Friends to leave that part of the land. But I had often to turn the fleece, as Gideon did, and to ask counsel of the Lord, being desirous to be rightly directed by Him:—more especially, as it seemed likely to break up our Monthly Meeting, which I had reason to believe was set up in the wisdom of Truth. Thus, I was concerned many times to weigh the matter as in the balance of the sanctuary; till, at length, I considered that there was no prospect of our number being increased by conviction, on account of the oppression that abounded in that land. I also thought I saw in the light, that the minds of the people generally were too much outward, so that "there was no room in the inn" of the heart for much religious impression, being filled with other guests; and notwithstanding they have been visited with line upon line and precept upon precept, yet they remain in too much hardness of heart.

Under a view of these things, I was made sensible, beyond doubting, that it was in the ordering of wisdom for us to remove; and that the Lord was opening a way for our enlargement, if found worthy. Friends generally feeling something of the same, there were three of them who went to view the country, and one worthy public Friend. They travelled on till they came to this part of the western country, where they were stopped in their minds, believing it was the place for Friends to settle. So they returned back, and informed us of the same in a solemn meeting; in which dear Joseph Dew, the public Friend, intimated that he saw the seed of God sown in abundance, which extended far northward. This information, in the way it was delivered to us, much tendered our spirits, and strengthened us in the belief that it was right. So we undertook the work, and found the Lord to be a present helper in every needful time, as He was sought unto; yea, to be as "the pillar of cloud by day and the pillar of fire by night;" and thus we were led safely along until we arrived here.

The first of us moved west of the Ohio in the Ninth Month, 1800; and none of us had a house at our command to meet in, to worship the Almighty Being. So we met in the woods until houses were built, which was but a short time. In less than one year, Friends so increased that two Preparative Meetings were settled; and in the last Twelfth Month, a Monthly Meeting

alled Concord, also was opened, which is now large. Another Preparative Meeting is requested, and also another first- and week-day meeting. Four are already granted in the territory, and three meeting-houses are built. Way appears to be opening for another Monthly Meeting; and, I think, a Quarterly Meeting.

Having intimated a little of the progress of Friends in a religious line, I may say that as to the outward we have been sufficiently provided for, though in a new country. Friends are settling fast, and seem, I hope, likely to do well. Under a sense of these things, and of the many favors the Lord has conferred on us, I have been ready, and do at times cry out: "Marvellous are thy works, O Lord God Almighty! just and true are all thy ways." And Oh! that we may ever be sufficiently thankful, and ascribe the praise to Him alone to whom it is due.

Now I may inform you a little of the nature of this country. It is in the main very hilly; though most of the land may be profitably cultivated, and produces abundantly. Corn, from thirty to forty bushels per acre, ploughed twice; sometimes more when well worked; some places have produced from fifty to sixty bushels per acre. Wheat, from twenty to twenty-five bushels. The soil appears to be very natural to grass of the best quality; and we make plenty of good sugar. Salt-works are being erected; and in some places considerable quantities are made. So that I think people may live here as independent of European trade as in any country.

Feeling my mind clear of apprehended duty towards you, and not desiring to enlarge, I hid you farewell; commending you to God and to the word of his grace that is able to make a way for you where there may seem to be no way, and to direct you aright in all things, yea, to make you wise unto salvation, and to build you up in that most holy faith without which (I believe) you will not journey safely along.—I conclude, with unfeigned love, your friend,

BORDEN STANTON.

It appears by a copy of the minutes of a Monthly Meeting on Trent River, in Jones Co., North Carolina, held in the Ninth and Tenth Months, 1799, that the weighty subject of the members thereof being about to remove unitedly to the territory northward of the Ohio River, was and had been before that time, deliberately under their consideration. And the same proposal was solemnly laid before their Quarterly Meeting held at Contentney the 9th of the Tenth Month; which, on weighing the matter and its consequences, concluded to leave said Friends at their liberty to proceed therein, as way might be opened for them: yet the subject was continued till their next Quarter. And they having (before the said Monthly Meeting ceased) agreed that certificates be signed therein for the members, to convey their rights respectively to the Monthly Meeting nearest to the place of their intended settlement, showing them to be members whilst they resided there; such certificates for each other mutually were signed in their last Monthly Meeting held at Trent aforesaid, in the First Month, 1800; which was then solemnly and finally adjourned or concluded; and their privilege of holding it, together with the records of it, were delivered up to their Quarterly Meeting held the 18th of the same Month, 1800.

They removed accordingly; first to the settlement of Friends on each side of the Monongahela River, in Fayette and Washington counties, in Pennsylvania, to reside a little while, in order

to prepare for beginning their intended new settlement over the Ohio. Having brought their certificates with them, they laid their circumstances, with extracts from the minutes of their former monthly and quarterly meetings in Carolina, before Redstone Quarterly Meeting, held the 2d of the Sixth Month, 1800, and received the advice and assistance of Friends there.

Thus they proceeded and made their settlement in the year 1800; and were remarkably favored with an opportunity to be accommodated with a quantity of valuable land, even at the place which was chosen for their settlement by the Friends who went to view the country before the office was opened for granting lands in that territory. And thus they were allowed to enter for, and secure divers sections (so-called) or tracts of land, containing square parcels of about six hundred and forty acres each, even as some of the first purchasers, before any others came in to interfere with them; which appeared as a marvellous affair to themselves and others.

(To be continued.)

Indirect Results of Christianity in India.

BY GEO. F. PENTECOST, D.D.

I have said that the first thing which strikes the visitor to India is the many material evidences of the presence and rule of the British. I say material evidences, for of the actual presence of the British the number is so small as almost to be overlooked. It is true that there are 60,000 British soldiers in the cantonments, but these are rarely seen. The entire English population, apart from the soldiers, is not another fifty thousand. Yet everywhere is the evidence of British occupation. I repeat this fact about the smallness of numbers of English in India, in comparison with the greatness of their influence and power, for the purpose of illustration.

It is common for superficial observers to speak of the progress of Christianity in India as painfully and discouragingly slow; nay, it is common for missionaries themselves to lament the fewness of their converts and the comparative immovability of the Indian heart and conscience toward God. But to judge of the power and progress of Christianity in India by the comparatively few native Christians to be met with would be as great a mistake as to suppose that because there are no more than one hundred thousand English soldiers and civilians together therefore British rule was not firmly established.

The thing that surprises me more and more every day and month I am in India is the marvellous progress Christianity has made and the rapidity and length of the strides it is now making. It is impossible to understand the progress of Christianity in India by studying the Missionary Reports of the various societies or by looking over the census returns of the Government. One must be here on the ground, go in and out among the people, compare the habits and customs of to-day with those of fifty years ago. One must take into account the present state of Hinduism, especially in the upper classes, with what it was fifty or a hundred years ago. As a matter of fact there is scarcely an institution, a caste, a belief, or a social custom in India that the spirit of Christianity has not breathed upon and to some extent affected and modified. It would require more than one article even to indicate the evidences of progress in this direction. But I will try and set some things before the readers of *The Independent* which may help them to understand what is be-

ing done indirectly toward the Christianizing of India.

Let me then begin with the altered faith of Hinduism under the influence of Christianity. One hundred years ago Hinduism was solid. There were practically no schisms in its vast body. The schools of the Brahmans were crowded; the temples were flourishing; the rites and ceremonies of their grossly idolatrous system were practiced universally, by the great as well as the small, the rich as well as the poor. The Brahman reigned supreme everywhere, the spiritual (?) lord of all the people. Widows were being burnt in the name of Hinduism, and the rite was considered one of the most sacred and most pleasing to the gods. Religious suicide in a dozen forms was encouraged and practiced. All over India men were burying themselves alive; drowning themselves in the sacred rivers; starting themselves to death; and in many other ways offering themselves in religious self-sacrifice. Child murder was the common practice all over India, especially the murder of girl babies. The rites of Jagganath were in full force, and though not as commonly as is popularly supposed, yet it was true that religious devotees did cast themselves under the wheels of the cruel car, and they were encouraged and applauded for it. This has ceased out of the land. The cruel rites of the ascetics were everywhere practiced. Men were found hanging head downward from the limbs of trees; lying in beds of iron spikes; torturing and lacerating themselves in an hundred ways, all in the name of the gods, with the encouragement of the priests, and in entire harmony with the universal faith of the Hindu. The Thug practiced his profession under the patronage of the gods, and the thief caste was recognized as really as any other caste. All these things have entirely or in greater part passed away in the last hundred years. It may be said that these have been put down by the strong hand of British rule and law and not by Christian influence. But in these things as in many other the British Government (in no sense a Christian Government) has acted in obedience to the Christian conscience of both Europe and America.

In a later article I shall more particularly set forth the rapid decadence of caste under the constant attacks of Christianity both directly and indirectly delivered. In this place I shall content myself with simply remarking that the caste restrictions of India to-day are no more what they were fifty years ago, than the relation of the English aristocracy is the same to the commons to-day as it was in the days of the Norman supremacy. Fifty years ago or a little earlier the gates of the cities and towns were closed at five in the evening and not opened again till nine the next morning, and the low-caste people excluded lest the shadow of some low-caste man under the slant rays of the sun should fall upon some passing Brahman and so defile him. To-day the low-caste boy, even the son of a sweeper (the very lowest of the low-castes) and the son of the Brahman, sit together in the same schoolroom, engage with each other in the common sports of the school or college. The railway trains are crowded with thousands of men of all castes and no caste, and no thought is taken of it; whereas at the time of the introduction of the railway system into India separate carriages had to be provided for the different castes. A hundred years ago the Brahman was the protected and privileged caste; he did no work, followed no occupation except to receive the gifts and offerings of the

people. He was not only a favored *man* and entirely supported by the people, but he was a *god* and must needs be worshipped. Even fifty years ago it was a common thing for men of other castes to prostrate themselves on the ground and openly worship a Brahman. Now Sir Brahman has ceased both to be a god and a supported man, except in the comparatively few cases where he still is the *guru*, or household teacher, or a priest actually serving in a temple. Brahmans to-day have to work for their living like other people, and are by hundreds and thousands performing the smallest offices in the employ of the Government and private business establishments on salaries ranging from 86 to 825 a month, and count themselves happy if they can secure such positions. Moreover, they have to compete for their bread with the boys and men of the lower and even the lowest castes who come up from school and college as well as they and demand employment. It is true that caste is the chief outward obstacle to the open spread of Christianity in India to-day; but it is safe to say that all the outworks of caste have been taken, and it is to-day fighting for life in the very keep of its castle. It has been steadily beaten back till it has retreated to its last stronghold, and the siege is so hot and the investment so strait that it is only a question of time when this great master-device of Satan will be surrendered. Already the desertions from caste, even the highest, are more and more numerous; and where it is not abandoned altogether its bands are being loosened and its restrictions more and more minimized. It does not require that one be a prophet to foretell the utter collapse of the whole system within the next fifty years. For myself I do not believe it will last out another twenty-five.

—The Independent.

LAHORE, PUNJAB, November 3, 1891.

Mary Walker, of North Shields, to her Daughter at School.

[WRITTEN PROBABLY ABOUT THE YEAR 1782.]

The following lines may have an interest for persons who have studied the habits of thought of the Friends of the last century. The author, Mary Walker, was the daughter of Abel Chapman, and of his third wife, Hannah Gaskin, both of Whitty. Of the two other daughters of the same marriage, Hannah became the wife of Bartlett Gurney, and Jane of Joseph Gurney, both of the Keswick and Norfolk families. Mary Chapman was married to John Walker, in 1769. He had then left Whitty and settled in Northumberland. The number of their descendants is unknown to the writer, but the amiable character and intellectual gifts of their daughter Mary Walker were long remembered in North Shields. She became the wife of Benjamin Flounders, of Yarm, from whom Flounders College takes its name, and died a year or two after her marriage.

A. O. B.

My much-loved daughter, on whose infant years
I've watch'd with pleasing hopes and anxious fears;
In infant hours a nurse may well supply
A mother's place, if not at all times by;
Maternal love, which will for ever bind,
Now watches over thy expanding mind.
A few choice volumes should thy thoughts engage
Such as instruction breathe through every page.
To Scripture records due attention pay;
Without their precepts never pass a day;
Beg the Almighty may each text expound;
Thine, only thine, they will be useful found.
Cambray's good Bishop in thy closet place,
He'll teach thee purest love and Christian grace.
Ask where thy God his gifts doth best impart,

He'll bid thee seek him always in thy heart.
His truths have often stay'd my wandering mind,
Be sure attend them, thou! thy instruction find.
Read of Penn's "Maxims," and observe his rules,
He'll teach thee more than e'er thou'st learned at schools.

Observe his book in which is plainly shewn
Without the Cross we ne'er can wear the Crown.
Mark Barclay's reasonings—wise and truly just,
And never take religion upon trust.
Our ancient Worthies—Sewall plainly shows—
'Midst dire oppression and tyrannic woes,
Hurl'd into prison—punish'd with death,
Maintain'd their faith until their latest breath.
Oh, may that Spirit be to thee renew'd,
Whom above all they through their lives pursued!
Thou wilt see how right to live—how well to die!
Read with attention all the volumes o'er,
They'll lead thy judgment to a number more.
I do conjure thee, by each tender tie,
Let not romance or play e'er catch thine eye;
They only tend to lead the mind astray
From that *All-good* which points a better way.
If thou wilt wish in social life to shine,
Exert thy reason, every thought refine.
Good sense will stagnate, if 'tis not improv'd
By men or authors who are well approv'd
As through the flowery tribe we often see
Calling each sweet, the wise, industrious bee,
So from each author take the finer part,
That will improve and 'not dullify' the heart.
Thy country's history view from early times,
Before thou study that of other climes.
Observe each period—well remark the age
When Reformation first adorns the page.
Britons, we find, first bore the Pagan name,
To those who wish in social life to shine,
They founded Monasteries, enrich'd each shrine
And wish'd to think them something half-divine!
They join'd the wars, wearing the Cross as brand,
And went as pilgrims to the Holy Land.
I'd have thee pass o'er those obscurer days
To those where Truth shone in full resplendent rays.
I've only nam'd them just to let thee see
In those dark days they own'd a Deity.
No doubt thou'lt ask when a Reformer came,
See the page honor'd with a Wickliffe's name!
Great Alfred's law in Magna Charta stands,
Secures our right from false despotic hands.
My pen would stray, nor has a wish to do
How William conquered and how Rufus fell.
Or how the Edwards' armies could advance,
Or conquering Henry join'd his power to France.
I'd rather speak of Edward—pious youth!
Whose mind was fraught with knowledge and with truth.

When foreign Embassies to England came
He spoke each language by its proper name;
Still better wisdom did his mind inspire,
The Reformation was his great desire;
This to promote his hours he did employ
And his weary nights to his bestefest joy.
The pious mourn'd that in youth's first bloom
He should be summoned to the silent tomb.
Suffolk's good daughter next, in pious youth,
Took for her guide the powerful Word of Truth;
Amidst a court where gayeries abound
Her constant study was the Bible found.
Such pure religion from her heart had sprung
That many lines gained beauty from her tongue;
Taught her to look with fear upon a Crown,
With Christian fortitude to lay it down!
In a dark prison with his gloomy scene,
The good Priest, nor yet a direful Queen
Could change his faith—It he held his latest breath;
She calmly met the messenger of Death!
In hope the spirits of the just to join,
Made perfect by obedience like her own.
The worthy Bishops' sufferings next appear,
Reading his lives, who but must drop a tear!
I've view'd this period with religious awe
Of Him who gave the Word, and gave the Law!
That Word which spake above the Axe's power
And gave true comfort in a dying hour.
They took that law of conscience for their guide
Through burning piles, nor turn'd from their aside;
They found that peace the heart can never give—
That peace alone by which the righteous live.
May these examples so inform thy mind
To leave the world's allurements all behind,
Always to hearken to that inward voice
Which will direct thee to a proper choice.
Constant attention will thy faith increase

And every season bring new scenes of peace.
When Divine Influence overspreads the mind,
To every virtue it is then inclined.
If from unwatchfulness we lose that power,
What will assist us in temptation's hour?
When wrapt in silence, every passion still,
Then is reveal'd the Almighty's holy Will.
Each morn collect thy thoughts to silent prayer
That through this day thou guard with pious care
Thy mind from joining with the giddy throng
In those pursuits thy conscience says are wrong.
Read at night with diligence the Word of God,
If right, thy heart will amplify the Word.
Self-approbation will more comfort give,
Than all the honors that the great receive.
They who refuse not conscience' voice to own
Will never heed they're flattered when alone.
Thrice happy they who can with Justice say:
"Rejoice, my soul, thou hast done well to-day!"
Will not this sentence more true comfort bring
Than thou canst find who sparkle in the ring?
I will not say religion lies in dress,
But watchful minds will vanity suppress;
I know it well, my own experience tells
That placid peace with true obsequious drells.
Throughout the whole, I'd have the Quaker seen
Alike in dress, in manners, and in mien.
The great Apostle to the Gentiles saith:
"Let Christian meekness so adorn your faith,
That pearls nor jewels, nor embroidered hair
With those professing godliness agree."
Let their adorning be, to be
A quiet spirit and humility."
These are the ornaments the Lord will prize;
The wearer will be pleasing in his eyes.
The Scripture better will these lines impart
I beg thou'lt mark them deeply in thy heart.
There's one great duty, and ad union—
Always to visit an afflicted friend;
If thou a pleasing sentiment can find
Let every word be with affection join'd.
The balm of friendship pour into the heart,
And seek in all their griefs to bear a part.
Do not think e'er of sad affliction's door,
But view *thouself* the houses of the poor,
Inspect their sorrows, see them as thine own,
Thus, true *humanity* with duty join;
And give thine aims with such a pitying eye
As speaks more comfort than the real supply.

Thou'lt find these lines with no fine coloring dress'd,
In simple guise the truth is best expressed.
Some future period they perhaps may please
And may be found like bread cast on the seas.
My only wish is virtue to promote,
With pure religion that improves each thought.
Oh, may thou join with duty and Truth,
The hope of age—the brightest gem of youth,
That when thine eye shall sink, thy cheek turn pale,
Thy lips no longer move in tender tale,
When all life's springs forever cease to play—
Thy soul may live in realms of Endless Day!

—The British Friend.

KING TOMMY DOWER writes, "I am aboriginal native, but know QUEEN SENDS out five thousand pounds every year. Yet me and my friends want clothes and more food. White fellow come here, build houses and railways on our land and drive away possum, kangaroo, snake and bandicoot, then teach me turn and hacca. White fellow sell em land in Perth and Fremantle and make out of one grant more than Queen gives to all the blackfellows in all the colony. Lots of old blackfellows very cold and hungry want place sleep in. Blackfellow wants travel in train, but can't even get into with white man's dog. Blackfellow help whitefellow to find lots of country and show em whitefellow where he can feed sheep and make lots of money. Sheep eat blackfellow's kangaroo grass then die, if not die whitefellow kills kangaroo and sells em skins. But blackfellow kill em sheep he is locked up, but whitefellow can kill all the blackfellows kangaroo and nothing lock em up. If white fellow let blackfellow have some clothes and food, no kangaroo all gone, and sheep feed em where kangaroo used to and blackfellow too old to walk where whitefellow has driven kangaroo,

Incidents and Reflections.—No. 242.

COURAGE.

In the life of Dorothea L. Dix, the philanthropist, it is mentioned that a lady once said to her, "Are you not afraid to travel all over the country alone; and have you not encountered dangers and been in perilous situations?"

"I am naturally timid," said she, "and different like all my sex; but in order to carry out my purposes I know that it is necessary to make sacrifices and encounter dangers. It is true I have been, in my travels through the different States, in perilous situations. I will mention one which occurred in the State of Michigan. I had hired a carriage and driver to convey me some distance through an uninhabited part of the country. In starting I discovered that the driver, a young lad, had a pair of pistols with him. Inquiring what he was doing with arms, he said he carried them to protect us, as he had heard that robberies were committed on our road. I said to him, 'Give me the pistols; I will take care of them.' He did so reluctantly. In pursuing our journey through a dismal looking forest, a man rushed into the road, caught the horse by the bridle, and demanded my purse. I said to him, with as much self-possession as I could command, 'Are you not ashamed to rob a woman? I have but little money, and that I want to defray my expenses in visiting prisons and poor-houses, and occasionally in giving to objects of charity. If you have been unfortunate, or in distress and in want of money, I will give you some.' While thus speaking to him I discovered his countenance changing, and he became deadly pale. He exclaimed, 'That voice,' and immediately told me that he had been in Philadelphia penitentiary, and had heard me lecturing to some of the prisoners in an adjoining cell, and that he now recognized my voice. He then desired me to pass on, and expressed deep sorrow at the outrage he had committed. But I drew out my purse and said to him, 'I will give you something to support you until you can get into honest employment.' He declined at first taking anything, until I insisted on his doing so, for fear he might be tempted to rob some one else before he could get into honest employment."

In the life of Samuel Hobart, an engineer on the road between Boston and Worcester, are given some interesting instances of courage and self-possession exhibited by railroad engineers.

A few years ago, Osborne, an engineer on the Morris and Essex Railroad for twenty years at least, was once delayed by snow on the track for several hours; but received explicit orders from the superintendent "to go ahead," for the road was clear, no other train was on the track. After satisfying himself that he had not misunderstood the order, he left the summit on a steep down grade, and in rounding a sharp curve came on a train that was ascending the same grade under full head of steam. In an instant he whistled down the brakes and reversed his engine. The noble thing, under such a tremendous strain, as if fully aware of the danger, obeyed and threw itself back to avert the catastrophe. Meanwhile the other engineer had done the same thing with his locomotive; but it was possible only to modify the shock. Together rushed those two panting and reluctant giants, their joint weight not less than six tons, with the gathered momentum of their following trains. They rose like two furious animals in fight, standing on end, and in a trice the two splendid machines

were in ruins. The cars behind them were also badly crushed. Osborne did not leap from his engine; but never moving his hands from the lever which controlled it, he stood as resolute as a rock at his post until the shock came and then quack as though adjusted his valves to allow the steam to escape without explosion. Man can furnish no clearer proof of the finest courage. During the war an incident occurred on the Pennsylvania Central. A regiment of soldiers was on a train, stopped by a freight-train off the track. It was in the night, and most of the thousand men were asleep. Four heavily loaded coal cars belonging to a train ahead had by accident become detached and had begun the descent from the summit toward Johnstown. The engineer heard the roar of the descending cars, and, surmising what was the matter, put on steam to meet the approaching line, if possible, to break its force and save the train. His locomotive was a large freight, and he had moved several rods ahead when the cars struck him like a thunderbolt and crushed his engine back on the train; but his heroic courage had saved many lives. The man's name was Strong, and his grateful beneficiaries presented him some elegant silver-plate, with the deed itself and their names engraved on the pieces. When asked why he did not abandon his train, he replied, "Quick as lightning I thought I had better die than to have those runaway cars cut clean through the train destroying hundreds." It was an heroic answer.

On the Marietta and Cincinnati Railroad formerly were a number of trestle bridges. The funds were low. The men were not paid. A train with the directors on board was going over it. A miscreant determined to throw it off and kill them all. The engineer discovered the obstruction. He seemed to know instinctively that the momentum was too great to save the whole train, and he signaled the brakes down and reversed the engine—to stop, if possible, the cars before reaching the chasm. Then opening the throttle-valve his engine sprang forward so violently as to break the connection with the train, and dashed to the awful leap. The bold man as this was going on ran out of his window on the engine and opened the escape-valve. While standing there the engine went over with him and, marvellous to relate, he, falling under the huge weight, was preserved from being crushed by the engine-bell at his side. The train for the rescue of which he had exhibited such incredible pluck, stopped just soon enough to escape the horrible leap after the engine.

That the roll-call of heroes is constantly filling up was proved on Tenth Month 22, 1882, as a train composed of ten passenger cars containing over six hundred persons passed through Bergen Cut, on the Pennsylvania Central, at the rate of thirty miles an hour. "Fire! Fire!" was shouted by conductor and passengers as a volume of smoke and fire suddenly burst through the open door of the smoking-car next to the tender. Great consternation instantly prevailed among the passengers of the crowded car. Their alarm became a panic when the fireman came clambering over the tender into the car and it was found that the train was dashing wildly on with the engine pouring forth flames which, if not promptly checked, must speedily involve all the cars in destruction. The speed of the train made it hopeless to think of escape by leaping off, and the passengers began to contemplate the possibility of death in one of the most horrible forms which the imagination could possibly conceive.

"Shut the door! Shut the door!" was shouted. The door was closed, but almost immediately it flew open again, and the engineer and fireman emerged from the fire and smoke and stumbled into the car. The train dashed on with no one to govern the engine. Men rushed to the rear platform and there met a frightened crowd from the next car. Others raised windows only to realize at what speed the train was going, and to know that to jump out would be death. "Get to that closet," shouted engineer Joseph A. Seeds to the fireman, pointing to the rear of the car, "and work the air-brakes." But the passage was blocked with passengers and the fireman found it impossible to make headway.

"What is going to be done?" asked one, of the engineer.

Seeds made no reply. There was no time to talk. Action was now the imperative necessity. See him. He is well. He is in the prime of life. In face and form he has a comely appearance. All is forgotten. The lives of six hundred passengers are in his hands. He must dare death that they may have life. He does not hesitate, but plunging into the seething sea of fire he climbs upon the tender and disappears. The flames originated from the "blow-back" on the engine, forcing the flames out of the furnace when the door was opened. Seeds must go through the flames to reach the air-brake and the throttle-valve. He went through. He reached the throttle-valve and with burning hand pulled the "air brake" and reversed the engine. He knew that whatever came to him, the train would stop and its precious load be saved. Nearly a minute passed and then the train came to a stop on the bridge over the Hackensack River, and all knew that the brave man had put on the "air-brake" and reversed the engine. This done, he tried to save himself; ran back to the tender, lifted the lid off the water-tank, and leaped in.

In the meantime the peril was past. The passengers, wild with delight, began to wonder what had befallen the engineer. Rushing forward to the engine they found that the cab was still enveloped in flames, while the head and shoulders of a man appeared above the water-tank on the tender. They sprang to drag him out. They found him weak and half unconscious. His clothes were completely burned from him. His face was disfigured and his hands were shockingly burned. His body was blistered so badly that some of the flesh stripped off in moving him. Tenderly they cared for him. To the Jersey City Hospital they bore him, and there he died four days afterward. No wonder that little children and mothers and friends united in contributing money to create a fund for his family in Philadelphia. Such heroism deserves to be rewarded. J. W.

JOHN HUNT TO HANNAH WARRINGTON.—"Sometimes I have thought some are like a certain king I have heard of, who was determined to have all his men just of his own length, so got an iron bed-stead; and them that were too long, he would chop them off, and them that were too short, he would stretch them to his own length. I fear there are too many yet that are disposed to use the iron bed-stead; I found it was so when we were zealously engaged in what we called the work of the reformation recommended to us from our Yearly Meeting, I could see the disposition of some was—You must come as far as I have come, but you must not go before me."

For "THE FRIEND,"
John Audland.

(Continued from page 214.)

One day, as John Camm and John Audland were crossing a bridge on their way to a village where a meeting had been appointed, they found themselves surrounded by a rabble, by some of whom they were beaten and kicked, whilst others shouted, "Knock them down, kill them, hang them!"—so that they narrowly escaped with their lives. Charles Marshall was one of those who found in John Audland "a dear friend and father in Christ Jesus," and he afterwards became a very powerful preacher, the deep conflicts through which he had himself passed, the better enabling him to draw out his soul to the hungry, and satisfy the afflicted soul.

William Penn writes that "he was one that waited for the feeling of God's living and heavenly power to carry him forth in his ministerial exercises," by which, we find, many were turned to righteousness, and some induced to more earnestly love the best gifts. George Whitehead—who says that he "truly loved him for love's sake"—remarks, that "his sincere love and regard to Christ's ministers and messengers appeared to be a good and necessary preparation for him to be a witness and partaker of the same ministry." His faith was strong; and, unhindered by the heat of persecution, he visited the various meetings throughout the land, his labors being attended by an abundant blessing. When, in 1670, at the age of thirty-two, God called him to the ministry, and laid this work before him, he said in his soul, "How shall I visit Thy people in these times, when the rod of the wicked is upon their backs? Then this reply seemed to be given him, "Go, I will prosper thy way; and this present exercise, which is over my people, shall be as a morning cloud, and I will be to them as the tender dew through the land of thy nativity."

Although during the next two years he visited every county in England, no hand was laid on him, nor did he know of any one who lost five pounds on account of attending his meetings. When describing subsequent labors, he says that he believed thousands received the word of life; and in some places, which had never before been visited by a Friend, meetings were established. "Oh," he writes, "the tenderness which mine eye has seen in many places through the land: the watering showers that descended on the Lord's plantation is beyond description."

In one of his pamphlets, "The Way of Life Revealed," &c., he writes:—

"The travail in spirit of the messengers and servants of the Most High in ages past, was the same as now it is, viz: To turn people from darkness unto light, and from the power of Satan to the power of the living God; thereby in nowise invalidating Christ Jesus, his manifestation in that bodily appearance, neither his sufferings, death, resurrection, nor ascension; but brings all people guided thereby unto that which will open the eyes of their understanding, whereby they all come unto such a condition and spiritual understanding, as to see and know their benefit by the appearance of the Saviour of the world; for this we testify, all are perfected by that One Offering that are sanctified."

By profession Charles Marshall was a physician; and he was remarkable for his kindness and generosity to the poor, and on his death-bed he urged this duty on others. In the year 1682, he was prosecuted by a clergyman for the

non-payment of tithes, in consequence of which he was committed by the Barons of the Exchequer to the Fleet Prison. After he had been confined there for two years, the clergyman's conscience was so much troubled that he came in person to release him. Charles Marshall then settled with his family near London, where, during many years, he diligently worked for his Lord. He died in 1698, at the age of sixty-one.

Another of the converts of John Audland and John Camm during this extraordinary visit to Bristol was a lady named *Barbara Blaugdon*, who had been seriously inclined from childhood; she became a minister, and suffered much from persecution: once, when coming out from a private house at Bristol, where a meeting had been held, a man in the street stabbed her very severely, though no vital part was reached. After her release from a six weeks' imprisonment at Marlborough, she had some conversation with the gentleman who had committed her, in consequence of which he never again persecuted Friends, but behaved with much kindness to them, even aiding them when able to do so. He once called at *Barbara Blaugdon's* house at Bristol, and confessed to her that he was convinced of the truth of the views which she held, although he said that he could not himself walk in the way of self-denial.

During a visit to Devon, where she was thrice imprisoned, she called at the residence of the Earl of Bath—where she had formerly often been received as a visitor—with the intention of speaking to his family on the vanity of the pursuits in which she had once joined them. When she inquired for the Countess, a servant, who recognized her, asked her to go to the back door, through which he said his lady would soon go into the garden. But when she reached the back premises a very fierce mastiff was unchained, in order that he might attack her; but before he reached her his ferocity seemed to be altogether subdued, for he suddenly turned and went away whining. Soon the Countess came to her, and after listening to her counsel, thanked her for it.

When *Barbara Blaugdon* was at Great Torrington she was sent for by the mayor, who was not inclined to treat her with harshness; but a clergyman, who was very anxious that she should be whipped as a vagabond, succeeded in persuading him to send her to Exeter Prison, where she was confined for some time, not being brought to trial when the assizes were held. One day the sheriff came and took her to another apartment, where a beadle, who had accompanied him, whipped her until the blood ran down her back; meanwhile such joy was granted her at being counted worthy to suffer for Christ as to cause her to sing his praise. "Do ye sing? I will make you cry, by-and-by!" exclaimed the beadle, whilst increasing the severity of the strokes; but so graciously and wonderfully was she sustained, that she afterwards said that had she even been whipped to death, in the state she then was, she should not have been terrified or dismayed.

The sheriff, finding how unavailing their cruelty was, at length bade the beadle cease striking her. He had imagined that he had only a woman to deal with in her weakness, but found that she was fighting against God: the following day she was liberated. The Mayor of Bideford before whom she was brought, was much impressed by some serious conversation which she had with him, and was so eager to resume it, that, when she left the town, he followed her on

horseback, and rode three or four miles with her; before parting she knelt down and prayed for him. Apparently the influence which she was permitted to exert was blessed to him; once, after leaving the county, she wrote him a letter, which he received not long before his death.

In the winter of the following year, 1655, *Barbara Blaugdon* crossed to Ireland. The vessel in which she sailed was in great peril from a tremendous storm, which the superstitious sailors attributed to the presence of a Quaker, and conspired to throw her overboard. When she became aware of their design, she successfully appealed to the captain for protection, saying that, if he permitted such a deed, her blood would be required at his hands. The tempest continued, and as the chaplain was too much terrified to hold the usual service, *Barbara Blaugdon* went on deck, feeling that it was her duty to address the crew and pray for them. They were very grave and quiet, and afterwards remarked that they were "more beholden" to her than to their chaplain.

On landing at Dublin she went to the house of the Viceroy, but was told that it would be useless to seek for an interview with him, as only on the previous day he had banished *Edward Burrough* and *Francis Howgill* from the island; but after a while she was shown into a drawing-room, and a gentleman came to her from the Deputy's chamber, before whom those who accompanied him stood uncovered. Notwithstanding this artifice she was convinced that he was not the Deputy but a clergyman; and, when asked by those present why she did not speak to their lord, replied, "When I see your lord, then I shall give my message to him." Ere long the Viceroy made his appearance, and after he had seated himself on a couch she addressed him, bidding him beware lest he should be fighting against God by opposing his cause and persecuting the innocent; at the same time expressing her belief that he was not so much in fault as were those who instigated him to this conduct. He was evidently impressed by her solemn words; and, when she spoke of how the teachers of the people caused them to err, he said to the clergyman, "There's for you, Mr. Harrison!" and afterwards asked him what reply he could make her. "It is all very true and very good," he said, "and I have nothing to say against it if she speaks as she means." *Barbara Blaugdon* answered that the Spirit of God was true and spoke as it meant, and meant as it spoke; but men of corrupt minds perverted the Scriptures by putting their own construction on them and deceiving those they taught; but the Scriptures were of no private interpretation, being written by holy men of God as they were inspired by the Holy Ghost.

From Dublin she went to Cork, where some of her relatives and acquaintances dwelt; frequent were her imprisonments, though whenever she preached there were some who willingly received her message, whilst many of her former friends trembled at her words of warning. Once, when she was addressing the people in a market-place, a butcher swore he would cleave her head, but whilst lifting his cleaver to do so a woman seized his arms and presently some soldiers came to the rescue. On her next voyage to Ireland the ship founded near *Dunraven*, and she had a most narrow escape of her life, but was providentially saved by the bravery of the captain and one of the sailors.

In Dublin she suffered much in a filthy prison, having given great offence by a religious exhortation to the judges in a court of justice.

After awhile she was arraigned at the bar, and when requested to plead Guilty or Not Guilty, answered that there was no guilt upon anyone's conscience for what was done in obedience to God. But as this was not considered a satisfactory answer she was sent back to prison. Here she was visited by some of her friends, Sir William King, Colonel Fare, and Lady Brown, who afterwards went to the judge to endeavor to obtain her release; they laughed when he told them, in allusion to Barbara Blandin, that he was afraid of his life—saying they had known her from childhood, and were so strenuous in their efforts for her liberation that they at last secured it.

(To be concluded.)

Natural History, Science, etc.

A Samaritan Poodle.—Col. Wickersham tells a singular story about a favorite dog.

In the fifties I was presented with a young French poodle, which I put in the pocket of my overcoat and carried home. He was a very bright and intelligent animal, and gave many evidences of attachment to my two young daughters. He was named Flora, and when walking with them along the pavement, his watchfulness over them attracted much attention, he would promptly place himself between anything, whether *man, boy or animal*, that seemed as though they would run against them. He was in all respects a thoroughbred dog, and all became much attached to him.

At this time we lived on Penn street, a few doors above Pitt Street (now Fifth Street.) Dr. Addison, a great lover of animals, lived on the same street about the same distance below Pitt Street on the opposite side. It was Flora's habit to lie in the morning on my doorstep, and the doctor stood a good deal on his doorstep, when not otherwise engaged. One morning in passing down Penn Street the Doctor hailed me "Mr. W.," I must tell something wonderful of your little dog: For some days past I have noticed him get up from your steps where he had been laying, and trot down to Pitt Street, and up Pitt Street towards the Market House, after a while returning down to Pitt Street, with a piece of meat and a bone in his mouth and in order of going to the step and eating his food, crossing Penn Street and continuing down Pitt Street. This occurring several days in succession, my curiosity was excited and the next day when the same occurred as the little dog crossed the street, I walked to the corner and watched him.

The old brewer stood on the upper side of Pitt Street, occupying about half the distance between Duquesne Way and Penn Street. Along the wall on the pavement were a number of empty hogsheds lying on their sides their ends toward the building. The little dog stopped at one of the openings between the hogsheds and entered carrying his bone, at once reappearing and laying down just inside the opening. Other dogs came there and Flora sometimes had to fight them to hold his position. After a time he would leave and return to his rug on the steps.

At last Dr. Addison investigated the enclosure and found a disabled dog, who had been kept from starving by my dog. Was Flora guided by instinct or reason?—*Alleghenian.*

A Large Seal.—A 700-pound seal was captured alive off Fort Point the other day, and was purchased by the Spring Valley Water Company and placed in their Lake Merced

reservoir. The company already have 13 seals that are useful in destroying the carp that abound there in such numbers as frequently to fill the outlet pipe. The big seal will be a great help in reducing the number of fish in the reservoir.—*San Francisco Call.*

THE FRIEND.

SECOND MONTH 6, 1892.

The report of the Indian Commissioner for the year ending Seventh Month 1st, 1891, is an octavo pamphlet of 210 pages. Its perusal impresses the reader with a sense of the heavy responsibilities devolving upon this officer of the Government, and with the very numerous branches into which his duties ramify.

It is pleasant to notice the humane feeling manifested in the following paragraph of the Report: "It should be borne in mind, that this peculiar people are our brethren, made of the same blood, and as such have claims upon us. This vast country which is now the scene and the support of our greatness once belonged to them. Step by step they have been driven back from the hills and beautiful valleys of New England, the fertile fields of Ohio, the prairies of the West, until to-day, for the most part, they are gathered together on reservations poorly suited for agricultural purposes, and where the conditions of life are the hardest. The buffalo and the deer, which only a few years ago were found in countless thousands and afforded them food, raiment, barter and occupation, are about gone; and they are in many cases, driven by stress of circumstances, over which they have no control, to desperate straits for food. As a people they are poor and weak, and well nigh helpless. The vast and resistless tide of European emigration and the overflow of our aggressive population have despoiled them of their hunting grounds, robbed them of their richest fields, restricted them in their freedom, destroyed thousands of them in battle, and inflicted upon them great suffering.

"A large part of this, of course, has been the inevitable consequence of the conflict of a higher, stronger civilization with a lower and weaker one. In this day of our greatness and prosperity we can afford to treat them with the greatest kindness. We cannot afford to be cruel. For their own sake, and for ours as well, and for the sake of the history we are making as a Christian nation, we should treat them not only justly and humanely, but with as much generosity as is consistent with their highest welfare."

On the important subject of the allotment of lands in severalty, the Commissioner states that the proposal is being received with increasing favor by the Indians. Since the last report, 2104 patents have been issued; 2830 other allotments have been approved, and the issuance of patents directed; and a large number of allotments have been reported to the office, which had not been acted on.

Among the difficulties in the way of carrying out this scheme is the fact, that among the Indians as among the whites, are many wealthy, powerful men who object to the land which they have been accustomed to control being equally divided with their poorer neighbors. In many instances the lands "are sandy plains absolutely sterile and unfit for cultivation without extensive and costly irrigation. So that to give an Indian 80 acres of land and ask him to make it a home and gain from it a subsistence, when

he has no farming implements, no horses or cattle, no knowledge of farming, no ability to bring the wild land under cultivation, seems but a mockery."

"Another very serious matter to consider in this connection is that when they have received their land in severalty they become thereby citizens of the United States, and have thrust upon them the obligations of citizenship, for which they are often absolutely unprepared. They are brought under the operation of laws which they do not understand; are taken largely from the care and guardianship of the General Government, upon which they have been accustomed to lean for protection; and are subjected to the fierce competition of border civilization, for which they have little or no preparation." The conclusion at which the Commissioner arrives is, that severalty and citizenship should come to them gradually, as they are prepared for the change.

During the previous fiscal year, upwards of 8,000,000 acres had been purchased from different tribes, reducing their reservations by that amount. While the Commissioner looks forward to the ultimate abolition of tribal reservations and the absorption of the Indians into the great mass of citizens, he thinks it would be disastrous to them to endeavor to effect this suddenly and violently.

Considerable space in the Report is occupied with the subject of education, which the Commissioner regards as of prime importance. The annual appropriation for this purpose has been pretty steadily increasing for a number of years, and for 1892, was \$2,291,650.

There are 12 industrial training schools supported by the Government and located off the reservations; of which that at Carlisle is the largest—the gross enrollment of which is 2,788 pupils.

There are 67 Government boarding-schools, with a capacity for 5,290 students, located on the different reservations.

There are 91 Government day-schools, with accommodations for 3,295 scholars, the number of these the Commissioner thinks ought to be considerably increased.

In addition to the schools directly under the charge of the Government, 8600,000 is being expended by it the present year in the support of schools controlled by others, mainly different religious denominations—of this sum the Catholics receive \$387,000, much more than half of the whole amount, showing that they have been more energetic than others in establishing schools among the Indians. While appreciating the good that may be done through these missionary efforts, the Commissioner thinks that it is not consistent with the letter and the spirit of the Constitution of the United States, to use public funds in the support of sectarian institutions.

One of the tables contained in the Report gives the whole number of Indians as 243,534 of whom 57,966 receive subsistence supplies from the Government.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the interest and non-interest bearing debt decreased \$1,395,652.50 during the First Month, 1892. Total cash in the Treasury, \$775,700,871.74.

The United States Supreme Court, on the 1st inst., upheld the constitutionality of the recent anti-labor law, affirming the decision in the case of the publishers of the *New Orleans States* and *Mobile Register*, indicted on the charge of sending through the mails newspapers containing both advertisements and Secretary Blaine's cable message, accepting Chile's

propositions for settlement of the differences between the two Governments, contains these words: "The President notes with gratification the expressions of regret for and condemnation of the assault upon the sailors of the Bahimore, offered by Mr. Pereira, and congratulates the Chilean Government upon the frank and ample withdrawal of their fleet, and upon the terms they have offered towards Minister Eggen."

In the House of Representatives, on the 1st inst., Representative Arnold presented for reference a resolution requesting the President to recall the Minister of the United States to Chile, Patrick Eggen, to the end that reciprocity of trade relations between the two countries may be had and maintained.

The Democratic majority of the Ways and Means Committee, by formal action, has adopted the Springer policy and decided to attack the McKinley tariff by various separate bills. Upon this policy the Democratic members of the committee decided to act as a unit.

A dispatch from the City of Mexico says that "it is not denied that Garza has begged for pardon from President Diaz, offering to betray his followers." It is stated that Garza will be there shortly with the intention of arranging the matter. Several of Garza's lieutenants are petitioning for pardon.

The State Department has been informed by the United States diplomatic representative at Peking of the practical suppression of the rebellion in Mongolia. He says the troops of the Imperial Chinese Government have routed the insurgents in various encounters, and are forming a solid line, with reason to rejoice in the success of the Emperor's army.

A dispatch from Boise City, Idaho, says that ex-United States Senator McConnell has started a movement for a re-survey of the boundary between Idaho and Washington, believing that the present line is about 100 miles in error. If this contention should prove correct, Spokane would be in Idaho, and a population of 75,000 would be added to the latter State.

A meeting of 2,000 railroad men, representing every State and Territory of the United States and all branches of railway work, met in New York City last night. One object of the meeting is to effect consolidation of the various orders at no distant day, and to bring about closer and more friendly relations among the members. A resolution was unanimously adopted favoring the equipment of all freight trains with automatic couplers and air brakes.

A special report of the police department for the year 1891 in Philadelphia, shows \$3,184 arrests, an increase of 4,026 over 1890; 21,507 arrests for drunkenness as against 20,390 for 1890; 3,278 for intoxication and disorderly conduct as against 3,724 in 1890; 8,091 for breach of the peace as against 7,223 in 1890; and 514 for liquor selling without a license as against 217 in 1890. Arrests for drunkenness and disorderly conduct since the enactment of High License have increased as follows: 1888, 22,638; 1889, 20,997; 1890, 24,663; 1891, 24,785.

Deaths in this city last week numbered 325, which is an increase of 19 over the previous week, and 91 more than during the corresponding period last year. Of the whole number, 271 were males and 254 females; 79 died of pneumonia; 59 of consumption; 41 of diseases of the heart; 37 of diphtheria; 23 of old age; 19 of influenza; 19 of apoplexy; 18 of convulsions; 17 of bronchitis; 15 of cholera; 14 of typhoid fever; 13 of Bright's disease; 12 of crop; 11 of cancer; 11 of marasmus; 10 of scarlet fever; 10 of infantion; 10 of inflammation of the brain.

Markets, &c.—U. S. Extended 's, 100 a 101; 's, 116 a 117; currency 's, 109 a 118.

COTTON was dull on a basis of 7½c. per cent for middling upland.

FEED.—Winter bran, in bulk, \$18.00 a \$19.50; spring bran, in bulk, \$17.00 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.50; do. do, extras, \$3.65 a \$3.90; No. 2 winter flour, \$3.90 a \$4.15; Pennsylvania, roller, straight, \$4.25 a \$4.50; Western winter, clear, \$4.25 a \$4.50; do. do, straight, \$4.50 a \$4.80; winter patent, \$4.50 a \$4.60; Minnesota, clear, \$4.40 a \$4.60; do, straight, \$4.65 a \$4.85; do, patent, \$4.90 a \$5.10; do. do, favorite brands, higher. Eye flour was not much wanted. We quote at \$4.50 a \$4.75 per barrel, as to quality.

GRAIN.—No. 2 red wheat, \$1.00 a \$1.01. No. 2 mixed corn, 41 a 4½ cts. No. 2 white oats, 39 a 40 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4½ a 4½ cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts.; cows, 2½ a 4 cts.

SHEEP AND LAMBS.—Extra, 61 a 63 cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 3½ a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Western, 61 a 63 cts.

FOREIGN.—London, and indeed almost all Europe, is suffering from the influenza. In London the death rate has risen to forty-six. Deaths from influenza are twice as many as last week, not counting those of which this malady is the indirect cause. Altogether there were 3,701 deaths in London, which is 1,762 above the average. In other parts of England things are worse, though in some places they are all but exempt, and in some great cities the death rate is less than usual. Pending the appointment of the royal commission on influenza the *British Medical Journal* has been collecting information which has more than local interest. The medical officers of health throughout England, who are Government officers, were asked to say whether their opinion influenza is infectious, and whether it can be brought within the provisions of the various acts of Parliament compelling notification to the public authorities, isolation, &c. With regard to the first of these points, of forty-three medical officers who express an opinion all but three are of opinion that influenza is infectious and is conveyed directly from person to person. Several believe that it can be transmitted by clothes, &c. The majority of these experts also hold that personal communication alone is insufficient to explain the rapidity and wide extent of its diffusion, and believe the poison may be carried to a considerable distance by the wind. They are of opinion that infectiousness varies according to the individual, weakly persons, and especially those whose lungs are delicate, being particularly liable to it. The disease is most infectious in the early stage. On the Continent the malady still manifests itself, though in Italy its virulence has considerably abated.

With regard to the second point, the present statistics proved more disastrous than the last cholera epidemic.

All the hospitals of Paris are so crowded with patients, as a result of the epidemic of influenza, that there is no room for new sufferers, and the municipal authorities have been compelled to have Government troops to take up the vacant barracks as temporary hospitals for the large number of afflicted persons seeking relief. The week's mortality has been increased by 100 daily.

Of Prince George of Wales the *New York Times* says: "It has been successively noted Prince George of Wales had many fine times in one order 'to make the successful bride.' No one knew yet who will be the favored bride, but we are assured to day that 'the universal expression of approbation of the Duke of Clarence's selection of a bride who was English by birth and training has not been lost on the Queen and Prince of Wales, and that as anything well can be that Prince George will in this respect emulate his deceased brother's example.'"

The eminent minister Charles H. Spurgeon died at Mentone, England, on the night of the First Month 31st.

Dr. Alfred Carpenter, the well-known English physician, died in London on the 27th ult. He was the author of many medical works. Among his literary productions are a number of works and monographs bearing on drainage and sanitary questions, a paper on "Fogs and London Smoke," and an interesting treatise on "Alcoholic Drinks as Diet, as Medicines and as Poisons."

An Edinburgh dispatch says the floods caused by the general thaw which has followed the great snowstorm of First Month 11th, liberating the immense masses of snow which then fell, are increasing with disastrous results. The Grampian Hills are pouring down the snow torrents, and the waters are overflowing the low-lying regions of Perthshire. Water is standing knee deep in the streets of Perth. The embankment of the Highland Railway has been carried away, and traffic on the road and railway in the North is stopped.

The *New York Tribune's* special correspondent in London gives the following account of the troubles of the young Emperor in the past week over the new Educational bill which he has attempted, so far in vain, to force through. The correspondent says: "The German Emperor, not content with being Emperor, now wishes to be a legislator, and he has been the meaning of the new Education bill which the Lower House of the Prussian Landtag has been so fiercely debating all this week. The object of this measure is to put the Prussian schools in the hands of the clergy, to make what is called religious instruction obligatory, to exact a measure of conformity from all students. In

Count von Caprivi's words, it is a bill against atheism. The Chancellor and his Imperial master seem both to believe that matters of faith are to be settled by statute, and that the people of Prussia are prepared to put their consciences and their relations with God in the keeping of his King."

Dr. Virchow spoke, denouncing the attempt to set up a political religion in Prussia. The bill leads straight, he declared, to the domination of an organized priesthood. Count von Caprivi's reply was an admission, and more than an admission, of the truth of these criticisms. He justified the bill on the express ground that the question was whether Prussians are to be Christians or atheists. This bill is to forbid them to be atheists, to compel them to be Christians, according to their King's conception of Christianity.

In a letter to the Russian Government Count Leo Tolstoy declares that the bill on the distribution of land is inadequate in method to meet the needs of the situation. He says that there are three types of peasants. The first of these is relatively well-to-do, having twelve acres of land and probably four horses, and those next in possessions land and two horses. Over the second class, which is the vast majority, the sword of famine is continually suspended, and they must be helped to keep them from sinking to the level of the third and lowest class, who are actually starving, and for whom lack of assistance means death. The government is, however, only helping the lowest class, assuming apparently that no aid should be given to those who have a remnant of property left. Count Tolstoy thinks this policy wrong, and that the second class, on the verge of absolute want, should be prevented from falling over the brink.

NOTICES.

WANTED.—A woman friend for teacher in the School for Indian Children, at Tusnessau.

SAMUEL MORRIS, Olney, Philadelphia, ETHELMA SMITH, 1110 Pine St., "

FRIENDS' TEACHERS' ASSOCIATION.—The next meeting will be held at 110 N. High Street, Seventh-day, Second Month 6, 1892, at 2 P. M.

PROGRAMME.

- I. Methods in Arithmetic.
- Prof. George I. Aldrich, Sup't. Schools, Quincy, Mass.

II. Discussion.

A general invitation is extended.
ELIZABETH N. WOOLMAN,
Secretary.

ELIZABETH HUDDLESTON was born in North Carolina, Second Month 18th, 1803; removed to Union County, Indiana, in her fourteenth year, was married to David Huddleston in the year 1827, removed with her husband and settled in Dublin, Wayne County, Ind. In 1868, where they continued to live until the death of her husband, which occurred in the year 1890. She died at the home of her son-in-law, Aquila H. Binford, near Thornton, Ind., Twelfth Month 16th, 1891, aged eighty-four years, lacking two months and two days. The deceased was a life-long member of the Society of Friends, a full and active member of the Indiana Society of Friends, and carried them out as best she could in her every day life. She was a useful member of society, of an unassuming disposition, said but little of her religious experience, but they that remember best, saw in her the true Christian. She often said in her last sickness, that her trust was strong in the dear Lord, and that she had none other to look to, but that her peace was made, and she was willing and anxious to die and be at rest, but willing to wait the Lord's time.

DIED, at her home, near Springdale, Iowa, the 29th of Twelfth Month, 1891, after an illness of about five days, of erysipelas, ANNA E. MATHER, daughter of John and Asenath H. Mather, aged twenty-two years. She was a full and active member of the Indiana Society of Friends. Having been an exemplary at-tender of the Conservative Body of Friends at West Branch, Iowa, for years, she adorned their doctrine by her amiable and upright life. She will be greatly missed by her relatives and friends.

DIED, at her late residence in this city, on the 7th of First Month, 1892, of erysipelas, daughter of the late James and Hannah Logan Smith, a member of the Monthly Meeting of Friends of Philadelphia.

MARRIED.—Twelfth Month 17th, 1891, at London Britain Meeting, Cwelfth County PA., JOHN PILLING, JR., of Newark, Del., to HANNAH THOMPSON, daughter of Joel and S. Cornelia Thompson.

THE FRIEND.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 218.)

1852.—Sixth Month 9th. "The meeting of the general committee having the oversight of Westown School, was very satisfactory; a concern being revived, that this Seminary may continue to be conducted on the original ground, the religious, guarded education and control of the children. It appears to be in a satisfactory state; and Friends were much united in the same religious exercise; which comforted many present, who have long had its welfare at heart; desiring that the simplicity and propriety which become our profession, may be steadily maintained. I hoped it was a little token for good."

"30th. This morning a concern came over me, to go to the Western Meeting. I felt calm and peaceful in sitting down among them. The sweetness and preciousness of the Truth came over me, to speak of, and to testify that the only way to grow in grace, and in the saving knowledge of our Lord and Saviour Jesus Christ, was by obedience to the manifestations of his Spirit in the heart. The subject of the inward work, the danger of turning back after being enlightened, and having made some sacrifices, and the certainty of being made victorions, through steadfastly following Christ, and the precious reward and Divine support and consolation which the obedient ones are blessed with, were opened."

"Ninth Month 1st. Our meeting to-day was refreshing to me, under the belief that the Lord's tender mercies are round about us; and that He is secretly sustaining his children by his omnipotent arm. Many parts of the meeting were concurring to my spirit, and I thought it equired of me to encourage Friends to faithfulness, and to keep their trust in the Lord's unailing goodness, and also to keep near to one another in spirit.

"2d. Though I had an humbling view of myself, and fears of being mistaken in what I apprehended to be my duty, yet this morning, went to the Arch Street Meeting, and sometime after Samuel Bettle, Sr., had delivered a hort testimony, I felt engaged to speak to the tates of those who had been often favored with the visitations of Divine love, showing them their condition, and what the Lord required them to do or to leave undone; but who, from

negligence and disobedience, were sensible at times that they were not what they ought to be, and that the work of salvation was not going on in them. They were warned that the day of account was drawing on, and urged to examine what ground they have for hoping for acceptance, should they be called to appear before the judgment-seat of Christ in this condition. They profess to believe in Him, and hope for the forgiveness, and pardon of their sins, through his precious blood; but it is those who live and walk in the light, as He is in the light, that experience his blood to cleanse them from all sin. Men may live what the world esteems moral lives, and yet be gratifying their own will and carnal propensities; having their household idols, and their heart's beloveds, which they worship; but it is as their will is nailed to the cross, and the life they have in things which the Lord's controversy is with, is slain, and they baptized into death, that they can know Him, who is the resurrection and the life, to quicken their souls, and make them alive unto God. Those who were neither cold nor hot, were warned of their danger; for He declared to a church formerly, that He would spew such out of his mouth. It is by the washing of regeneration and the renewing of the Holy Ghost, that we can be prepared for communion with the Father of lights and spirits; and to those who give up all, and seek Him daily, He condescends to manifest himself; humbling their hearts before Him, and enabling them, as with their mouths in the dust, to put up their petitions to Him; which He will hear and answer from heaven, his high and holy dwelling place. The doctrine of Christian purity and perfection, as delivered to Abraham, and enjoined by our Lord upon his disciples, was held up. It seemed as if the Lord gave fresh access to his treasury, opened by Him, and qualified to warn and to persuade all, to mind the day of their visitation; that they may be prepared in the end, for an admission into the everlasting kingdom of our Lord Jesus Christ, among saints and angels, and the spirits of just men made perfect; whose employment it is, to ascribe unto Him that sitteth upon the throne, and to the Lamb, glory and honor, thanksgiving, might, majesty, dominion, and praise, to whom alone it belongs. I returned to my dwelling with feelings of quiet peacefulness."

"9th. At Germantown Meeting, I was unexpectedly drawn, to show the distinction between the religion of mere education, and the religion of regeneration. The first is that of opinion and habit; the other of conviction and submission to the heart-renewing power of Divine grace. We may lose the latter through unwatchfulness; as being once in grace, is no surety for being always in grace. However valuable a sound education, by the example and precepts of religious parents and friends, may be, and for which we are responsible, yet if the work of regeneration is not experienced, we shall be mere formalists; and it will be evident that the life of religion is wanting. There

seemed to be a warning for some, who may be correct in the eye of their fellows, and yet are in an indolent state; regardless of that exercise of mind and daily prayer for heavenly food, by which the immortal soul is nourished, and enabled to do the Divine will, and to bear fruit to the praise of the great Husbandman, and to the benefit of the church. I thought there was evidence that the Lord's power was present, to arouse and quicken some to greater diligence in their day's work."

"We cannot be too sensible of the blessings we partake of, as members of a religious Society, professing the principles of the Gospel of Christ; and which feels bound to extend a re-training influence over old and young, to guard them against the seductive power of temptation, as it is presented in the world at large, and in the private associations of men and women, who reject all religious control. How grateful and consistent in our conduct, ought we to be, for the salutary provisions and influences we have around us; associated as we are, or may be, with solid Christian friends, whose sentiments and deportment are like salt, to preserve, or as the dew upon the tender grass, to nourish and feed the good in us. In relation to forming connections for life, it is of great importance to have part in such a Society, where purity of principle and practice is inculcated. There is great safety in dwelling, like the Shunamite woman, among our own people; and if it be our lot to enter into a married life, to make choice of one, whose training has been within our own pale, or who has been brought in by conviction, under the regenerating power of Divine grace. In such training, the minds of the members receive a similar bias and stamp. Thus they need not break up nor forego the sentiments of their education on religious points, in order to conform to each other. A union in this respect has already existed; and when bound together in the most tender and endearing ties of human life, the way will be open to be constant help-needs in their heavenly pilgrimage, as well as to aid and cheer one another, in the difficulties that pertain to their temporal duties.

"What a sad loss is sustained by those young people, who despise their birthright, and part with it, as Esau, for a mess of pottage. If they are not favored with repentance in time, so effectual as to return, they will wander from the path of safety, and confusion and embarrassment in some way will follow. I believe that forsaking a Society, where there are many means for spiritual help and preservation, and where the true nature of vital religion has been clearly unfolded, will be attended by serious disadvantages; and that very generally such are swallowed up by the world and its corrupting spirit."

"Twelfth Month. I have mourned over the weaknesses observable in many, who seem to be almost insensibly drawn aside by the influence of rich men, the love of grandeur, and the pride and self-consequence which wealth gives. There is a powerful temptation to fall in with the

stream of fashionable life, and to coincide with the opinions of rich, nominal Quakers; to mingle with them, and to give children an education conformable to the standard which they erect; however different from the course that true, consistent Friends, believe the Holy Spirit leads into. This makes an unfavorable distinction between the children of those who despise the cross, and the children of conscientious members, who feel bound to regard its restrictions. But I have seen and felt, that it is far better to keep to the requisitions of Grace in all things; bearing the cross faithfully, and disregarding the shame which the world attaches to a life of self-denial, both for our own everlasting good, and for the sake of our children."

"As wealth is acquired, large showy houses are sometimes provided, to suit the standing of the rich man, with sumptuous, fashionable furniture to correspond." "The children of such persons become exalted above the simplicity of the cross, and are in danger of looking with a degree of contempt, on their young friends, whose parents have not the means, or are not easy, to go into a fashionable, luxurious mode of living. They are in danger of growing up with, or imbibing an enmity to the testimonies and discipline of our Society, and of becoming lost to it. Our strength is thereby wasted, and we fail to exert that influence in the world, for which we were designed. Instead of carrying on the work of reformation, by lives of purity and self-denial, many are in great danger of going back into the customs of the world, out of which Friends were originally gathered."

"20th. As we walked to meeting this afternoon, observing the plain dresses of Friends, who mingled with others, I recalled that more than two hundred years have elapsed since George Fox commenced his ministry; opening to the people the spiritual nature of the Gospel dispensation; what it requires, and what a change it effects in those who yield to the renovating power of the Holy Spirit; cleansing the heart and regulating their whole deportment. Here is still a people, distinguished by their doctrines, their simple garb, their scriptural language, and their unshowy manners; all which is an evidence of the continued care, power and goodness of the Lord towards us; and which ought to unite us in gratitude, increasing fervor, and faithfulness to our God. In proportion to the greatness of the testimonies committed to us, and the clear discovery of the doctrines and precepts of the Gospel, is our responsibility; and did we keep steadfastly to our Divine Guide, in living up to his heavenly nature and dictates, we should be like an army with banners; that would be enabled to shake the kingdom of anti-christ, and turn the people effectually to Christ, in his spiritual appearance in their hearts; that they might know Him to be their hope of glory."

(To be continued.)

The first step to a life of righteousness, is to acquaint ourselves with that in our own hearts that reproves us for unrighteousness; for until we come to this, we are strangers to the foundation of a right conversation: for all building, all journeying, all rising, all approaching near to the kingdom of God, depends on our denying, turning from, and utterly forsaking what the light of righteousness in our own hearts doth convict us of, and reprove us for; for by such denials the deeds of the body come to be mortified.

Gambling.

SELECTED.

EDITOR NEWS.—Thomas Chalkey, of whom our beloved Whittier wrote in "Snow Bound:"

"Of Chalkey's Journal, old and quaint,—
Gentlest of skippers, rare sea saint!—
Who, when the dreary calms prevailed
And water-buff and bread-cask failed,
And cruel, hungry eyes pursued
His portly presence, mad for food,
With dark hints muttered under breath
Of casting lots for life and death,
Offered, if heaven withheld supplies,
To be himself the sacrifice.
Then suddenly, as if to scare
The good man from his living grave,
As ripples on the waters grew,
A school of porpoise flashed in view.
Take, eat, he said, and be content!
These fishes in my stead are sent
By Him who gave the tangled ram
To save the child of Abraham."

In his early life Thomas Chalkey was somewhat given to card playing. His recovery from that idle pastime is thus related in his interesting Journal, a copy of which may be found in the West Chester Public Library:

"Unknown to my parents I had procured a pack of cards, with intent to make use of them when I went to visit my relatives in the country, where was liberty in the family to do so at a place called Woodford, about seven miles from London. On my way I went to meeting at Winstead, where a minister of Christ declared against the evil of gaming, and particularly of cards. * * * From this meeting I went to the house of my relations, where the parson of the next parish lodged that night, who used to play cards with them sometimes. The time drawing near that we were to go to our games my uncle called to him, my cousin and myself to come take a game at cards, at which I had strong convictions upon me not to do it, as being evil, and I secretly cried to the Lord to keep me faithful to Him; and lifting up my eyes I saw a Bible lie in the window, at which I was glad. I took it and sat down and read to myself, greatly rejoicing that I was preserved out of the snare. My uncle called again and said, 'Come, doctor, you and I, my wife and daughter will have a game at cards, for I see my cousin is better disposed.' Then he looked upon me and said, 'He was better disposed also.' So their sport for that time was spoiled and mine in that practice forever. As soon as I came home I offered my new and untouched pack of cards to the fire. I am certain the use of them is of evil consequence and draws away the mind from heaven and heavenly things."

The attention and obedience of Thomas Chalkey to the voice of Divine truth in this instance was rewarded by further and greater manifestations of the Divine will, becoming afterward an eminent instrument directed and supported by "best wisdom" to spread the truths of the Christian religion in many parts of the world, he being a sea captain and a valued minister of the Gospel in the Society of Friends.

A striking instance of the convicting and converting power of the Holy Spirit, as well as of the goodness and mercy of the Blessed Redeemer in following the heedless and rebellious sons of men even into the haunts of wickedness, is manifested in the following narrative, taken from a sketch of the life of Phebe Cary: A gentleman in China intrusted with packages for a young man from his friends in the United States learned that he would probably be found in a certain gambling house. He went thither, but not seeing the young man, waited, in the

hope that he might come in. The place was a bedlam of noises, men getting angry over their cards and frequently coming to blows. Near him sat two men, one young and the other forty years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair, whilst the oldest shuffled the cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing that sweet hymn of Phebe Cary's, commencing,

"One sweetly solemn thought," etc.

The words, says the writer of the story, repeated in such a vile place, at first made me shudder. While the young man sang the elder stopped dealing the cards, stared at the singer a moment, and, throwing the cards on the floor, exclaimed, "Harry, where did you learn that tune?" "What tune?" "Why, that one you have been singing." The young man said he did not know what he had been singing, when the elder repeated the words with tears in his eyes, and the young man said he had learned them in a Sunday school in America. "Come," said the elder, getting up; "come, Harry; here's all the money I won from you; go and take it for some good purpose. As for me, as God sees me, I have played my last game and drank my last bottle. I have misled you, Harry, and I am sorry; give me your hand, my boy, and say that for old America's sake, if for no other, that you will quit this infernal business." The gentleman who tells this story (originally published in the Boston *Daily News*) saw these two men leave the gambling house together and walk away arm in arm and he remarks: "It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many hearts, have been the means of awakening in the breasts of two erring men on the other side of the globe a resolution to lead better lives." The poem alluded to is the following:

"One sweetly solemn thought

Comes to me o'er and o'er;

I'm nearer home to-day

Than I have ever been before.

Nearer my Father's house,

Where the many mansions be;

Nearer the great White Throne,

Nearer the Jasper Sea;

Nearer the bound of life,

Where we lay our burdens down;

Nearer leaving the Cross,

Nearer gaining the Crown.

But lying darkly between,

Winding down through the night,

Is the dim and unknown stream

That leads me at last to the light.

Closer, closer my steps

Come to the dark abyss;

Closer death to my lips

Presses the awful chrisin.

Saviour, perfect my trust,

Strengthen the might of my faith;

Let me feel as I would when I stand

On the rock of the shore of death;

Feel as I would, when my feet

Are slipping over the brink;

For it may be I'm nearer home—

Nearer home than I think!"

It is a sad conclusion to arrive at, but the fact has arisen that gambling is practised to a con-

siderable extent in this beautiful town of ours, also to express the mournful but firm conviction that if persisted in and unrepented of by those who practice it it will eventually lead down to the chambers of eternal death and misery. Is it not a time just now to think of these important matters? The desire is fervently felt that "when the Lord's judgments are in the earth, the inhabitants will learn righteousness!"

W. P. T.

WEST CHESTER, First Month 12, 1829.

FOR "THE FRIEND,"

Baltimore Yearly Meeting.

(Continued from page 203.)

In 1816 Baltimore Yearly Meeting mentions the resumption of aid to those Indian tribes that had formerly been under their care.

Successing epistles show that the interests of the Indian and African races continued to claim the care and labors of Baltimore Friends, and that they appealed on their behalf to the general and (as to the Africans) to the State governments.

In 1821, their epistle speaks of deficiencies among them which were a source of deep exercise, and mentions among others "an evident departure in many instances from that simplicity of dress, deportment and language which so eminently distinguished our worthy predecessors."

That a concern on account of this evidence of degeneracy continued to be felt, is shown by its epistle of 1823, which deplors "the departure of many from our ancient simplicity in plainness of speech, deportment and apparel."

We suppose that at that time and long subsequently, the more active and influential members of Baltimore Yearly Meeting adhered to that "ancient simplicity," into which our early Friends were led by the Spirit of Christ in their day, and which thousands since then have felt to be a Divine requiring to them also, being convinced that it was their duty thus to manifest that they were members of a religious Society, which practically believed in the declaration of our Saviour, "I am not of this world," and who required his disciples to take up the cross and follow Him.

The Epistle of 1824 expresses a desire for the continuance of unity: "May we, dear Friends, however sectionally circumstanced, ever be one people, realizing that apostolic description of the Ephesian Church, 'Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.'"

We do not know that there was any special circumstance which had awakened this concern, yet it may have been prompted by the unsettlement which had begun to pervade the Society of Friends in America, growing out of the doctrines preached by Elias Hicks, and which a few years later (in 1828) caused a separation in Baltimore Yearly Meeting. An epistle addressed to its members, after this separation had taken place, says: "The minds of many Friends within this Yearly Meeting have been under much suffering and concern for several years past, in consequence of the promulgation of sentiments in our religious meetings, and also in social conversation, the evident tendency of which is to invalidate some of the fundamental doctrines of the Christian religion; to under-value the truths recorded in the Holy Scriptures; and to destroy a belief in the Eternal divinity

of our Lord and Saviour Jesus Christ; his mediation and intercession for us as our advocate with the Father; and in that most precious sacrifice He made of himself on the cross, without the gates of Jerusalem, whereby He became the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

The number of members of Baltimore Yearly Meeting at the time of this separation has been estimated as from four to five thousand. Of these it is supposed that four-fifths joined the party which supported Elias Hicks, and that not more than one thousand remained in unity with those Yearly Meetings which rejected him and his doctrines. Considering how greatly mankind are influenced by their surroundings, and by the course pursued by those to whom they have been accustomed to look for guidance and counsel, it would not be charitable to assume that all of the thousands who were lost to our Society at the time of this separation, had imbibed the views into which Elias Hicks and some of his followers had reasoned themselves; and which by their course they practically endorsed.

As the control of the Yearly Meeting's proceedings was in the hands of this party, they proceeded to identify themselves with the adherents of Elias Hicks elsewhere; and those Friends who felt that they could not submit to such affiliation, withdrew from that Meeting-house and convened in the McKendreau School-house, the use of which had been obtained for this purpose.

The epistle already referred to, says: "We have felt ourselves constrained, for the due support of our Christian Discipline, and the precious doctrines of our holy religion, as well as to maintain our brotherly connection with the ancient Society of Friends, to meet select from those who have departed from our regular order, and to hold *Baltimore Yearly Meeting* agreeably to its original institution, as a part of the great body of Friends." This Epistle was signed by Hugh Balderston and Elizabeth Gillingham, as clerks.

During a recent visit to Baltimore, an elderly Friend described to me the solemn procession of Friends going to the new place of meeting. He was then a boy of but nine years of age, and seeing his mother in the company, he went to her to learn the meaning of the movement. He went into the house with her and sat the meeting, which he described as a most solemn and tendering season.

Among the old papers which refer to Baltimore Yearly Meeting, is a memorial of Deer Creek Monthly Meeting, Maryland, concerning James Rigbie, which contains an instructive instance of the need of those who have been favored with gifts from the Head of the Church, being preserved in humility and watchfulness. From this account it appears that his father was a wealthy planter and slave-holder, belonging to the Episcopal Society. Almost as soon as he was of age, James was appointed High Sheriff. Soon after, about the year 1742, he was reached by the ministry of Edmund Peckover, of England, then on a religious visit to America; was convinced of the necessity of taking up the cross; experienced an advancement in the inward work of religion; and joined Deer Creek Monthly Meeting of Friends. He was useful in promoting the Discipline of the Society, especially its testimony against holding slaves. In 1749 he was recommended as a minister. But after a time, says the testimony, "for want of more humble watchfulness, the Enemy of

souls was suffered to prevail over the weakness of his nature, and to lead him out of that meek state of mind wherein stability and a growth in the pure, unchangeable truth is witnessed, which was to his own great loss, and to the great grief and exercise of many friends, for a number of years."

Towards the close of life he was favored with a renewed visitation of Divine Grace, and was thereby restored to love and unity with his brethren. About nineteen months before his decease, he gave forth a testimony for the relief of his own mind, setting forth as a warning to others the manner of his being misled, and his thankfulness for his restoration.

During his decline he manifested much meekness, sweetness and composure of mind; and signified that he did not find anything remaining to hinder his entering into everlasting rest. He died in 1790, in the seventieth year of his age.

The testimony referred to is as follows:

"Whereas, through the goodness and favor of the Almighty Father and Preserver of men, which has been extended to me renewedly under bodily infirmity in the decline of my life, whereby I have been instructed and assisted to adore his merciful compassion and great loving kindness towards weak and fallible creatures, favoring me with fresh light to see the bewildered state which is brought on through a want of attention to our Holy Guide, and furnishing even the disobedient with ability freely to submit to the operation of his Holy Power, which subjects the will of the creature, purgeth out the dross of nature, and perfects the work of sanctification. Feeling myself, at this time and for some time past, as a brand plucked out of the fire; in a degree of deep thankfulness to the Lord for his adorable mercy, am I constrained to give this, for the information of my beloved friends wherever it may come to be read or heard; acknowledging that in time past, for want of humbly watching in the gift received against the weakness of my natural part, I was led to give way too much to the subtle whispers of the enemy, and thereby to prefer my own judgment in some respects, which gradually brought me into a light esteem and disregard of the seasonable advice and solid admonition of my friends, contrary to that meekness or humble, teachable disposition, wherein our true safety as self-denying followers of holy Jesus consists; and whereby the unity of the one ever blessed Spirit in the bond of peace is maintained; by which means my understanding became darkened, and my mind led away from the path of innocent simplicity; having sometimes given way to expressions out of the right line; and, in some parts of my conduct towards others, deviating from that brotherly love and patience which becomes the followers of Christ; to my own very great loss in the best things, and causing a long, painful burthen of sorrow and distress to others, who were constrained from time to time to seek my restoration to that state of unity with the living members, which through renewed mercy I am again favored to see and feel is a most endearing, precious bond; and therefore do heartily condemn my deviations; desiring and humbly hoping it may be as a warning to others to keep in a lowly, watchful state, to prefer plain, honest dealing to all flattery or unskillful pity, and to keep a heart and ear open to the wholesome counsel of their fellow-members on all occasions.

"Thankful for the restoration I have witnessed, and in tender love and affection to my

beloved friends, whosoever my name or case has been known, do I freely give and sign this; with fervent desires that grace, mercy, peace and unity may increase through faithful obedience to the Divine principle of life and truth in all, and be witnessed to diffuse, like the holy dew, throughout every branch of the Church.

JAMES RIGBIE.

(To be continued.)

FOR "THE FRIEND."
GOING TO THE GOLDEN CITY.

[The following incident is vouchsafed for as strictly true.]

Lame and old, lame and old
She lived alone in a mud-built cot,
Walls and windows let in the cold,
Desolate, desolate seemed her lot.

Food in winter was hard to win,
Fuel to warm her harder still,
She had buried her last of kith and kin,
She was poor and lonely and old and ill.

Never a fire in her tiny grate,
Had shone to-day with its feeble spark,
The sun was setting in pomp and state,
Setting, to leave her alone and dark.

Whence the light in her aged eye?
Whence the smile on her furrowed brow?
'Tis a beam from the Saviour's throne on high!
A seal of his presence with her now!

Surely for some the golden gates
Are opened awhile, ere they enter in;
And they taste the glory which yet awaits
The spirit ransomed from death and sin.

The setting sun of God's holy day
Had seen her kneeling beside her cot,
The Sabbath service so far away
Though loved as ever, she could not reach.

But she knelt on the rough, uneven floor,
And bent her cheek on the broken bed,
And want and weakness were felt no more,
For tears of joy were the tears she shed.

"Oh Father in Heaven, Thy love has been
Ever around me in weal or woe;
I thank Thee for all that mine eyes have seen
Of all Thy faithfulness here below.

"I thank the Great Shepherd that followed me
And brought me home to his happy fold,
And kept me there, when wilfully
I else had left it, times untold.

"And day after day, Thy Spirit's grace
Has led me on my upward way,
And now I soon shall behold Thy face
In the happy home of Thy saints above.

"Father in Heaven! be with me still.
Jesus my Saviour! Oh quickly come,
Wash me from every stain of ill,
And bear me speedily, safely home."

She raised her head, and the western sun
Gleamed in bright glory on her brow,
Seldom surely, since time began
Sank he, in such a gorgeous glow.

Yon saffron sea with fair isles of light,
Rich purple mountains of cloud enfold;
While crimson canopies softly bright
Rest o'er it, broiled with changeful gold.

The glow has faded, the vision ends,
And sleep and darkness are on the earth;
Sleep, which a sweet oblivion, lends
Alike, to the children of grief and mirth.

The widow slept, and while her eyes
Were closed in slumber, a dream she dreamed
Filling her soul with sweet surprise,
So strange and yet so true it seemed.

When morning dawns, and the widow awakes,
'H could only have been a dream!" she cried.
"How swift a journey the spirit it takes,
I tho't at first I had surely died!"

Her scanty store for a scanty meal
She carried into a neighbors' near;
"I should like the warmth of your fire to feel
And to eat my morsel in comfort here."

"Ay, ay, come in, there is always room
And put thy chair in the old man's nook,
And let me show you of your fire the gloom,
Out of thy favorite holy Book.

"Thou hast a scanty breakfast!"
"It is enough," she quickly cried,
"The promise fails not from day to day,
I know that my Father will still provide.

"And if it so be He should want me home,
It is a token that's easily read;
Whenever He comes to bid me come
And not before; He will stop the bread."

"You're happy, Nancy?" "Ay, ay, she cried,
"And so would you be, if you were me;
There's never a sinner for whom Christ died,
Whose life on earth should unhappy be.

"And yesternight I was dreaming too
A happy dream, you would like to hear,
A dream I know which is mostly true,
I wish the end might be true and near.

"I tho't I stood by a river's side,
And far away on the other shore,
Was the Golden City, the gate of flung wide,
But there was no one to take me o'er.

"I saw the shining ones in the street,
I heard their harp strings, music pour;
I saw them waiting my soul to greet;
But there was no one to take me o'er.

"I tho't I saw where the Saviour's throne
Shone in midst of that City fair,
Oh! how I longed to be up and gone!
And suddenly, suddenly, I was there!"

She ceased, and after a pause, they said,
"And what did you see in that City fair?"
No answer—the spirit to Heaven had fled;
Suddenly, suddenly, she was there.

FOR "THE FRIEND."

John Audland.

(Concluded from page 223.)

Josiah Cole was about twenty-one when the powerful ministry of John Audland and John Cannm proved an effectual message to his soul. "I saw," he says, "that my heart was polluted, and that there was no habitation for God, which caused me to mourn in desolation, and to wander in solitary places, until I was ready to faint; and I said in my heart, Never man's sorrow was like my sorrow. . . . If 'Thou O God,' was now his cry, "will help me thoroughly, then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." This was no vain vow; it became his "life and joy" to declare the Gospel, and with lips touched as with a live coal, he labored valiantly for his Lord, at home and abroad; on one occasion travelling with two other Friends from Virginia to New England through vast wildernesses and dense forests which had been thought impenetrable to all but the Indians, who treated the white strangers most kindly, although they had previously been greatly exasperated by Europeans. Yet their lives were often endangered by the proximity of beasts of prey and serpents, the marshes which intercepted their path, and the effects of hunger and cold.

Amongst some of the aboriginal tribes of Massachusetts, especially, Josiah Cole discovered true yearnings after God. "Through the goodness of the Lord," he writes, "we found these Indians more sober and Christian-like towards us than the Christians so-called." After his release from Sandwich gaol, the youthful minister labored amongst the Algonquins, whose King said to him, "The Englishmen do not love

the Quakers, but the Quakers are honest men, and do no harm; and this is no Englishman's sea or land, and Quakers shall come here and welcome."

Two or three years later, when imprisoned in London, he writes: "Though great suffering and afflictions attended, as yet my heart, praised be the Lord, is not troubled, neither has fear seized me, because I see the intent of the Lord in it. . . . For the sake of the residue of the seed which is yet ungathered is my life freely sacrificed into the hand of the Lord. . . . So let your prayer unto God be for me that I may be kept unto the end, and finish my course with joy, and in all things bring glory and honor to the name of the Lord." He died at the age of thirty-five, cheerfully laying down his life, we are told, "With perfect understanding, and in an extraordinary enjoyment of the Lord's life, majesty and presence." Amongst the many hundreds who attended his funeral was Sewel the historian, who, young as he then was, greatly loved and revered Josiah Cole, and highly appreciated his kindness; always availing himself of opportunities to attend meetings where it was said that he would be present. In 1656, two years after they had held the memorable succession of meetings at Bristol, John Audland revisited that city. They were devoted friends, and had in the meantime often travelled together, whilst much blessing rested on their labors for their Lord.* Thomas Cannm, in consequence of the delicacy of his father's health, often accompanied him. The strain on the voice and chest of the latter in large meetings, especially when held out of doors, seemed greater than his consumptive constitution could withstand, and he did not long survive his second visit to Bristol. As his strength slowly ebbed away he told his friends that his "inward man revived and mounted upward towards its habitation in the heavens."

On the day of his death, after addressing his family, he seemed to be in a sweet sleep, from which they thought he would never awake. But, hearing their loud lamentations, he said, "Dear hearts, ye have wronged me, for I was at sweet rest; ye should not so passionately sorrow for my departure; this house of earth and clay must go to its place; and this soul and spirit is to be gathered up to the Lord to live with Him forever, where we shall meet with everlasting joy." Then, once more taking leave, he lay down and soon expired. His birthplace was Camsgill, Westmoreland, the ancestral seat of his family. From childhood he had been earnestly inclined, and, like John Audland, had eagerly received the truths taught by George Fox, when he visited their native county in 1652. At that time, we learn from his son, "the world seemed to smile upon him, and the riches and glory of it had exceeding increased and were then likely to increase more." But he willingly counted all things loss for the excellency of the knowledge of Christ Jesus his Lord.

He was a powerful minister, and was one of the Friends who visited London in 1654, and first preached and published the doctrines of our Society there.

John Audland, who was about twenty-six years younger than himself, keenly felt his death, though he found comfort in the companionship of Thomas Cannm, who was often his

* Elizabeth Stirredge, of whom there is a sketch in this series, was another on whose mind an indelible impression was made by the ministry of John Audland.

associate in Gospel service. John Andland died at the age of thirty-four, his life being doubtless shortened by the hardships and persecution which he had endured; for, in addition to close imprisonments, we find allusions to "great perils, sore beatings, and cruel mockings"—both of the rabble and also of the bitter-spirited professors." He was very patient during his illness, and often said, "Ah! those great meetings in the orchard at Bristol, I may not forget! I would so gladly have spread my net over all, and have gathered all, that I forgot myself, never considering the weakness of my body. But it's well. My reward is with me, and I am content to give up and be with the Lord; for that my soul values above all things."

Notwithstanding his weakness, marvellous power was granted him to make the friends who visited him, in some measure, sharers of his joy and overwhelming sense of the love of God, with whose praise his heart was filled. As his strength failed he asked to be raised up in order to kneel, and then fervently besought the Lord that his whole heritage might be preserved in the Truth, out of the evil of the world. Though tenderly sympathizing with his beloved wife he said to her, "My will is in true subjection to the will of the Lord, whether life or death; and therefore give me up freely to his disposing."

In reference to her loss she writes: "The Eternal God revealed his Son Christ in us, and gave us faith to believe in Him, the eternal Word of life, by which our souls came to be quickened and made alive. . . . Our hearts were knit together in the unspeakable love of Truth, which was our life, joy and delight, and made our days together exceeding comfortable. . . . The dour of my heart, my tongue or pen is not able to declare; yet in this I contented myself that it was the will of the Lord." Anne Andland afterwards became the wife of Thomas Cadman, and for forty years, "in the utmost harmony and nearness of affection," they mutually served their Lord and suffered for his sake. Once he was imprisoned at Apley for six years, and again at Kendal for three. But trials seemed only to fan the flame of devotion in the heart of his wife, who was greatly gifted as a minister; she spent much time alone in fervent prayer, and in reading the Scriptures and religious books. Humble and retiring herself, she was always ready to encourage the weakest of the flock. During a very severe illness she spoke of how she had enjoyed unspeakable peace here, as well as the full assurance of everlasting joy.

In the autumn of 1705, when in her seventieth year, in a farewell sermon at a Monthly Meeting at Kendal, she implored her friends to be diligent in the service of God. The following day she was attacked by the illness which terminated her chequered life. After begging her husband to freely give her up, she added, "I have loved thee with my soul and God has blessed us, and will bless thee and be with thee, and make up all thy losses. . . . I am full of assurance of eternal salvation and a crown of glory, through my dear Lord and Saviour Jesus Christ."

She spoke of how much she had desired to send a farewell epistle to Friends at Bristol and Banbury, to "tenderly advise professors of Truth to keep under the power of the Cross of Christ, by which they will be more and more crucified to the world, and baptized into Christ, and put Him on, the new and heavenly man, in whom they will become new creatures and be enabled to serve God in spirit." As she grew worse, her

husband suggested sending for one or two of her relatives, but she answered, "Be not careful in the matter; the Lord my God is near me and I have thy company, and it is enough. . . . The Lord gave us to each other; let us bless his name, if He now take us from each other in the outward, that is all, for our joining in spirit remains forever."

Some of her last words were, "My hope is only in Thee, my dear Lord." When, more than fifty years earlier, George Fox was enabled to sow the good seed of faith at Firbank Chapel, he probably little foresaw the marvellous results which would, directly, or indirectly, arise therefrom.

Though the rough blasts of persecution were permitted in that age to be the means of causing Quakerism to take deeper root, can there be any need that it should droop and wither in the sunshine of this? However true it may be that

"New to the world at every hour,
New runners find new races,

yet are the conditions of discipleship the same as ever they were—an outward cross to be clung to, and an inward cross to be borne, for the sake of that Saviour who can inspire the heart with "a love so deep as to make obedience a delight." From one source, and one alone, must vitality ever spring, and Jesus Christ is the same, yesterday, to-day, and forever.

—*The Friends' Quarterly Examiner.*

FOR "THE FRIEND."

Incidents and Reflections.—No. 243.

When at the house of our friend John S. Comfort, in Bucks County, Pa., in the First Month of 1855, the late Mableton Moon revived the account, related many years previously by Hinchman Haines, of the origin of one of the meetings in Cornwall Quarter, N. Y.

A Friend named Edward Hallock and his wife had removed from the limits of Nine Partners Quarterly Meeting, and settled across the Hudson River, in a neighborhood where there was no meeting of their religious Society. To meet this difficulty so far as they could, they adopted the practice of meeting by themselves at stated times in their own house, for the performance of Divine worship.

One day, whilst they were thus sitting in silence, waiting on the Lord, a neighbor came in; and observing their solemn demeanor, and seeing a cradle in the room in which their child was lying, he thought the infant must have died, and that they were mourning over its loss. He sat down with them, and when the meeting was over he was surprised to find that nothing unusual had happened in the family. Being informed that it was their custom thus to worship the Almighty, he felt drawn to come and sit with them. Others afterwards joined the little company; and thus grew up the first meeting of Friends that was settled in those parts.

Among those convinced of the principles held by Friends, was David Sands. He also began to sit down for worship in his own house; and another meeting grew up around him.

The following interesting incident was furnished by an aged Friend, and is given in the narrator's own words:

One day as I was waiting for a train at Tremont Station in Massachusetts, an old man came up to me and said, "I perceive by your appearance that you belong to the Society of Friends. And so I feel drawn to speak with

you. For I love the Friends, and I want to tell you the reason why I have cause to love them. I was at a Methodist Conference. The presiding Elder said there were two meetings that Sunday that were not supplied with ministers, and he wished me to be at one of them. I was at the morning meeting. A woman who was a member of your Society requested the opportunity to be at the meeting in the afternoon. As that day had been assigned to me for public service, I felt glad to give her the opportunity to use it as she might prefer. When the congregation had assembled, she was found sitting there before us in devout silence, which continued for some time. Then she arose and took off her bonnet, turned round and laid it upon the seat, and as she turned back the tears were seen falling down her face. And there she continued standing, speechless and weeping with the company. In that silence there were more tears shed than I ever saw in any public company before; while a spirit of solemnity, tenderness and contrition seemed rolling over us more and more deeply for half an hour; till at length her mouth was opened with the words, "Surely God is in this place; and there are many here that know it!" As she continued with her message in that Gospel power, a baptism of tears seemed to possess the company. It was the most powerful preaching I ever heard. A deep concern for eternal life was received at that meeting by many. I was put in charge of that meeting for the year. I must say, it was the beginning of the greatest religious awakening and conversions in that place that I ever knew. So you see I have good reason to love the Friends, and I never see one of your people without being reminded of that woman's ministry."

The same Friend also related an instance, in which a minister on First-day morning before going to his usual place of worship was brought under a deep exercise, and a feeling raised in his heart that God in some way might be glorified, even if it was through him. After a little time of silence before a large company and full house, he knelt under the power of God, and so remained for one hour without uttering a single word, but it was a contriting season throughout the assembly, and when he arose from his knees there was scarce a dry eye to be seen in that company.

J. J. Spraggon, in the *London Friend*, relates some incidents which show the appreciation in which truly religious people hold the hush of solemn silence which sometimes overspreads an assembly of worshippers, when the presence of the Head of the Church himself is sensibly felt. He says:

I attended a meeting in St. James's Hall, Piccadilly, where the eminent Methodist minister, Hugh Price Hughes, was giving an address on "Conscience." I was told 2,600 people were present. After speaking with much power on hypocrisy, and the thousand ways in which men excuse or delude themselves in regard to the sins they love, a deep hush of solemnity seemed to overshadow the meeting; we were in the very presence of God. The speaker after a short pause, said, "Oh, I do wish we could adopt in all our meetings one of the practices of the Society of Friends, and have a time of silent meditation, so that God's voice might be heard without distraction, and his truth sink into and saturate our heart and mind."

In closing, he said, "The constant sound of human voices, telling of pleasures or troubles, politics or so-called religious work, tends to

down the sound of the still small voice of God."

Dr. Parker, of the City Temple, recently said, "I believe in the quietism of the poet Wordsworth in relation to nature, and of George Fox in relation to the enlightenment and guidance of the Holy Spirit. It is possible for the noblest discourse to be given in silence. God can do without us, and I want to encourage the habit of occasional silence in his house. We are living in such a busy, fussy age, that what do you think we say if a few minutes of quietness occur in a meeting? We say, 'Oh, this is a Quakers' meeting.' Poor foolish souls that we are, cannot we keep silence ever so short a time. A service, so called, that rattles along is said to be lively, and people say there is spirit in it. Yes, there is, but what kind of spirit? When I cross the Atlantic, which I have done ten times, I always seek the very front point of the ship, that I may sit there alone for six hours at a stretch. Men come to me wonderingly, and say, 'What do you see here?' I reply, 'Nothing—but God!' That answer always shortens the interview. Such men see all they want in a few moments; others cannot, they know the Divine Presence, the very air is alive with God, and all the white waves, as they come in kissing the ship, bring messages from far away shores."

A deeply-instructed writer says: "God wants a listening people. We say, 'Oh, I pray, and seldom get any answer.' God says to us, 'When I spake ye did not hear.' Some of us have poured out our souls, perhaps by the hour together, and when we have had our say, we have not waited five minutes, perhaps not five seconds, to hear his gracious words. We have knocked, and when He has opened we were no longer there."

"Of the benefit of religious retirement and communing with God, the *Evangelical Churchman* thus speaks:

"A dear old mother, telling of the busy life she had to lead in her younger days, when she was bringing up her children, said: 'I had plenty of work in the valley, but I always found time to go up to the Mount of Vision and talk with God. A few moments in my own room by myself, asking Him for help and strength to aid me in my daily home work, was an inspiration for me. If I were impatient with the little ones, inclined to be what so many of us call 'nervous,' ready to say quick words or give unjust judgment, a few moments on the mount would restore me to my better self. Many a time I have taken the baby in my arms when I went, for there are so many days in a mother's life when she cannot lay her work down, even for a few moments. So much happiness and equity is needed in the household every day and every hour, and so many look to the mother for wisdom, guidance and example, that she needs to go up to the Mount of Vision, and see with 'eyes of light' the beauties of the Master's character, and try to get full of his spirit, for her work is so much like his in so many ways.'"

J. W.

To Them That Are Spiritual.

"They that are after the Spirit, do mind the things of the Spirit." According to our growth in the truth, and proportion of faith, our consciences become more and more exercised to distinguish between that which is of man, and that which is of God; between the things that belong to the nature and sphere of a man and the things of the Spirit of God, the heavenly things of the gospel sanctuary and of the Divine ser-

vice. We become less and less inclined to labor after external results and visible effects, knowing that the first essential to all good service, is to be of one mind and spirit with the Lord, and to do nothing of our own will and impulse without Him. The subjection therefore of the earthly nature and carnal mind of man to its proper condition and sphere, under the heavenly order and kingdom of Christ within us, is one of the first to attend to, of all the good works of the Christian faith. Except this is experienced and done, we cannot be saved, in the full sense of that precious word. We cannot come forth out of the great tribulation, to put on those robes of white through the blood of the Lamb, for higher and holier things. But submitting to this, we shall be enabled, through his grace, to stand in the power and counsel of God, as living witnesses for Christ. We shall be preserved in his patience and kept from intruding, by the eager attempts of the will of the flesh, into things not yet seen, and which the Lord's all-manifesting light has not yet shown us. We shall find enough to engage us, with true profit and peace in the things already made known; not stretching beyond them until we are led thereto, by Him, whom we have known from the beginning. So let us walk in the Spirit and labor in the Spirit as the diligent and trusted servants of Christ; so that, whether for the time being, we abound, or are in want; whether present or absent; we may be accepted of Him; may not be ashamed before Him at his coming, but may open unto Him immediately.

Let us also remember, for our admonition and godly care, the saying that is written, yes, the saying that was spoken by the Lord, himself: "That which is highly esteemed among men is abomination in the sight of God." Many precious babes of the Kingdom are of one mind with Him in this particular; as they begin to exercise their spiritual eyesight, and to see things as they are. Oh! what an amount of men-pleasing, time-serving, and of looking for the support of the wealthy, the prominent or the great, hangs about them and works unto the policy of the "good causes" in philanthropy, charity, temperance, peace, &c.; and in some of the missionary exertions and enterprises of our day. Our blessed Master never practised such methods, nor instituted them among his genuine disciples. Neither did the founders of our beloved Society betake themselves to popularizing methods of gaining support to that worthy cause, for which they gave so much of their personal liberty and lives. What would they have thought of the prevailing modern customs in the churches, of relying on the charms of music and of ecclesiastical art? Of raising money, and of interesting the young by means of concerts, bazaars, and fancy fairs? The Society that we belong to, could never have been formed or established by any such means. No more could the Methodist Society, in the Eighteenth century. And surely, if we practice and adopt them, we must sell our birthright for it, and become more assimilated to that world, out of which we have been called by our Lord and Saviour, to be witnesses for Him.

As in the days when He made this solemn declaration, so now; the Pharisaic mind goes largely after popularity, and loves to work in ways that are noticed and seen. "Ye are they," said He, "that justify yourselves before men; but God knoweth your hearts." It is most evident, therefore, that their way is a very unsound principle, and ground of Christian action, either in private life, or in public service. "First

cleanse the inside of the cup, and of the platter," is elementary wisdom; and as necessary as it is wise. I verily believe it is the good purpose and design of our heavenly Redeemer, who gave himself an offering for our sins, to cleanse and purge us thoroughly, both as individuals and as churches, in the inward parts. Then the outward and the inward of our whole experience will harmoniously agree. May we more and more, therefore, as He sees that we can bear them, and as He calls us to them, submit to these most needful and blessed operations of his power upon, and Spirit within us. That Sabbath of the Christian is a Sabbath indeed, both in its dawn and its fullness; when man is enabled to cease from his own works, as the Lord did from his. All then becomes perfected; and the Seed that was long under suffering, arises to reign over all! D. P.

HEALING, NEAR CLITHREO, ENGLAND,
First Month, 1892.

FOR "THE FRIEND,"

Temperate Drinking vs. Total Abstinence.

[The Editor has received within a short time an unusual number of communications on this subject—so many indeed that it would not be best to publish them all. The one which follows was sent by a valued friend, and we think it clearly indicates the propriety of the advice which Philadelphia Yearly Meeting has given to its members, to abstain from all drinks that can intoxicate.

The use of alcoholic drinks has an insidious tendency to gradually alter the constitution, so as to make their continued and increasing use almost a necessity. Therefore, it is in harmony with the petition—"Lead us not into temptation," that we should not expose ourselves to this danger.

Independently of this, we are under strong obligations not to lead our weaker brethren into danger by our example. The Apostle Paul exhorted the Corinthians not to let their liberty become a stumbling-block to them that are weak. Surely, we ought to be so under the influence of the love of God, as to be willing to deny ourselves many things, if thereby we can promote the welfare of others.

Therefore without sitting in judgment on any, so far as our influence goes, we would encourage all our readers to abstain from all that can intoxicate.—Ed.]

The following practical observations on the use of Alcoholic Drinks are extracted from the Autobiography of John G. Paton, a man born in humble life, and for several years engaged as a City Missionary in Glasgow, Scotland.

"From observation, at an early age I became convinced that mere Temperance Societies were a failure, and that Total Abstinence, by the grace of God, was the only sure preventive as well as remedy. What was temperance in one man was drunkenness in another; and all the drunkards came, not from those who practised total abstinence, but from those who practised or tried to practise temperance. I had seen temperance men drinking wine in the presence of others who drank to excess, and never could see how they felt clear of blame; and I had known ministers and others, once strong temperance advocates, fall through their 'moderation' and become drunkards. Therefore it has all my life appeared to me beyond dispute, in reference to intoxicants of every kind, that the only rational temperance is total abstinence from them as beverages, and the use of them only as drugs,

and then only with extreme caution, as they are deceptive and deleterious poisons of the most debasing and demoralizing kind. I found also, that when I tried to reclaim a drunkard, or caution any one as to intemperate habits, one of the first questions was—

'Are you a pledged Abstainer yourself?'

By being enabled to reply decidedly, 'Yes, I am,' the mouth of the objector was closed; and that gave me a hundred-fold more influence with him than if I had had to confess that I was only 'temperate.' For the good of others, and for the increase of their personal influence as the servants of Christ, I would plead with every minister and missionary, every office-bearer and Sabbath-school teacher, every one who wishes to work for the Lord Jesus in the family, the Church, and the world, to be a Total Abstainer from all intoxicating drinks."

Natural History, Science, etc.

The Influence Which Plants Have Exercised on Human Life and History.—The sixth lecture of the Michaux course was delivered in the Academy of Natural Sciences by Professor Rothrock, of the University. Speaking of plants as influencing human history, the lecturer said that the production of cotton was supposed by the South to demand the perpetration of slavery, and that "King Cotton" had become important enough to support a new throne. The civilized world, however strongly it sympathized with the rebellion, was not willing to become tributary to a power based on slavery. It was this, more than anything else, which alienated the nations of the Old World from the South.

Our war, based on slavery, gave occasion to England and France to attempt to place an European Prince on the Mexican throne. We remember the result. The close of the rebellion ended all hope of a monarchy on American soil. While the war lasted it stimulated the production of iron and coal to such an extent that serious financial disasters followed when these articles were no longer so largely required.

Furthermore, the war started an era of speculation, and it led to such a thirst for official position and power as has demoralized our whole political system.

The cotton war created questions in international law which had never arisen before.

Or, as a further example of plant relation to history, take the so-called opium war, in which the English Government forced that drug upon the Chinese at the very hour in which the British Government was striving, might and main, to banish opium from its borders.

Wheat is our guarantee of peace—as long as the Old World depends upon the New for its breadstuff. When such a dependency exists it must be more than a mere whim which would lead Europe into a war with us. No mere pretext would suffice for a sundering of the relations between nations one of whom sells and the other of whom buys the cereal grains.

A microscopic fungus which produces the "potato rot" was the cause of such a famine in Ireland as led to the loss, by death and by migration, of one-fourth of the population of that country. It shook the whole political system of England. It started an overwhelming advent to our own shores.

And the assimilation of that vast body of newcomers by our country led to many strange phases in our national politics.

Among the most important inducements led

ing to the circumnavigation of the globe by Vasco were the spices of India.

When Brigham Young halted in Utah to raise a crop for his followers of the next season, California was confirmed to the United States. That stop of a few months changed the whole destiny of the Pacific coast, and, probably more than any one thing, limited the spread of Mormonism.

Nature's Make of "Beeswax."—At the mouth of Nehalem River, on the coast of Oregon, a very queer substance is found. It has the appearance of a mineral at first sight, but on close inspection and under practical tests it appears to be pure beeswax. It has all the useful properties of beeswax, and it is sold in Astoria at the regular market price of the bees' work. It is washed ashore at high tide in quantities ranging from a lump the size of a walnut to a chunk weighing 150 pounds. It is also found on shore in black soil where trees are growing, at considerable elevations above the water. A piece of this strange substance has just been submitted to expert examination in New York, and is declared to be what is known as mineral wax. This substance has for years been known to exist in the lignite beds of the Northwest. The quantities found on the coast of Oregon would seem to indicate the existence of a tertiary lignite bed in the neighborhood. It belongs to the hydro-carbon series allied to the retinites and ambers—fossil remains of resinous trees of the tertiary age.—*Detroit Free Press.*

Items.

Agricultural Fairs.—Bucks County, Pa., has not been able to make its Agricultural Fair pay. The Board of Directors have decided to recommend the sale of the property, and the president of the association is convinced "that a strictly moral fair without beer and gambling will not pay in that county."

We do not at this time say;—but should we say, that agricultural fairs as generally conducted do more moral damage in a week than the ordinary saloons and pool-rooms of the place where they are held do in a month, we wonder how many close observers would think the assertion extravagant.

Is it not time for Christian farmers to unite to prevent liquor-selling and all racing that is directly calculated to stimulate gambling, and failing in that to withdraw from all connection with the institution?

Formal Worship of no Avail.—The outward forms of reverence may be most diligently observed in the almost total absence of the reality. I well remember a striking illustration of this in my own experience. One beautiful First-day morning I happened to be at Zrnat, under the shadow of the mighty Matterhorn. Passing a Roman Catholic chapel at the hour of service, I went into the vestibule and mingled with the worshippers. My handsome Tyrolense guide, in the picturesque dress of his native district. At the elevation of the host, not satisfied with imitating the reverence of his fellow-worshippers, he positively prostrated himself on the stone floor. Throughout the whole of that service his attention and his apparent reverence were conspicuous and greatly impressed me. When the service was over, I happened to walk out of the church immediately behind him. To my horror, he had scarcely crossed the threshold of the sanctuary in which he had been apparently so reverent, before he began to swear in the most blasphemous manner, and to use grossly obscene language. There could be no more overwhelming evidence of the fact that all the forms of outside reverence may be most scrupulously observed, and at the same time be absolutely meaningless. But this does not in the least imply that we ought to neglect them altogether, or be indifferent to them.—*The Independent.*

THE FRIEND.

SECOND MONTH 13, 1892.

Under the heading—"The Elapse of the West," the *British Friend* of First Month publishes a communication, which extracts from the *Christian Worker* the following account of the last Yearly Meeting of Indiana.

At nine o'clock a Testimony Meeting was held. John Henry Douglas read from the Book of Deuteronomy, and dwelt upon the land of Canaan as the type of the Christian's experience, in that rest of soul, which is his heritage through the fulness of faith in Christ, at the close of the atonement-salvation. He then called for witnesses on the line of present believing and entering into that rest; many scores of short pointed testimonies followed in rapid succession until the hour for the preaching service (viz 10 o'clock. At this hour the portable partition was closed, and Timothy Nicholson, stepping upon the pulpit platform in the west room, requested those crowding the centre aisle to pass to the side, and Eli Rees led the vast congregation in singing "Jesus, Lover of my Soul," after which Nathan T. Frame offered prayer. Then — of Birmingham, England, was accorded the courtesy of being announced by John Henry Douglas as the "speaker of the morning;" but when Bro. Douglas, at the close of the English Friend's sermon of some forty minutes, arose and proceeded in a masterly sermon of fifty minutes in length, it was generally felt that he himself was the speaker of the hour. When — took his seat, John Henry Douglas arose and made a few complimentary remarks upon the nature and compass of —'s discourse, and proceeded. (Two columns of description follow.)

Eli Rees very fittingly and with pleasing effect supplemented this sermon by singing "We are Building;" and the benediction was evoked by Francis W. Thomas.

At the afternoon Meeting "Lizzie Larkins sang solo," several other solos are mentioned and various Friends "opened" Meetings for worship with a few introductory remarks, or talked for several minutes on a text. At 7:30 the "sermon of the evening" was again preached by John Henry Douglas.

After expressing his hesitation at disapproving a religious movement so earnest, the writer proceeds:

We have here a religious movement of the type set by the Wesleys. Surely no one in England will have the hardihood to assert that there is any Quakerism worth the name left here. Except for the fact that the clergy and episcopate are not yet fully crystallized into a rigid and shapely system, and that Baptism and the Supper are still matters of controversy, we recognize at once an ordinary Evangelical Methodist connection, based on the doctrines of Geneva held in their strict crudeness. When one Friend announces another as the speaker of the evening, it is with an instinct that something else has taken the place of faith in that Guidance in worship which has hitherto been cherished by Friends; and the language of compliment from one minister to another is of all things most fatal to the tender breath of the inspiring Spirit, to the hearing of the voice which can only be heard in the silence of the instrument. This intrusion of our own personality in the thought of our own performance in our service is a snare against which the poor preacher has ever to guard. It must indeed be hard to keep out the professional spirit when receiving the professional fee.

In Indiana we find from the Y. M. Minutes that over one-third of their Meetings are "under pastoral care;" and that about 21,900 sterling has been spent on pastors and evangelists in the various Quarterly Meetings. The Y. M. Committee on the ministers report having employed fifty-six evangelists at a cost of about £580; which they remark, only leaves a small sum for each; they therefore remind Friends that when evangelists come into their locality only a small part of their support has

been provided by the Committee. The plan seems to be to hold a series of Meetings lasting two or three weeks, of which 156 series are reported for the year; and then give the evangelist a few guineas for his services, to be supplemented by collections in the lecture. The pastors are resident, and distinct from the above system. The ministry in each Quarterly Meeting is managed by a "Q. M. Superintendent," with position strikingly analogous to that of the Bishop at an early stage of Church History. The stiffening of the ecclesiastical organization of the early Church is here repeating itself before our eyes.

Is this a release of the Western Friends into the old type of religious organization which George Fox came out of, what concern have we? They are the best judges of their own needs and tastes, and any clog on the wheel which could be provided by London Yearly Meeting would greatly irk, but would not really regenerate. We may therefore safely consider the problem as it affects ourselves only.

How closely we were affected and our liberties impeded by the creed which emanated from this same Richmond in 1887, we shall not soon cease to remember. Such aggressive movements may recur.

Whilst we are connected by the tie of a formal correspondence with these bodies of Christians we shall continue to receive ministerial visits from them, and it is needless to suppose that the preacher who has learnt his methods in the Meetings of the Western States of America, has probably his closest affinities there; even though he may, whilst travelling or residing in England, carry out the Pauline precept of 'being all things to all men, until the time be ripe for more advanced methods.'

English Friends do well to take our weather forecasts from America. Developments there in business and many other things, are on the same lines as they are here, but the forces of resistance are less than they are in the established order of the old country; so things move more quickly, and by a continual process of what we call Americanizing our institutions, we are apt unconsciously to follow them. We find ourselves on a risky or doubtful path, how these our eyes and ears see what they have come to in America. Are we moving at all in the direction of a professional ministry?

Having seen the system operating on a large scale at their Yearly Meeting, I will conclude by giving a specimen of its *every day* working. The following is an extract from a private letter, not originally intended for publication, written to her father by a young English Friend who has recently married in the State of Indiana:

"A — and I went to a Meeting one Thursday night about a month ago, but I was dreadfully disappointed, for it was more like a ranting experience Meeting of Salvationists than Friends. It was a sort of prayer meeting in which every one was supposed to pray and give their experiences, and whoever prayed in one or two other places, was called continually. 'The Lord bless us,' 'May the Lord-ord bless us,' 'Lord prolonged to such a length that it was quite painful to me' and 'Praise his name,' and 'Oh grant it!' and all such things as those, that it was quite impossible to enjoy or even hear the prayers. We sang hymns, and there was a harmonium in the room. Every one was very very cordial and so welcome, asked our names and wanted us to come again to 'the Lord-ord bless us,' but I was so disappointed, that we have not been again. They have announcements in the papers, such as 'The Pastor of the Friends' Church, the Rev. So and So.' I never heard of Friends having a pastor or being called reverend. Did you?"

Thy Friend,
M."

We are aware of the tendency that exists to feed upon the faults of others, and to let our censure of their shortcomings take the place of that humiliating repentance for our own misdeeds which is profitable to frail, erring mortals; and we do not desire to dwell too frequently or too long on such evidences of departure from

our principles as are afforded by the account above given. Yet some knowledge of what is transpiring elsewhere may be useful in putting us on our guard against the introduction of similar departures amongst us ourselves; and it is an encouragement to sincere advocates of our principles to find that some Friends in Great Britain are awake to the tendencies of the times.

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Blaine has written a letter to the Chairman of the National Republican Committee, in which he announces that he is not a candidate for the Presidency, and that his name will not go before the Republican National Convention for the nomination.

The Territorial Convention of Utah, held at Salt Lake City last week, adopted a memorial to Congress against the passage of Teller's Statehood bill or Fulkner's quasi Statehood bill, setting forth that the Territory is settled by people who know nothing of American politics, and have never learned to appreciate democratic institutions; refers to the progress made under the latter party, but says it is not yet sufficient to justify turning over complete control to those who have so long been hostile and are yet imperfectly weaned from their old ways. It also calls attention to reasonable doubts of the sincerity of the Mormons in their present professions of party division and abstention of polygamy.

A statement was issued to the people of Louisiana on the 2d inst., by John A. Morris, on behalf of himself and his associates, withdrawing the proposition of the Louisiana Lottery for an extension of its charter. J. A. Morris stated that even though the pending constitutional amendment were adopted by the people of the State, it was his purpose to resign his associates "to respect the law and abstain from violating it in any way." It said in conclusion: "Convinced that the granting of another lottery charter in the State would be the cause of continued agitation and discontent on the part of a number of citizens of Louisiana, and that the State, for which a charter might be granted, would be unwilling to accept such a charter even though it was given to us without the payment of one dollar of license tax."

A caucus of the Republican members of the Iowa House has decided to "stand by Prohibition." The Political Grand Jury sent some of the Republican members have left the Republican party and voted with the Prohibition party, if the contrary course had been pursued, thereby giving the State to the Democrats. Hence their action.

A dispatch from Bangor, Maine, says it is reported that the Grand Jury will, in session has indicated every one of the two hundred and over liquor sellers in the city.

It is said that more than 5,000 new books were published in this country last year.

A wild Albino swan was captured recently in Dougherty County, Georgia.

A special dispatch from Topeka, received in Chicago, contains reports that the winter wheat crop of Kansas had been damaged by unfavorable weather. Copious rains have virtually insured a magnificent wheat crop. "There will be a little over 5,000,000 acres in winter and spring wheat in the State, and, if conditions are favorable, the total yield of the State this year will be 75,000,000, an increase over last year of 15,000,000."

The Hotel Royal, a five-story brick building at Sixth Ave. and Fortieth St., N. Y. City, was destroyed by fire early on the morning of the 8th inst. The flames spread with great rapidity and four persons perished by having been trapped in the upper stories. A number were succeeded in getting out were badly injured or burned. There were 135 persons in the house. How many of these escaped is not known. The bodies of seventeen men and women have been found up to this time.

Deaths in this city last week numbered 508, which is 17 less than during the previous week, and 106 more than during the corresponding period last year. Of the foregoing, 271 were males and 237 females; 78 died of pneumonia; 60 of consumption; 47 of diseases of the heart; 29 of diphtheria; 22 of bronchitis; 15 of cholera; 15 of old age; 15 of typhoid fever; 15 of Bright's disease; 14 of old age; 12 of consumptions; 11 of apoplexy; 11 of cancer; 11 of convulsions; 10 of debility; 10 of influenza and 10 of congestion of the lungs.

Markets, &c.—U. S. 2½, 90½ a 100½; 4½, 116½ a 117½; currency, 108 a 118.

COTTON was quiet and weak on a basis of 7½c per pound for middling uplands.

FLOUR.—No. 2 red wheat, \$1.01 a \$1.03½.

FLOUR.—Western and Pennsylvania super, \$3.25 a \$3.50; do. do., extras, \$3.65 a \$3.90; No. 2 winter family, \$3.90 a \$4.15; Pennsylvania, roller, straight, \$4.25 a \$4.50; Western winter, clear, \$4.25 a \$4.50; do. do., straight, \$4.50 a \$4.75; winter patent, \$4.75 a \$5.00; do. do., straight, \$4.75 a \$5.00; do. do., straight, \$4.50 a \$4.75; do. patent, \$4.85 a \$5.10. Rye flour was weak and hard to move. Choice Pennsylvania quoted at \$4.25 per barrel and at \$2.00 in half-barrel sacks.

GRAIN.—No. 2 red wheat, \$1.03 a \$1.03½.

No. 2, 100 lbs., 90 a 91 cts.

No. 2 white oats, 38 a 39 cts.

BEEF CATTLE.—Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4¼ a 4½ cts.; common, 4 a 4¼ cts.; culls, 3¼ a 3½ cts.; fat cows, 2¼ a 4 cts.

SHEEP AND LAMBS.—Extra, 6¼ a 6½ cts.; good, 5½ a 6 cts.; medium, 5¼ a 5½ cts.; common, 4½ a 5 cts.; culls, 3¼ a 4½ cts.; lambs, 5 a 7½ cts.

HOGS.—Good Chicago, 6½ a 7 cts.; other grades, 6½ cts.

FOREIGN.—Sir Morell Mackenzie, the distinguished English physician, died in London on the 3d inst. He had suffered from bronchitis and asthma following a severe case of influenza. His illness, however, it was considered, had taken a favorable course. He was attended by his brother. His death was quite sudden. Only his wife was present when it occurred. His most important contribution to medical literature is his systematic treatise in two volumes on "Diseases of the Throat and Nose." He has also written monographs on diphtheria and hay fever, and numerous magazine articles.

A bottle which was found floating near Lerwick, a burg of Scotland, and the chief town of Mainland, one of the Shetland Islands, on Bressay Sound, has been picked up. It contained a message from Fowla, an island of the Shetland Islands, sixteen miles west of the other islands of the group, stating that, owing to the absence of communication with the other islands, caused by the exceedingly stormy weather that has prevailed for the past five weeks, the inhabitants of Fowla are on the verge of starvation. They had at first the bottle was thrown into the water only a few potatoes and a little meal left.

The new French tariff, with many augmented duties, took effect on the 31st of last month with results, the New York Tribune correspondent says, curiously like the first results of the McKinley tariff. Prices went up by leaps and bounds. The French to take advantage of a small increase in duties to make a large increase in their charges. Mutton, for example, has gone up some ten cents a pound, the extra duty being about two cents. Beef went up out of pure sympathy. Wine and many other things went up, prices depending on an equation between the greed of the dealer and the credit of the buyer. It is an open question, whether French Socialists foment, just as British free traders, masquerading in American colors, fomented ignorant discontent with the McKinley tariff. The protective policy is, however, pushed much farther in France than in America, and the expediency of some provision in respect to the latter is not to be doubted.

Dr. Wolf, of Heidelberg, has discovered two minor planets by means of photographic plates taken on Twelfth Month 22d and 23d. One of these is new (No. 323), but the other is probably identical with Sapientia (No. 275), which has only once been observed in our hemisphere.

The influenza, which has prevailed in Vienna for a long time, is greatly abating. During the past week there were 298 new cases reported, these figures showing a falling off of about half from the previous weekly record.

Reports come from many places in the northern part of the Kingdom of Austria-Hungary, stating that heavy floods are devastating the country there. Already great damage has been done and greater is feared, as the waters show no sign of subsiding.

A brief dispatch from St. Petersburg announces that the Emperor of the Empire has approved measures to render the land and sea forces of the Empire, and to establish relief and pension funds.

DIED, on the 31st of First Month, at her residence in this city, REBECCA C. SHEPPARD, a daughter of Clarkson Sheppard, aged forty-seven years. A member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 226.)

1853.—First Month 29th. "At our Monthly Meeting; in which all the Queries were answered. I thought a religious weight covered us; and some lively remarks were made, to guard the members against submitting to temptation to depart from our testimonies; particularly relating to the plural language to a single person, and against a sumptuous and fashionable mode of living, which leads to an improper education of children; by which they are taken out of the Society.

"Having felt my mind drawn in tender sympathy to some of the small meetings in Chester and Delaware Counties, Pennsylvania, I laid the concern before the Monthly Meeting, and was liberated, by a general expression of unity, to visit the meetings of Caln, the Western, and Concord Quarterly Meetings, as way may open for it."

"Second Month 9th. Attended their usual mid-week meeting at Whiteland; at which we had the company of a dear young minister, visiting Friends' families of this place. I felt drawn in spirit to some exercised ones, to whom the language of the Most High was addressed, 'Fear thou not, for I am with thee; be not dismayed, I am thy God;' 'I will never leave thee nor forsake thee;' also that of our Saviour to his disciples, 'Lo, I am with you alway, even to the end of the world;' and the way was opened to comfort and strengthen the lowly, tribulated ones, whose faith was deeply proven. Afterwards to show forth to a different class, the great importance of obeying the discoveries of the Holy Spirit, by which the work of salvation is begun and perfected in man, as he yields to and follows it. Our beloved friend knelt in thanksgiving, for the help extended to the poor in spirit, and for the renewed call and offer of mercy to the rebellious; also praying that the dear children might be gathered. It proved the truth of the saying, 'He that watereth shall be watered also himself;' affording me comfort from a young, devoted child of the Lord, particularly as I was now just setting out on a journey."

"10th. We were at Uwchlan Monthly Meeting; in which the dear Master furnished fresh authority and ability to labor in his cause;

many appearing to be immersed in the love and pursuit of the things of the world, whereby their strength is much laid waste, and the life and power of religion at a low ebb. That love which seeks the everlasting welfare of all, clothed my mind; in which I was enabled to bring some things home to their feelings with much plainness, and which appeared to be well received. But oh, how are the minds of many going into the earth, and losing the little zeal they may once have felt; and their children taking wings into the air, soaring above the witness for God, and setting at nought the testimonies which our faithful predecessors nobly bore."

"13th. At Downingtown Meeting it was rather a laborious time, among a class who seemed much in a worldly spirit; but Divine help was extended, and the importance of regeneration, and a life of godliness, was enforced. Towards the close, I was enabled to prostrate myself, in humble supplication, for the negligent and unfaithful; for the young people and the few burden-bearers; that the Lord would work in us all by his love and mighty power, to the reduction of everything into obedience to himself, and preserve us every moment from the power of temptation; that we may fill up the measure of allotted suffering and duty, to the glory of his Name, and our salvation in the end. It was a tendering close to some, and I came away cleared and peaceful."

"15th. At the Quarterly Meeting at Concord, I was led to declare as my belief, there is still preserved among us, those who are standing for the Truth, and who are clothed with fear on their own account; to whom the language of the Saviour is applicable: 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.' Towards these, with whom I was united in the love and fellowship of the Gospel, the stream of encouragement and consolation flowed freely. Then in the tender love of God, I was drawn to address the dear young people, and to invite them to come to the Saviour and follow Him, and He would prepare them for his work in the church. The power of the adorable Head rose into dominion, and it was an humbling, contriting season; I thought more so than I have often known; for which I was humbled and thankful to the Lord's great Name."

"Attended the Select Quarterly Meeting at Caln. It appeared to be in a low condition, and I was drawn to hold up the importance of faithful dedication to the cause of Christ, as examples of the flock; to warn them as watchmen on the walls, which the great Head has placed around us, of the snares with which the enemy seeks to lay us waste. Also of the importance of deep, inward abiding with Christ, that wherever we go, the savor of Divine life may go with us, and have an influence upon others. They were also reminded of the tendency of our young people to go into the fashions of a corrupt world, and to become rulers over their parents, instead of their parents governing and restraining them in these things. These remarks flowed like a

gentle stream, accompanied with an affectionate desire for their strength and encouragement."

"20th. First-day. Attended Bradford Meeting. It was not so comforting a time as at some places; yet there was ability afforded to open many things pertaining to the condition of man in transgression, the means to bring him out of it, and the necessity of continued watchfulness after we are brought out; for Satan is at work, even to draw down those, who may be as stars in the firmament of God's power. The necessity of rightly governing the children, restraining them from wrong things, and setting them a proper example, was laid before them. As we come under this religious exercise, we shall be favored, at seasons, to hold communion with our heavenly Father, and thus know our strength renewed. He said, respecting his servant, 'Shall I hide from Abraham that thing that I do? For I know him, that he will command his household and his children after him;' hereby confirming the importance of rightly governing our beloved children; which can be done only as we are living under the Divine government ourselves, feeling the great importance of this subjection to, and communion with the Lord, and receiving wisdom and ability from Him to order our own households."

"25th. Attended the Western Quarterly Meeting for business. After a time of inward reduction, and looking to the alone Helper of his people, the quickening power of his Spirit sprung up a little in my mind, and under its guidance, I was led to open the simplicity and certainty of the Gospel dispensation; adapted to all capacities, and brought home to every heart; that man with all his wisdom and research, cannot find out any other way, by which the soul can be saved; nor is he able by any power that he possesses as a creature, even to give himself a sight of his lost condition. He only, who is the way, the truth and the life, can show him where and what he is, and what He requires him to become; giving him power to forsake sin; and He alone can set up his kingdom in his heart. When the rich man, in a state of torment, besought Abraham to send one to warn his brethren, lest they should come into that place, Abraham answered, they have Moses and the prophets, let them hear them; but still urging his request, he was told, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' When Christ came, He said, 'I am the door. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.' And the apostle said, 'Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accused.' All these show there is no way of salvation but that which is appointed by our great and gracious Creator; and unless man complies with the terms, there is no ground on which to rest any hope of being saved in the end. I thought the humbling power of Christ spread over the meeting, and brought with it a feeling of so-

FOR "THE FRIEND."

Incidents and Reflections.—No. 244.

Jacob Chamberlain, a missionary in India, wrote out for the New York *Independent* an account of a remarkable deliverance he met with in the Ninth Month of 1863. It is headed "In the Tiger Jungle, Does God Hear Prayer?" He says:

I was taking a long exploring, preaching and Bible-distributing journey up through the Native Kingdom of Hyderabad, where no missionary had ever before worked. It was a journey of twelve hundred miles, on horseback, of four to five months, and through a region little known and difficult to traverse, and, by many, regarded as exceedingly dangerous. I was accompanied by four native assistants, picked men from the larger number who had volunteered to be my companions. We took with us two cartloads of Scriptures, Gospels, New Testaments and Bibles, and tracts, in the five languages we would meet, and which could be used by some of our party, for each one of us could preach in three.

We had already been out two and a half months. My sturdy Saugur pony had carried me seven hundred miles, and we had already distributed, chiefly by sales, seven thousand Scriptures and books.

Of the dangers promised us we had experienced some. In one city, indeed, we had seen the mob, angry because we preached another God than theirs, swing to the iron gates, shutting us within, and tear up the pavingstones to stone us with; but, by an artifice, obtaining permission to tell them just one story before they should begin the stoning, I told the story of the Cross, in the graphic language that God himself gave me that day, and the mob became an absorbed audience, down the cheeks of many a member of which I saw the tears trickle, as I pictured Christ upon the cross, in agony for us, that we all might be freed from sin, and the stones were thrown in the gutter, and when I had done, they bought and paid for eighty Gospels and tracts, to tell them more of that wonderful God-man, of whom they then first heard.

We had, indeed, been washed away by a flood, my pony and I being whelmed under by a tropical torrent that rolled swiftly down a fordable river, as we were in the middle of it, crossing; but we had all succeeded in swimming to the same bank.

We had, indeed, been kept awake through the night, more than once, by the roaring of the man-eating tigers around our camp in the jungle, as we heaped wood and brush upon our camp fires all night long, lest there be no one to tell the tale in the morning; and we had passed through a jungle where three men had been carried off by tigers from the same cart track in broad daylight, just a few days before.

We had now, however, come to the greatest strait in our journey. We had reached our farthest northern point, up among the Mountain Gonds, or Khonds, who for centuries had offered human sacrifices, and, after telling them of the one and all-sufficient sacrifice for sin, by Jesus Christ, had turned to the east and south, on our return journey, by another route. We were to find a Government steamer when we struck the Pranbita River, an affluent of the great Godavery. The Government were then endeavoring to open up those rivers to navigation, and had succeeded in placing one steamer on the river above the second cataract, to run up to the third. The Government officers in charge of the works,

having heard, months before, of my proposed journey, had offered to send that steamer up to the third cataract on any date I would name, if I would but take the journey, and transport myself and party rapidly through that stretch of fever jungle, which was deadly at this season of the year. I had named the date, and received assurance that we could depend on the steamer being there. We timed our journey, and struck the upper river at the date named. No steamer was there. The heavy torrents of the monsoon had come on unexpectedly early and unprecedentedly severe. The Godavery became three miles wide, of tumultuous waters. Village after village on its shores was swept away. We watched on the banks for a week. A messenger then succeeded in getting through to tell us that the steamer, in attempting to stem that fierce current, to come up to us, had broken its machinery and could not get to us. We must, then, march through that seventy-five miles of doomed jungle, to reach the next steamer, which was to meet us at the foot of the second cataract, and take us down to the first, and another on.

The Government Commissioner of the Central Provinces at Sirocha (for the north bank of the Godavery is under British rule), kindly came to our relief, and detaching thirty-six coolies from the Government works, ordered them, with an armed guard, to keep them from deserting, to convey our tents, baggage, medicine chests, and remaining books down to the foot of the second cataract; and we started on.

I need not stop to recount the exciting episode of our desertion, on the north bank of the Godavery, with no human habitation anywhere near, by the whole party of coolies, armed guard and all, nor of our desperate efforts, finally successful, to cross the Godavery's three miles flood, in order that we might reach a large town of the Nizam's Dominions, the headquarters of a high native official, a sort of deputy governor, of whom I hoped to obtain help.

Forcing my wiry pony through the three miles of flooded marsh that lay between the river and the town, I appeared at the door of this magnate, and politely presented my appeal to him for coolies to take my party down his side of the river, to the second cataract. He, as politely, told me that it was an utter impossibility; that at this season of the year, with the fever so deadly and the man-eating tigers so ravenous, now that the herdsmen had taken their flocks and herds away to the healthier highlands over the fever season, so that they had no flocks to prey upon; and the floods and backwaters from the river damming the way, no coolies could be induced to go through.

I told him that I must, in some way, get down to the second cataract; that the steamer that was to come for us had broken down, and that I must have the coolies. I took from my pocket, and slowly unrolled a long parchment paper document, a *hookam*, or firman from the Nizam, which the British Minister at that court had kindly pressed upon me, as I had tarried a few days at the capital of the kingdom, in passing, saying that, though I had not asked it, he would sleep better if he knew I had it in my possession; for I knew not what I would pass through nor how much I would need it. I had not thus far opened it. The need had now come. In it the Nizam, at the request of the British Minister, had not only authorized my journey, but ordered any of his officials, of whatever rank, to render any assistance I should call for, either in the way of protection, transportation, or supplies, at

lenny and contrition of spirit. My sister Hannah Rhoads, knelt in supplication and thanksgiving, which humbled the hearts of many."

"The visit to most of the meetings of this Quarter has been attended with the apprehension, that the spirit of infidelity in some form, is striving to lay waste the doctrines of the Christian religion, and to draw some of our members into its dreadful vortex. Unless Friends keep watchful over themselves and their children, prohibiting the use of those pernicious publications that set forth and contend for these delusions; and also abstaining from associating with unbelievers, the minds of their young people may be poisoned, and the Society in these parts be scattered."

"Third Month 6th. At West Chester the Lord condescended to furnish ability to call upon all who had not submitted to his convicting power, and to show to them that He had not dealt with us according to our deserts; but in merciful and unmerited long suffering and forbearance, was still following after the rebellious, and striving to draw them into the obedience of the cross of Christ. These were pleaded with, in the love of the Gospel, to receive the Lord Jesus in the way of his coming, whether in tendering their hearts, with an humbling sense of his goodness, or when He reveals his righteous judgments, and shows them the inevitable consequences of walking in sin and transgression. Those present, who had entered into covenant with their Lord and Master, were encouraged to persevere faithfully to the end; that they may be lights in the world, preachers of righteousness to others, and thereby be made instrumental in drawing souls to Christ. That in the end, the language may be addressed to them, 'Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over more. Enter thou into the joy of thy Lord.'"

"10th. Attended Wilmington Monthly Meeting, and labored among them in the love of the Gospel, to strengthen the hands of the faithful, and to persuade the worldly-minded and the negligent to turn to the Lord, with full purpose of heart, and serve Him, that they may become partakers of the peace which He gives, which passeth all understanding of the natural man; and being joined to the Lamb's army, may support his blessed cause in the earth. Satisfaction was expressed with our company, and the labor."

"13th. Went to Springfield Meeting in much weakness, yet after a time of waiting before the Lord, a measure of holy help was extended, and I believe the Gospel was preached in the authority of Christ. I was also bowed in deep prostration of soul, and enabled, vocally, to return thanks to our gracious and merciful Helper, that He had not cast us off; and to ask for the continuance of his preserving power; and that He would, in tender compassion, gather the dear children, to submit to and follow their Saviour. The heart-tendering power of Truth went over the meeting, and contrited many; for which thanksgiving and praise were rendered to Him who alone is worthy.

"After dining at my brother Joel's, rode to my home, and I was glad to be again united to my dear wife and children, under our peaceful roof; and for the preservation of my health and safe return, I was thankful to my heavenly Father."

(To be continued.)

Of what worth is the form of Godliness without the life and power of it?

the shortest notice, and under the highest penalties for non-performance. The moment he saw the great royal seal his whole appearance changed, and, shouting in imperious tones to his belted and armed attendants, he ordered them to run with all speed, each to one of the surrounding villages, and bring in, by force if necessary, the quota of bearers which each village was bound to furnish for a royal progress, or for a journey thus authorized.

I had called for forty-four stalwart men, for I felt sure that more than my original thirty-six would be needed before we reached the next steamer. In an incredibly short time the forty-four bearers appeared. They went at once down to the river and brought up all our goods, and with them came the native preachers. They placed the goods in front of the magnate's house. I made a harangue to them as they stood in a row, each man by his burden, telling them I was sorry to be obliged to compel them to go through the jungle at such a time, or to go ourselves, but that we must go; that to show them that I meant to treat them well, I should now give each one, in advance, as much hire as he had ever received for going through to the cataract, and that, on reaching there, I should pay each one twice as much more, in view of the extra risk they ran.

Asking the magistrate what the highest pay was, I placed that sum, in the Nizan's coinage, myself in the hands of each man, with the magistrate as witness, and, when each of the forty-four had grasped it in his palm, I told them that now they were sealed to accompany me through; that any one who attempted to desert me would bring the consequences on his own head. The magistrate also harangued them and told them that travelling under such authorization as this gentleman was, they would each be publicly whipped and put in jail if they appeared back at their homes without a line from me that they had taken me through.

To make still more sure, I had separated them into four squads of eleven men each, ordering each squad to march in a compact body, and placing one of the native preachers in charge of each party, to march with them and watch them, and give me instant signal if any one put down his burden, except at my command. The two royal guides of the region had been ordered to guide us through, and promised a high reward, and had sworn faithfulness.

We struck into the jungle. We had to go single file. Footpaths there had been, but now choked and grown over from the long rains. The second senior native preacher went with the first eleven; the senior preacher at the rear of the last party. The pouring rain would drench us for a half hour, and then the sun, blazing forth between the sundered clouds, would broil us. The country was flooded and reeking; the bushes were loaded and dripping. Get through we must, or the steamer at the second cataract might not wait for us, and we would have to march through another fever stretch.

MADANAPALLE, INDIA.

(To be concluded.)

UNTIL an humble, lowly, meek, lamb-like spirit be raised in us, and come to have the rule over us, we know not the Lord, nor can we depend on his providence; for the rule and government of this spirit reduceth every member to an excellent qualification, and as many as are taught thereby, learn therefrom in all states to be content.

FOR "THE FRIEND."

The Doctrine of Preterition.

According to the "Century Dictionary," Preterition in Calvinistic theology, is the doctrine that God having elected to everlasting life such as should be saved, passed over the others. This is not to be confounded with the doctrine of the Preterists who believe that the prophecies contained in the Book of Revelation in the New Testament, have all or nearly all been fulfilled.

The Presbyterian committee on revision of the Westminster confession of faith, recently in session in New York City, were divided on the doctrine of Predestination, and a majority of them decided to strike out the sentiment that "God has foreordained others to everlasting death," and to substitute that it has pleased Him "not to elect them unto everlasting life, but to ordain them to dishonor and wrath for their sin to the praise of his glorious justice, yet hath he no pleasure, &c." This is election and preterition; it is also Calvinism. Some of the committee desired to strike out the whole chapter on this subject, which would seem to be a wise disposition, and one that would accord with the desires of a large number of Presbyterians.

According to the revised confession all who die in infancy are regenerated, and therefore there cannot be any non-elect infants. It says that the non-elect, "inasmuch as they never truly come to Christ cannot be saved. Neither is there salvation in any other way than by Christ through the Spirit, however diligent men may be in framing their lives according to the light of nature and the law of that religion they profess." This, with another paragraph still more clear, allows that some heathen may possibly be among the elect.

Several chapters on the work of the Holy Spirit are given; also a statement of the sufficiency of Christ's sacrifice for the whole lost race of man. The Westminster confession had no chapter on the Holy Spirit.

The amended confession will, it is expected, be submitted to the General Assembly which meets in the Fifth Month next for its action. The individual members of this body will not be bound by the decisions of the sub-committee, but may vote in accordance with the views of their several constituencies. If adopted it will be sent down to the presbyteries for acceptance or rejection. If rejected, it will be on account of its Calvinism, which a large number of the members desire to see eliminated. The disposition the controversy evinces of a desire to break from the old moorings and sail into a more liberal and spiritual atmosphere, is to my mind an encouraging sign.

That Divine Revelation ceased when the Holy Scriptures were completed, and that they contain the entire and only record of the Divine Will for the guidance of mankind, so as to entitle them to be called the Word of God, has been a part of the creed of most of the sects into which professing Christendom is divided. I do not find anything in the Scriptures themselves to warrant the belief that the revelation of the will of our Creator to the mind of man has ever ceased, but on the contrary much to show that this revelation is given to every man to profit withal; and as a true light that lighteth every man coming into the world.

Based upon the fallacy above mentioned, history shows that many men of talent and scholastic learning, exercising their unlightened reasoning powers, all the way from the second century of the Christian era, to the present time, have placed an interpretation on certain Script-

ure texts that have resulted in the formation of the differing and conflicting sects that have from time to time come into existence. The discussions that originated in this way, expended in efforts to prove certain doctrines true, have, I believe, been detrimental to the cause of Christ, in two ways.

One of these is the effect on persons who, while disposed to examine into Christianity as the only true religion in existence, are bewildered because of the conflicting claims of its professors. The question is a natural and proper one for such to ask: "By what rule am I to judge, if I decide to become a Christian professor, which of its sects hold the pure truth?" They will be answered, probably: "By the Holy Scriptures, which were written by Divine inspiration." Yes, but the Roman Catholic tells me that the Pope is the head of the church, and appeals to the Scriptures to prove the assertion. The other sects put a different construction upon the texts quoted and utterly deny the Catholic claim. The Presbyterian asserts that some persons are predestined to be saved and some to be eternally lost. Other sects look with horror upon this doctrine. The Baptist thinks sprinkling with water or immersion to be essential for the Christian; others think not. And each and all of them will refer to the Scriptures to prove their respective positions. What is the matter? They have searched the Scriptures, thinking that in them is to be found eternal life, instead of coming to Him who inspired the sacred writers, and whom, if we follow, we shall not walk in the darkness of our own intellectual powers, but shall have the light of life.

The other detriment to the good cause is that people are liable to have their attention turned to the discussion of questions of comparatively little importance to themselves, instead of being directed to that individual work, essential to our salvation, which can only be performed inwardly, by a co-operation of the human soul with the Divine power. When a preacher becomes interested in investigating some subject to which his attention is turned in studying the meaning of a particular text or class of texts, it is no matter of surprise that he should give an undue importance to his deductions. Thus we find some who uphold the doctrine of the resurrection of these bodies of ours after death. Some inculcate the belief that our Saviour will come and reign outwardly on earth in due time. And now the Presbyterians discuss the question whether or not "man hath wholly lost all disposition to any spiritual good accompanying salvation," while at the same time he "is, and remains a free moral agent, retaining full responsibility for all his acts." Both of these seemingly contradictory statements being given in the revised confession. We may have our convictions on these subjects, pro or con; but how much do the belief or disbelief of any of them compare in importance with that work of preparation for a never ending eternity, into which all of us must sooner or later enter?

While the creed-makers and humanly-educated ministers thus occupy their time in the effort to prove positions which are often untenable, it is cause of rejoicing to believe that the number of members of the different denominations, as well as others who are not connected with any outward profession, is on the increase, who are following Christ in obedience to the in-shining light of his Spirit in their hearts; who know the voice of the true shepherd and are known of him; and that light is more and more breaking forth in the earth, and the Redeemer's

kingdom more and more making headway therein.

If the question is put to a Friend, where the pure truth is to be found, he may answer in the language of the apostle: "God is no respecter of persons; but in every nation [whether he have the Scriptures or outward knowledge of Christ or not] he that feareth him, and worketh righteousness, is acceptable to him."

The salvation of the soul is to be wrought out with fear and trembling, for it is God which worketh in you, both to will and to work, for his good pleasure. Walking day by day in the light, as God is in the light, Christian fellowship is experienced, and the blood of Jesus Christ cleansing from all sin. Not that it has cleansed us, but that it *cleanseth* us as we truly walk in the light. This is a very simple doctrine, easily understood by the babe in Christ, although overlooked, set aside and disregarded by the worldly-wise.

It is my conviction that if Friends will faithfully uphold their root doctrine of direct and immediate Divine revelation to all mankind, in their daily walking before the world, they will be made instrumental in convincing others of its truth; that those who receive it and are made living partakers of its blessed manifestations, will be brought to see that all the several testimonies that Friends hold are the legitimate fruit of the goodly tree of doctrines springing from this root; and finally, that the knowledge of the Lord which is to cover the earth as the waters cover the sea, can be obtained in this way and in no other. For "all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isaiah liv: 13. E. M. Second Month, 1892.

FOR "THE FRIEND,"

We have been much interested and instructed through selections from the journal of William Evans, as appearing in THE FRIEND; particularly those on the 16th of last month. The trials and proving of those who have dedicated themselves to the Lord's service seem to have been in some sort very much the same in every age of the world. The prophets of old were harassed and bound down by the people whom they loved, and for whose good they labored, delivering messages from the most high God, tendered for their warning. The apostles and primitive believers in Jesus, were persecuted and driven from city to city, and "accounted as sheep for the slaughter"—yea even our dear Lord himself "was a man of sorrows, and acquainted with grief." So with George Fox and his co-laborers—in fact almost all of that day and time who labored to turn the people from the evil of their ways, "suffered persecution;" but in Him who overcame the world, have found peace. So in coming down to our own times—the times of toleration and greatest liberty of conscience, "all who will live godly in Christ Jesus shall suffer persecution" in some sort or other. Thus it is well for his followers of every age to call to mind the charge delivered to his immediate disciples: "Remember the word that I spake unto you; the servant is not above his master, nor he that is sent above him who sent him. It is enough for the servant that he be as his master, and he that is sent that he be as him that sent him. Think not strange that the world hate you, remember that it hated me before it hated you. If they have heard me they will also hear you, but if they have persecuted me, they will also persecute you." In looking back at the cruel scourgings, imprison-

ments, racks and tortures, and even death, inflicted on innocent sufferers for the Truth, we are able to see that it did not begin with hatred for the servant; but the loving, forgiving, harmonizing spirit of the Master was first banished from the minds of their persecutors. So late as 1659-61 we find four of the Lord's servants executed by the hangman (supported by what all the world now recognize as anti-Christian law) in the now cultured city of Boston. Having first "called the master of the house Belzebub" (by rejecting the humanizing influence of his good spirit upon their hearts) "how much more they that be of his household." And when we find worthies such as our friend Wm. Evans, often brought into the stripping-room, and at other times with "matter which opened before him of such close nature as to be afraid almost to look at it," it brings to the conclusion, nothing has happened unto us but what is common unto men." These things admonish us to "thank God and take courage;" "gird up the loins of our minds, watch and be sober;" and so much the more as that day approaches wherein we shall stand before the just Judge of quick and dead, to give account.

M. F.

FOR "THE FRIEND,"

Baltimore Yearly Meeting.

(Continued from page 228.)

The Epistle of Baltimore Yearly Meeting in 1829 has the following paragraph:

"The very interesting document, prepared in the Seventh Month last by the General Conference held in Philadelphia, was read to our satisfaction and cordially united with."

The document here referred to was prepared by a conference of committees appointed by the different Yearly Meetings in America, at the suggestion of Ohio Yearly Meeting, and entitled "The testimony of the Society of Friends in the Continent of America." The Minute of Philadelphia Yearly Meeting concerning it, said: "The Conference Committee reported that way did not open to offer any proposition as to the closer agreement of the rules of Discipline of the Yearly Meetings, but they had prepared a summary of doctrines and testimonies which the Yearly Meeting adopted, and directed to be printed, if it should be sanctioned by the other Yearly Meetings. All of these adopted it, as appears by their minutes prefixed to the printed document.

The moving cause which led to the appointment of these committees of Conference and to the preparation of this "Testimony" was, we believe, the struggles with error in doctrine, and the dissensions and schisms growing out of it, through which the Society had just passed. Accordingly, the "Testimony" in its early pages speaks of these divisions as the result in part of "speculative opinions" introduced under specious colorings. The main bulk of the document is occupied with a statement of doctrines ever held by the Society, and which were then distinctly re-affirmed.

The reply sent by Philadelphia Yearly Meeting in 1831 to the last-received epistle from Baltimore, thus refers to the subject of plainness, &c., which Baltimore Friends had spoken of on different occasions: "We believe there must be a recurrence to first principles, ere Zion can again shine forth in her ancient beauty. And, dear Friends, may you and we continually remember, that it is not sufficient by profession merely to bear testimony to the Truth; but that we manifest in life and conduct, our faith to be

that which works by love to the purifying of the heart: this would produce an adherence to that Christian simplicity and exemplary deportment which Truth leads into, and would also preserve from the inordinate pursuit of worldly things, by which some have made shipwreck of faith and a good conscience. On these very important subjects this meeting has been brought under close exercise and travail, and the concern which has been felt for the preservation of our members in plainness of speech, behavior and apparel, the furniture of their houses, and other branches of our Christian testimonies, has been recommended to their serious attention and observance—"by an epistle."

The "Testimony" adopted by all the American Yearly Meetings, and first published the year before this epistle was written, in speaking of plainness in dress and address, &c., uses this strong language: "The same Divine Spirit which led [early Friends] to lay aside everything unbecoming the followers of Christ, would still lead us in the same path; and notwithstanding many of their successors in religious belief, who have widely deviated from that exemplary simplicity in their language, their garb, and the furniture of their dwellings, may endeavor to persuade themselves, that these are merely outward and non-essential things, yet the love of them is a certain indication, that whatever they may profess, they are not in possession of that life and power which was the substance of their forefathers' religion."

In 1834, Philadelphia addressed an epistle to Baltimore, which contained an instructive reference "to the original ground of our profession—a deep indwelling with the Seed of life in their own hearts. It was by a faithful adherence to the teachings of this Holy Spirit that our worthy ancestors were brought out of the lifeless forms and professions of their day, and established on Christ Jesus the unchangeable foundation; and it is only as we walk by the same rule and mind the same thing, that we can be preserved from the pollutions which abound in the world; or be made instrumental in exalting the standard of truth, and promoting the kingdom of our Holy Redeemer in the earth."

The correspondence between the Yearly Meetings shows, that they continued alive to the cases of the Africans and Indians. The epistle from Baltimore in 1834 mentions that they had co-operated with Ohio and Indiana Yearly Meetings in the extension of aid to the Aborigines removed from their late reservations to new settlements beyond the Mississippi, "where a large field of labor appeared to open for assisting them in the education of their offspring and in cultivating the arts of civilized life."

The Shawnee Indians were those to whom the labors of Friends were principally confined. As already mentioned, this tribe was of an unusually migratory disposition. When first known to European settlers they lived in Wisconsin, but moved eastwardly, and coming in contact with the Iroquois south of Lake Erie were driven to the banks of the Cumberland. Some passed thence into South Carolina and Florida, and others spread into Pennsylvania and New York; and many of them afterwards crossed into Ohio. In 1795 the main body of the tribe were in the Scioto.

What directed the attention of Baltimore Friends towards this tribe especially, we do not know; possibly the fact that a part of the Shenandoah Valley had been their former home may have had some influence.

The history of the Ohio Indians is a sad and humiliating one, as is that of almost all the other tribes in their relation to the United States Government. By successive treaties they were gradually despoiled of their wide range of forest and plain to make room for the ever-growing influx of white settlers.

In 1786 the United States allotted lands to the Shawnees near the Miami River, but the title to these was claimed by the Wyandots. In 1817 the United States Commissioners gave patents to the Shawnees for two tracts of land, amounting to about 125 square miles, at Wopaukhonneta and Hog Creek, in Auglaize County in Western Ohio.

Friends erected at Wopaukhonneta on the Auglaize River a grist mill and a saw mill, and sent a superintendent and his wife to reside among them. The Indians soon made considerable advances in agriculture, and learned to raise corn, beans, pumpkins, &c. They gradually acquired cows, oxen and other domestic animals.

But in 1831 their quiet was disturbed by a demand from the Government that they should sell their lands in Ohio and remove to the Indian Territory. Henry Harvey, a Friend, who was present and signed the treaty as a witness, kept full notes of the whole transaction, and from his account the Indians appear to have been grievously defrauded. Promises made by the Commissioner, and on which the agreement to sell was founded, were not included in the written treaty, which was not read to the Indians, but which they signed, trusting to the declarations of the United States officer. When they found that they had been badly cheated, there was much dissatisfaction, and a deputation, accompanied by some Friends, was sent to Washington to procure redress.

Lewis Cass, then Secretary of War, received them kindly, and urged on the President, Andrew Jackson, to have the treaty set aside and a new one made, but he was immovable, and declared that the Shawnees should fare no better than the Cherokees had. Joseph Vance, a representative from Ohio, exerted himself to have their wrongs rectified, and ultimately an additional compensation of \$30,000 was voted by Congress.

The principal complaints of the Shawnees as to this removal, are summed up by Henry Harvey under the following heads:

The United States offered at its own expense to remove the Shawnees comfortably to their new homes and to support them for one year. But many of them had to furnish their own teams and wagons and bear a large part of the expense of the journey, and the season selected was so far advanced that they were overtaken by winter long before reaching their place of destination, and suffered much.

Their farm improvements were to be valued and the amount paid in money, in order to enable them to make farms in their new country. But the Commissioner, without sending any person to fix a value on their improvements, paid only \$13,000, which was not half their worth.

They were to have good mills erected for them in Kansas, in place of those they had in Ohio. But the Government made them pay \$6,000 for these new mills.

They were to be furnished with grind-stones, cross cut saws, and rifles to shoot buffalo, &c. These were furnished, but they had to pay for them themselves. And, contrary to the information given by the Commissioner, there were no buffalo or elk within 200 miles of their new home.

They were promised a house and shop for a blacksmith, in lieu of those left behind them. The buildings were erected, but they were charged \$844 for them.

They were promised 100,000 acres of land adjoining the tract of fifty miles square, which they held under a former treaty. But the treaty was so worded that the Government was only bound to lay off the 100,000 acres within the tract already reserved to their tribe.

The United States Government was to liquidate all the Shawnees' debts out of its own funds. But this clause was not inserted into the treaty.

It is pleasant to be able to add that Congress in 1853 granted the Shawnees \$66,000, as an additional compensation for their Ohio lands; and this amount was paid to them at their homes in Kansas.

(To be continued.)

OF "THE FRIEND."

A Right Spirit.

The question of right and wrong is one that Creatures of Intelligence have to do with. How is man to know whether he is in the possession of a right spirit, unless shown of God? In case he makes it a rule to do or not do as others may do—he will surely fail in the matter of success in finding what is sought for.

Conscience is not to be quieted except by an appeal to God. To deny that conscience is not a faculty of the soul would be to incur the risk of becoming an unbeliever in the immortality of the Soul. Whereas holy men of old, who spake as they were moved by the Holy Ghost, have settled that question. And the blessed Saviour has established it for all time. Man greatly errs when taking imagination for revelation in matters of right and wrong.

Great is the difference between a spirit of despondency and an humble spirit—one leads to depths unfathomable, the other to heights of inexpressible joy. The spirit of the meek shares in blessings infinite—while finite, desponding minds receive neither dew nor rain suited to an upward growth in the ever blessed Truth as it is in Jesus. See to it, believer, that thou quench not the right Spirit.

"I ask Thee for the daily strength

To none that ask denied.

And a mind to blend with outward life

While keeping at thy side,

Content to fill a little space

So Thou be glorified."

P. R. GIFFORD.

PROVIDENCE, First Month, 1892.

DIVINING AMONG THE MONGOLS.—The only incident which broke the daily monotony of our life in this desert was when, having finished our evening meal, the Mongol Dowé pulled out of his saddle bag a sheep's shoulder-blade, and, after reciting a short prayer over it, put it in the embers. Here it remained till thoroughly charred, when it was carefully removed, and we all crowded around to hear what was in store for us on the morrow. He examined closely the cracks made in the bone by the fire, the longitudinal ones represented our journey, the transversal ones what was to befall us, one side of the bone was reserved for our animals, one for ourselves. Then by the color of the bone, he foretold the weather; in fact there was nothing hidden from him. Fortunately, luck appeared to be with us, and the signs were always favorable, but augured disasters for the horses. —*The Land of the Lamas.*

SELECTED.

SUPPOSE.

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose were red?
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad 'twas Dolly's,
And not your head, that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than whining like a dunce,
To go to work in earnest,
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say, "It is not for me?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

Suppose the world doesn't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

SELECTED.

IF WE COULD KNOW.

If we could know
Which of us, darling, would be first to go,
Who would be first to breast the swelling tide,
And step alone upon the other side—
If we could know!

If it were you,
Should I walk softly, keeping death in view?
Should I my love to you more oft express?
Or should I grieve you, darling, any less—
If it were you?

If it were I,
Should I improve the moments slipping by?
Should I more closely follow God's great plan,
Be filled with sweeter charity to man—
If it were I?

If we could know!
We cannot, darling; and 'tis better so.
I should forget, just as I do to-day,
And walk along the same old stumbling way—
If I could know.

I would not know
Which of us, darling, will be first to go.
I only wish the space may not be long
Between the parting and the greeting song:
But when or where or how we're called to go—
I would not know.

SACREDNESS DOES NOT MEAN SECRECY. Many persons suppose that sacred things are profaned by the violation of their secrecy. There is truth in this sometimes. But there are souls to whom the utterance of some of our most sacred thoughts or experiences would be a life blessing. The question is, sacred to what, or to whom? Every high and holy experience ought to be sacred to a high and holy purpose, and that purpose is not always to be attained by burying an experience utterly out of the sight of men.

FOR "THE FRIEND."

I was attracted by some articles in late numbers of THE FRIEND comparing the ancient and modern ministry among Friends. The question which was the greater! if a mere question of curiosity, were perhaps not a proper one to be considered, but in its bearings on the prosperity of Truth it has points of legitimate interest.

In the first few decades of the Society convocations were vastly more numerous than they have been at any time since. In the wonderful accounts we have of the fruits of the labors of E. Burrough, J. Audland and many others of that day, I would not detract from the power inherent in their ministry, but I have believed that those extensive convocations were largely due to the minds of the people being prepared for the seed thus sown.

That was a period when profligacy and wickedness abounded, not only amongst the common people, but also the rulers and those high in place in the church. Those "who should be saved," are as sheep without a shepherd and much disposed to enquire, "who shall show us any good?" The thousands who were waiting in this condition were quickly gathered around the standard now set up. It was like the first fruits of a vintage. What remained were "but as gleanings-grapes, when the vintage is done."

Friends had now largely fulfilled their mission in the line of making proselytes. By the end of the Seventeenth century we read of no more general convocations. The journal of Wm. Edmundson illustrates the condition of things, throughout this period. In the earlier years of his ministry he tells of numbers being reached by the power of Truth and of new meetings being settled along the line of his travels. Towards the close of his life this same faithful servant with no loss of "the lip and power" that we are informed of can only say that in visiting settlements of Friends he had comfortable meetings among them.

We may not fathom the inscrutable purposes of our Heavenly Father in thus cutting off the harvest, where he had sent his servants to reap. However general may have been the conviction effected among the common people of that period, multitudes remained, estranged from the cross of Christ. And the next succeeding generations evolved other multitudes, quite strangers to the way of life and Salvation. Among these such a one as Samuel Fothergill, and I doubt not there were many others as faithful as he was without power to arouse them from lethargy, and awaken an interest in the life to come.

The coadjutors of John Wesley seem to have been better adapted to awaken this mass of unregenerate humanity. Just at that period when Friends seemed stagnated or going retrograde the labors of those called Methodists were attended with marked success.

Now it were quite paralyzing to our hopes as a Christian Church maintaining as we do, the necessity for a religious qualification and call to the Christian Ministry, to admit that the Divine Arm is in any wise shortened towards us as a people.

Without undue praise toward any who are or have been our contemporaries we may boldly claim that in their devotedness and fitness they have not fallen behind those who have been called "sons of the morning." The signalized conversions under this our modern ministry may not be numerous, but the sum of its effects only the records of eternity can tell.

Perhaps it is the young and inconspicuous, whose minds are tenderly susceptible and who speak but little of their feelings, that derive the most benefit from an anointed ministry.

I was sometimes asked by a dear Friend (the late J. P. B.) why the ministry was so much less impressive now than when he was a young man.

At that time he said "it was a common thing if a stranger in the ministry should drop into their meetings, they would have such a baptizing season the whole company appeared melted into tenderness." I gave it as my answer that the difference then and now was not so much in the ministry as in himself. Those were the days of his espousals, when he was carried as a lamb in the Good Shepherd's arms. But now that he had attained to the stature of manhood in spiritual growth, he was expected sometimes to "endure hardness, as a good soldier of Christ."

I was ready with this answer because it was just in the line of my own experience, and this carries us back for truly heart searching ministry, not to the days of Wm. Penn, but to an earlier period in this present century.

Let us trust it has not yet failed us. But perhaps it were well for us to look around, and see whether our whole duty is being discharged, in gathering in those who may be standing off as strangers.

We are becoming a refined people and some of our neighbors who may be less so, less educated, less affluent and withal perhaps, less religious, should their minds be turned towards us whether by ministry or otherwise, they are held back by the feeling that they would be slighted in our company.

Perhaps if all who may from time to time have been awakened at the many public meetings of later years had seen a door wide open they might have continued to meet with us for worship, and the fruits of those labors would have been more apparent.

While so many of our members are "sitting at ease in their ceiled houses" too comfortably and as they may fancy, too securely, to be disturbed, we may look to the highways and hedges as a source of supply for our diminished numbers.

Natural History, Science, etc.

Variation in the Earth's Poles.—The subject of the variation of latitudes on the earth's surface continues to attract a great deal of attention among astronomers and geodesists. The observations at Berlin and other European stations during the past season have confirmed in a general way the results of previous years; and what is very interesting, Marcuse, who was sent to the Sandwich Islands to observe there, finds at Honolulu a change of latitude just opposite in direction, but of almost the same amount as at Berlin. This is just as it should be if the pole of the earth really shifts its position upon the globe, since Berlin and Honolulu are nearly opposite each other in longitude. Mr. Chamaller, of Cambridge, has been investigating the subject by discussing a number of accurate observations, made at different places within the last thirty years for various purposes, and of course without any reference to the special problem in hand. As a result he finds that all of them present clear evidence of a periodical change of latitude like that ascertained in Germany, and of about the same amount (0".6). That is to say, the latitudes of all stations change as if the pole of the earth were moving from west to east in a circle about sixty feet in diameter. But he arrives at the further very remarkable result that

the period of this revolution *instead of being a year*, as hitherto assumed by every one, is *really nearly fourteen months* (427 days). There is no obvious explanation for such a period; while it is easy to imagine any number of ways in which an *annual* periodicity could be accounted for, a period of 427 days is, as yet, absolutely unaccountable. It should, perhaps be added that while the observations so far are all satisfied on the hypothesis of a conical motion of the earth's axis within the earth itself, it is not quite certain that they may not be accounted for in some quite different way; the discussion of the subject at the meeting of the Academy of Sciences a few weeks ago brought out a considerable difference of opinion.

Soap Bubbles.—To make soap bubbles which will last for several hours, dissolve one part by weight of Marseilles soap, cut into thin slices, in forty parts of distilled water, and filter. Call the filtered liquid A, and mix two parts of pure glycerine with one part of the solution A, in a temperature of 66° Fahrenheit, and, after shaking them together long and violently, leave them to rest for several days. A clear liquid will settle, with a turbid one above. The lower is to be sucked out from beneath the upper one with a siphon, taking the utmost care not to carry down any of the latter to mix with the clear fluid. A bubble blown with this will last for several hours, even in the open air. Or the mixed liquid, after standing twenty-four hours, may be filtered.

Sweet Scented Wood.—Few of our native trees have odoriferous wood like the sandal wood of the islands in the Pacific Ocean; but a few of the *conifera* on the Pacific slope have sweet-scented woods. The fine church at Metlakatla, built by the civilized Indians of Alaska, is as fragrant as if incense was continually floating through the air, from the wood of the great *arbutus*—*Thuja gigantea*—of which it is built. *Libocedrus decurrens*, found farther south, is known as "incense cedar," from its fragrance. The yellow cypress—*Cupressus nutkensis*—and the Monterey cypress—*Cupressus macrocarpa*—have also scented wood.—*Mehan's Monthly.*

American Trees.—Forest vegetation is much richer in North America than in Europe, and comprises 412 species, of which 176 are native to the Atlantic region, 106 to the Pacific, 10 are common to both, 46 to the Rocky Mountain region, and 74 are tropical species near the coast of Florida, as against 158 species in Europe. Six North American species of forest trees—the Judas tree, persimmon, hackberry, plane tree, hop-hornbeam, and chestnut—are also indigenous in Europe, all now growing there naturally south of the Alps.

Items.

Cigarette Poisoning.—It is not a pleasant fact to record, but illustrates strongly the power of an evil habit, that the greatest cotton planter in the country has just died of "nicotine poisoning." Richardson was a man of large wealth, of great business foresight, and of influence in political and business circles. But when a slight disease attacked him, it was found that his body had been so weakened by medical cigarette-smoking that he succumbed at once. A cigarette stick could do nothing when all the functions of the system were found vitiated by the fatal habit. A custom which at the first seemed to be as light as the filament of the spider's web, at last grew to be a manacle strong as iron, from which there was no escape.—*Selects.*

Reforms in India.—Since the legal abolishment of Sutteeism, the horrible self-immolation of widow on the funeral piles of their husbands, few religious

or social reforms in India have been more hotly contested than the proposed change in the age for legal consent to the marriage of girls from ten to twelve years. Hindu Traditionalism and Conservatism have contested the humane and righteous change with a persistency indicating a consciousness that, if forced to yield here, they might as well fold their banners for a final retirement from the field of conflict with a humane and beneficent Christianity. But all Hindus have not occupied this position of hostility to a merciful reform. From the beginning of the controversy over this important subject, there has been a small, but influential, party of enlightened Hindus which persistently advocated the bill before the Government Council providing for this great and humane reform, and who now rejoice in the final adoption of the measure by the Council. The former opponents of the bill are now divided into two parties. The larger embraces the more moderate and conservative opponents of the reform, who now urge their former co-laborers to a loyal acceptance of it and an impartial trial of its merits. The storm is over; the reform is assured, and Christianity has won another memorable triumph in India.

Financial Effects of License.—M. R. Sooy, a prominent lawyer of Mt. Holly, N. J., has contributed to the *Mirror* of that place an article on the results that have been obtained from licensing the sale of liquors in that town.

The total revenue from licenses has been \$8,500. The fees paid for arresting and committing to jail 2,061 drunken and disorderly persons during one year were \$6,000.30. Jail expenses for same, \$2,111.87.

The account then stands thus:

Expenses due to interference in Mount Holly	\$9,211.67
Revenue derived from license in Mount Holly	3,500.00
Excess of expenses over revenue	\$5,711.67

This sum is the direct loss. The indirect loss—the amount of life absolutely destroyed, the amount of industry sacrificed, the sorrow, the poverty, the profligacy, the waste of vital and financial resources—no arithmetic can calculate, no mortal powers can declare.

It is often claimed for high license that it would ultimately destroy the traffic by "taxing it to death." Our experience develops these facts:

1. That it does not reduce the number of drinking places; 2. That it does not restrict the amount of liquor sold; 3. That it does not abolish the worst places; 4. That it increases drunkenness, crime and pauperism.

How many more places will our judges license? They say that another hotel in Mount Holly is necessary and will conduce to the public good. Each new place licensed must have recruits. These recruits must come from our boys. What family has one to give? Unless these licensed places can get boys from them must close out, and the public revenue will dwindle. Have our judges any boys to contribute? If not, some other family will have to contribute more than its share. Is it fair that the public license places to destroy boys and then do nothing to keep up the supply?

The truth is that there is no question before the American people to-day that begins to match in importance the temperance question.

Old-Age Pensions.—Among the schemes that have been brought forward in England to relieve the pauperism that so largely exists, one proposes that a pension of £13 a year should be given to every person over sixty-five years of age. This in England and Wales would add about £14,000,000 to the cost of the Government. If this sum is raised by an income tax, it would benefit the whole people, while the wealthier class alone would provide the funds.

Chinese Coolie Emigration.—Henry Varley has written a letter to Lord Salisbury, stating that the Chinese coolies who are imported to Singapore are kept in confinement and shipped to various points "to a system of enforced labor, where they have no voice concerning their position, work or pay."

Obeah Worship in the West Indies.—The *Public Ledger* of Philadelphia publishes a communication from Dr. E. M. Aaron, who resided for a time in Jamaica, which asserts that the superstitious belief in Obeah—the worship of the snake—is still deeply rooted among the West Indian negroes. When he commenced house-keeping at Kingston, he found the trees in his yard were hung with charm-bottles to ward off ghosts and evil spirits. On grand occasions the instincts of the primitive savage seem to be awakened, the orgies are beyond description, and no white person could venture to intrude, but at the imminent peril of his life, and the whole scene becomes one of savage and drunken debauchery.

THE FRIEND.

SECOND MONTH 20, 1892.

As several inquiries and suggestions have reached the Editor of "THE FRIEND," respecting an anonymous circular which has recently been sent to some of our readers, it seems proper to reply to them collectively by stating that it was issued without the endorsement or knowledge of the "Contributors to the Friend," and that the Editor does not know who wrote it.

We have heard with much regret that the managers of the great Fair to be held at Chicago, under the auspices of the United States, to celebrate the 400th anniversary of the discovery of America by Christopher Columbus, have decided to sell to liquor dealers the privilege of retailing their wares in its grounds.

We regret this because we believe that on the whole the business does more harm than good; and such permission, accompanied, as we believe it will be, with a seductive display of various kinds of intoxicating drinks, will lead many of the weak into temptation, and give a show of respectability to a pernicious traffic.

It is discreditably to those who control the management of this enterprise, that they should descend to such miserable expedients for providing for its expenses. It seems to us very much on a par with the plan of introducing into our agricultural fairs, horse races, with their attendant evils, in order to attract enough spectators to make the fairs pay. We believe it would be better for the morals and the real welfare of the country, that all fairs should be dropped, than that they be made sources of corruption to its inhabitants—for surely, "righteousness exalteth a nation, but sin is a reproach to any people."

The late excitement (now happily died away) that had its origin in a street squabble in Chili, in which some sailors from a United States vessel were concerned, gave a lively illustration of the danger which the advocates of peace foresaw, when the propositions to largely augment the navy of the United States were brought forward. The existence of military power is always a temptation to use it. During the recent discussions, it was stated in the public papers, that in army and navy circles the possibility of war was hailed with pleasure, as opening a channel for employment and for the acquisition of wealth or renown. The larger and more important these circles become, the more influence for evil they possess. Hence in Europe, where the preparations for war are on an enormous scale, and embrace a large part of the population, military men have so much influence in the governments, that the real interests and welfare

of the people are often sacrificed to the views and desires of those high in station in the army and navy.

The danger to our country from this source will be increased as we increase our military preparations. A recent article in the *Independent* of New York, in enumerating "the things that make for war," mentions "the fact that we have naval and military schools to train men in the art of war, and the nucleus of an army and navy, with great guns, irresistible projectiles, impeneable armor plates, and the last and most improved war appliances. Our naval and military men want a chance to test these improvements. Their profession is war; they seek opportunity to practice it. Army and navy life is humdrum in peace; war is craved to stir the martial ardor. It is in these 'circles' at Washington that eagerness for war is displayed whenever a diplomatic controversy of unusual earnestness arises. The Government cannot but feel the impulse of this sentiment."

FAMINE IN RUSSIA.

We are glad to notice that public attention is becoming more and more awakened to the terrible suffering and probable great loss of life in many parts of Russia, arising from the failure of the crops caused by want of rain in its extensive plains east and southeast from Moscow.

We wish success to the efforts making in Great Britain and in this country to raise funds to be applied to the relief of the sufferers. It is especially important that this be done at an early day, as on the thawing of the ground in the spring, the country roads become so bad that the difficulty of supplying the impoverished districts will food will be greatly increased.

The Meeting for Sufferings of London have issued the following circular:

The attention of the Society of Friends having been called to the widespread distress occasioned by the Famine in Russia, two of their members, Edmund Wright Brooks, of Grays, Essex, and Francis William Fox, of Dean's Yard, Westminster, were willing, at the request of the Meeting for Sufferings, to undertake a journey to that country, with a view to personal investigation as to the extent of the calamity, and the possibility of affording effectual relief.

These Friends have now returned to this country. They have had interviews with influential persons in Petersburg and Moscow, from whom they have received assurances that their assistance will be cordially welcomed. They have also visited many of the important places to the south and southeast of Moscow, and on the banks of the Volga, in the famine-stricken districts, have made a tour through the villages in those districts, and have had several interviews with governors and other influential persons in the course of their journey. Their reports confirm our gravest apprehensions. The direct distress undoubtedly exists throughout extensive districts containing eighteen provinces, each of them with an area about as large as England. It is not only that the supplies of ordinary food are wanting in many places, but also sed for the future harvest.

In view of this great calamity which has been permitted to befall our brothers and sisters in Russia, we have decided to open a fund for their relief, which will be placed under the management of a committee, and in which a reply to the Meeting has been committed, and as treasurer we would say with the great satisfaction of adding that our friend Edmund Wright Brooks is willing again to go to Russia, and to make use of the knowledge and experience which he has already acquired, in superintending the distribution of the funds placed under the care of the Committee. It is, in his view, of urgent importance that prompt action should be taken, as the means of relief, which is now comparatively easy by sledge, &c., will become, in many places

almost impracticable on the breaking up of the frost, which may be expected to take place in the early spring.

The Society of Friends feel that this is a rare opportunity for themselves and their fellow-Christians of other denominations in this country to manifest their sympathy and good feeling towards the people of Russia, in their distress, and they earnestly trust that their appeal may meet with a generous response.

Remittances may be forwarded to the Friends' Russian Famine Account, care of J. G. Barclay (Barclay & Co., 54 Lombard Street, E. C.).

Signed on behalf of a Special Meeting for Sufferings, held in London, First Month 15, 1892.

CALEB R. KEMP, Clerk.

SUMMARY OF EVENTS.

UNITED STATES.—The negotiations between the representatives of Canada and the Secretary of State of the United States, in regard to reciprocal trade relations, were formally opened in Washington on the 10th inst. by the Hon. Charles Blair. The Hon. Blair and the Commission were authorized to conclude a reciprocal treaty, they replied that they were not, whereupon the negotiation came to an abrupt termination.

Our Department of State confirms the report from London that Great Britain and the United States had agreed to invite the Governments of France, Sweden and Italy each to designate a person to serve as a member of the tribunal, to be selected to arbitrate the Behring Sea controversy.

This tribunal will have seven members, two representing the United States and two Great Britain, and three representing neutral Governments.

Representative Bland from the Committee on Coinage, Weights and Measures, reported to the House of Representatives, on the 10th inst., a bill for the free coinage of gold and silver and for the issue of coin notes. A minority of the committee presented on the 15th, a report in favor of the majority.

The Executive Committee of the Russian Relief Committee of New York has decided, in view of the charter of the steamer Indiana by Philadelphia, to send all contributions in kind to this city for shipment to St. Petersburg, and to send all money collected to the United States Mission at St. Petersburg. Twenty thousand barrels of flour are to be only a part of the cargo of the Indiana.

The Atlantic Transport line, through its President, B. N. Baker, of Baltimore, has offered to the *North-western Miller* the free services of the steamship Missouri to carry the 2,000 tons of food collected by it for the Russian famine sufferers.

A large party is to leave Anacortes, Washington, for Alaska, to explore and prospect the Yukon River.

On the 11th inst. Governor A. H. Burke, of North Dakota, who was in St. Paul, said that he wished "to see to it that 10,000 to 15,000 men for spring and summer work in his State." Owing to the extent and amount of the immense wheat crop of North Dakota could not be threshed last fall, and threshing has continued all winter, and is still going on.

A vein of tin, 100 feet in width, and said to be "run 15 to 20 feet in metal, is reported to have been discovered in the mountains, about fifty miles north of Denver, Colorado.

It is said that the postage stamps sold in New York last year aggregated thirteen tons in weight.

A brilliant display of the aurora borealis was visible on several days evening last, over a large portion of the United States, being observed throughout the Middle and New England States, as far west and north as Iowa and Michigan.

The Philadelphia and Reading Railroad Company has secured the lease on the Lehigh Valley and Centennial New Jersey roads for a term of ninety-nine years. The Delaware, Lackawanna and Hudson R. R. being now under control of men favorable to the Reading, gives the latter company advantages of vast importance in connection with an eastern and western trade and the control of about 75 per cent. of the coal traffic of the State.

Typhus fever has been introduced into New York City through Russian emigrants from the famine districts.

The number of deaths reported in this city last week was 525; being 17 more than the previous week, and 111 more than the corresponding week of 1891. Of these foregoing, 273 were males, and 252 females; 82 died of pneumonia; 51 of consumption; 40 of disease of the heart; 31 of diphtheria; 25 of bronchitis;

22 of convulsions; 19 of old age; 18 of typhoid fever; 18 of influenza; 17 of inflammation of the brain; 15 of apoplexy; 14 of inanition; 13 of Bright's disease; and 12 of marasmus.

Markets.—C. S. 1 S, 118, 100 a 101; 4s, 110½ a 117½; currency, 109 a 112.

COTTON was very quiet on a basis of 7½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$18.50 a \$20.25; spring bran, in bulk, \$18.50 a \$19.00.

FLOUR.—Western and Pennsylvania super, \$3.00 a \$3.25; do, do, extra, \$2.75 a \$3.00; No. 2 winter family, \$3.90 a \$4.15; Pennsylvania, roller, straight, \$4.25 a \$4.50; Western winter, clear, \$4.25 a \$4.50; do, do, straight, \$4.50 a \$4.75; winter patent, \$4.75 a \$5.00; Minnesota, clear, \$4.25 a \$4.50; do, straight, \$4.50 a \$4.75; do, patent, \$4.85 a \$5.10. Eye flour was quiet at \$4.10 a \$4.25 in barrels, and at \$1.90 a \$2.05 in half-barrel sacks.

GRAIN.—No. 2 red wheat, \$1.02½ a \$1.02½.

No. 2 mixed corn, 49 a 49½ cts.

No. 2 white oats, 38 a 38½ cts.

BEEF CATTLE.—Extra, 4½ a 5½ cts; good, 4½ a 5 cts; medium, 4½ a 5 cts; common, 4 a 4½ cts; culls, 3½ a 4 cts; fat cows, 4 a 4 cts.

SHEEP AND LAMBS.—Extra, 6 a 6½ cts; good, 4½ a 5½ cts; medium, 5 a 5½ cts; common, 4½ a 4½ cts; culls, 3 a 4 cts; lambs, 5 a 7½ cts.

HOGS.—Chicago, 7½ cts.; other Western, 7 a 7½ cts.; State hogs, 6½ a 6½ cts.

The number of deaths in London last week from influenza were only 314, the death rate falling from 40 to 30, and in Brighton descending to 25. There is, moreover, a general improvement in the general statistics of health all over the kingdom.

The Vienna correspondent of the London *Grapic* sends a dispatch to his paper about the suffering that exists among the laboring classes in that city. He states: "The destitution that prevails here at present is greater than it has been in many years. Thousands of respectable persons of the laboring classes are idle and starving through the operation of the new American tariff. A large percentage of the expert mechanics here are now emigrating to other countries, not doing so by conscription. The misery of the poor people in this city is enhanced by an influx from the provinces of a large number of persons who are out of employment and are flocking to Vienna in the hope of obtaining work. The total number of unemployed persons in this city amounts to 70,000. It is to be feared, however, that the extension of the city limits will give an impetus to building operations, and public works, which the Government is inaugurating, will also improve the present deplorable state of affairs."

Heavy snow storms are reported in the Tyrol. In the city of Innsbruck seven feet of deep and the closing of the railway to the north is interrupted and passes are completely blocked. Avalanches are frequent. The railway through Koppersthal has been obstructed by an avalanche of snow which it will take a month to clear away. The Danube is rising, threatening inundation.

Dr. Peters, in Berlin that Dr. Peters, the German explorer, has discovered a vast field of sulphate at Mount Kilimandjaro, Eastern Africa. It is said also that he has found bromine and chlorine springs, and that he has sent a consignment of bi-carbonate of sodium to the coast.

Poland is rapidly forcing itself forward upon the consideration of the neighboring nations as a problem of great magnitude. It is not alone that terrible international events threaten to agitate outside humanity, but the refugees are pouring over its frontiers by thousands, bringing with them a half-dozen different varieties of typhus, all peculiarly contagious and marvellously fatal. In the north, Germany and Austria are more exercised over this pestilence than they were during the influenza epidemic. Hospitals are being exterminated for these suffering swarms of strangers and manned by the medical staffs of the various regiments, and naturally renewed attention is being paid to guarding the frontiers. The Russian and the even more strenuous efforts of the Russian authorities to prevent their escape, the exodus of the Polish Jewish poor continues. They give incredible accounts of the horrors they left behind them, where the army of occupation devoured everything like a locust upon the wretched and famine, pestilence and anarchy desolate the land.

General Gourko has hastily gone to St. Petersburg to confer with the Czar on the situation, and it is reported from Berlin that the remedy he suggests is more troops. There are already some 400,000 quarters upon the unhappy kingdom, which is about the size of the State of New York.

Official notice has been given that a famine prevails in the Presidency of Bombay, and that the famine code will be applied over an area of 5,000 square miles in the districts of Bijapur, Belgaum and Dhawar.

A dispatch from Calcutta dated the 11th inst. says: "A petroleum well belonging to the Assam Railway Company has been sunk to the depth of 650 feet, at which point a vein was struck which is flowing at the rate of 700 barrels daily. This is taken to indicate that there is a rich supply of oil in the district in which the well is situated."

The great Chinese cyclopedia, consisting of 5,000 volumes, is the largest in the world.

The Japanese Parliament has voted half a million yen (\$500,000) to enable Japan to take part in the World's Fair at Chicago.

At New Zealand, has been shaken by several earthquakes, which are supposed to be connected with the violent eruption of Mount Ngesuhoe. The flames from the volcano reach a great height, presenting a grand spectacle at night.

According to the latest data, as published in the "Popular Science Monthly," and there quoted from the "Encyclopedia Britannica," the population per square mile is as follows:—Europe, 94; Asia, 47; Africa, 14; America; 8; Australia, 1; Oceanic Islands, 10; while the population of the Polar regions is much less than one per 20 square miles.

The Ameer of Bokhara has informed Baron Wrecks, Governor-General of the Russian Empire, that, having heard of the distress in Russia and the great sympathy for the Russian Throne, he has decided to contribute the sum of 100,000 roubles to the Famine Relief Fund, of which the Czarewitch is President.

NOTICES.

WESTWOOD BOARDING SCHOOL.—The Spring Term begins the 15th of Third Month, and it is desirable to have pupils, who are to come, entered at an early date that they may be prepared.

Application should be made to
ZEBEDEE HAINES, Sup't,
Westwood, Chester Co., Pa.

DIED, at his home near Estacado, Crosby County, Texas, First Month 22, 1892, GEORGE SCHILL, Cox, in the seventieth year of his age. He was born in Randolph County, North Carolina, 1822; a member of Holly Spring Monthly Meeting of Friends. While living in Guilford County, N. C., he was appointed an Elder by Deep River Monthly Meeting. In 1881 he left his home and came to Westwood, Pa., where he was joined by a father in the church and been loved and respected by other denominations, also by non-professors. He was confined near two months with general debility, which he bore with patience, desiring that he might go and be with those that were gone before.

At her residence, First Month 14, 1892, SARAH SCHILL, wife of George Schill. A beloved member and an active worker in the Holly and Elksland Particular Meetings of Friends, Penna. Aged seventy years, and ten days. She was an example of true simplicity, adorning the doctrine she preached by a consistent life and conversation. Her communications were generally brief and weighty, having the savor of life. She was faithful in doing what she believed to be required of her, and in her conduct she was a pattern to all of her kindness and care of others. She was careful to attend all her religious meetings when health permitted. As she drew near the close she was deeply exercised on account of some in the neighborhood, especially the young, and imparted much good counsel and advice to them. She was calm and resigned and could say, "Not my will but thine, O God, be done! Through redeeming love and mercy her relatives and friends believe she has been permitted to enter one of those mansions prepared for the righteous of all generations.

Second Month 8, 1892, after a short illness of the prevailing influenza, MARY WRIGHT, in the eighty-sixth year of her age, died at her close was calm and peaceful. She was buried beside the husband of her youth, who preceded her to the grave in 1829. "Blessed are the dead who die in the Lord," they rest from their labors, and their works do follow them." Friends' Review please copy.

THE FRIEND.

A Religious and Literary Journal.

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For "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 234.)

1853.—Fifth Month 9th. "Since returning from Delaware and Chester Counties, in the Third Month, I have been almost entirely shut up in silence. The country, after frequent showers, has a beautiful verdure, and appears likely to be covered with rich crops of grain and grass, for the subsistence of rebellious man. What multitudes of blessings we have to be thankful for. So great iniquity abounding in the land, these bounties are an evidence of the compassion and long-forebearance of a merciful God, who continues to cause the rain to descend, and the sun to shine, on the just and on the unjust, and the earth regularly to yield such abundant food for man and beast."

"Sixth Month 15th. In our own meeting, I was not easy when near time to close, without mentioning the parable, in which our Lord compared the kingdom of heaven to 'A net that was cast into the sea and gathered of every kind; which when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.' And it is said, 'So shall it be at the end of the world; the angels shall come forth and sever the wicked from the just.' It appeared to me that many had the offers of salvation by the grace of God in their hearts, and had in days past given up to it in degree, but through negligence and disobedience, were in danger of suffering the time to pass away unimproved; and awful will be their condition, if the end of all things here, comes to them in this state."

"31st. I was engaged in our First-day Morning Meeting, in declaring our faith in the Divine authority and the value of the Holy Scriptures; also in the universality of the gift of Divine grace, through our Lord Jesus Christ; by which the work of regeneration and sanctification is effected in the heart of man, and he is brought up into the image of God, in which Adam was created, and from which he fell by transgression. Holy help was mercifully extended, opening these Divine, essential truths with clearness, and clothing with authority to communicate them; so that, I trust, they reached the witness in some hearts present."

"Eighth Month 11th. I felt drawn in love to Friends of Salem Quarterly Meeting, and

went to Woodbury through some discouragements; where I was kindly received by many Friends. The removal by death of several substantial and elderly members out of this meeting, is keenly felt by the rightly-concerned among them. But it seems to me, though we may not always be able to see it, that the Lord is leading some of the young ones in secret, to look at the condition of Zion, and to long for her strength and enlargement. Whatever may be the discouragements which this class, and those of deeper experience may endure, if they look to Him, He will sustain through all, bring them up out of low places, and cause them, if faithful to his pointings, to go on their way rejoicing. 'The Lord's portion is his people; Jacob is the lot of his inheritance; He found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of his eye.' It is often He thus instructs his children, and prepares them for service in his church; and as they are entirely devoted to Him, He gives them gifts to be occupied for the edification of others, and their own salvation.

"In his renewed mercy, He raised me up to declare of his goodness and compassion, and my belief that a succession of testimony and standard-bearers, would be again and again raised up among us, to maintain the principles and testimonies which He called our forefathers to promulgate. It was a season of renewed favor and comfort to us, and I hope some were cheered and strengthened, and the praise ascribed to Him to whom alone it belongs. In the afternoon returned home peaceful."

"Ninth Month 8th. In conversation on the peculiar state of our Society, and in reference to the wishes of some for separation, I took the opportunity to say that I did not unite with Friends running out of a back door, to get away from trouble. Our place is to stand firm and face it openly, contending for the truth, and opposing wrong things as they appear. Separation deprives those who leave, of the opportunity of opposing error in the members from whom they have separated; and none know how soon something may again arise among themselves, to create contention, and lead to another separation. If we keep our places, and bear a faithful testimony for the truth, and against all departures from it, though at the time we do not see the effect, yet we may believe that the Lord will carry that testimony home to the hearts of some, so that it will arise from time to time with convincing power, and finally prevail. Jerusalem is a burdensome stone, to those who would pervert and turn judgment backward, and the Lord can save by few or by many."

"25th. We have had a good meeting this morning at Orange Street. My dear wife addressed those who were brought under conviction for their empty, fruitless manner of life, and were now favored to see the need of a change. Near the close, I underwent the humiliating service of vocal supplication, in much

brokenness, for the deliverance of such souls out of bondage and Egyptian darkness; and that during the Divine administration of judgment, they might know the Spirit of the Lord lifted up, as a standard against the enemy, who would seek to frustrate his work in them. Also, for the Lord's children; that as He knew the trials, fears and buffetings they passed through, He would not forsake them; but renew their faith, and keep them in the hollow of His Omnipotent hand, that so they may show forth the efficacy of the religion of the Son of God, for the sake of those among whom they dwell, and for generations yet to come: that from the rising of the sun, to the going down of the same, his great Name, and the name of his dear Son, may be glorified and magnified, and through mercy, salvation may be granted to us in the end."

"Tenth Month 9th. I felt impelled to bring to view the great difference there is between those who, according to the apostolic injunction, pray without ceasing, and in everything give thanks, and those who rarely pray, and who feel thankful for none of the blessings they partake of; which is truly a fearful condition. It appeared to me, if we live in the element of prayer and thanksgiving, there will be Divine life, and a fervent concern for the support and promotion of the cause and kingdom of Christ. But when the rich ride on the pale horse, whose name is death, is sent to our habitation, what hope can those have who neglect true prayer, but have been wrapped up in their own selfishness and the things of time, without gratitude for favors; and have turned the back on the convicting power of Divine Grace? They may cry, if they have the time granted to do it, Lord, have mercy upon me! but how can they expect mercy, seeing they have rejected the calls of the Lord, when He visited and extended to them the offers of his mercy, and they refused to receive and obey Him. Another class was also present, who are concerned to dwell in the spirit of prayer for strength and preservation; and to give thanks in the fire and in the waters, which are not permitted to kindle upon or to overwhelm them. I thought Divine help was extended, and that the power of Christ was felt among us.

"19th. This morning, under a humbling sense of the many mercies which have been extended to me, I was contrited to tears before my gracious Heavenly Father, and enabled to breathe to Him fervent prayer, that He would be pleased in his mercy, to preserve me from doing anything that would grieve his Holy Spirit, wound my own soul, or the precious cause which He has called us to support before the world. Secret desires were also raised for our religious Society, that He would defend it, and the tribulated sufferers in it, from the enemy that is seeking to divide and scatter us, and prevent us from exalting the doctrines and testimonies of the Gospel, as they have been opened unto us by the power of the Holy Spirit."

"Eleventh Month 7th. For many days I have been shut up, and all ability to preach the Gos-

FOR "THE FRIEND."

Baltimore Yearly Meeting.

(Continued from page 237.)

The Shawnees were removed to west of the Mississippi in 1832 and 1833. Friends followed up their proteges, and renewed their labors for the welfare of these people; which, indeed, are still continued.

As an evidence that these labors were appreciated, we quote from Harvey's book, his account of a farewell interview with about twenty of the chiefs and councillors in 1842, when he was preparing to leave them and return to Ohio. They came early in the morning and spent the day. "In the afternoon they saddled their horses, and tied them near the bars, and then returned to where we had been sitting. When evening drew near, I observed them become very solemn and thoughtful. Soon they divided something among themselves that looked like fine seeds.

"One of the chiefs, who acted as interpreter, informed me that they were now ready to return home. They wanted me to have everybody but my wife and children leave the house, and for us to arrange ourselves in order, according to our ages, so they could take a last look at each one of us, and bid us farewell. Henry Clay came to the door, looked in, saw us all standing in order on the floor, and then returned to the others, when they came into the house, one after another, according to their stations. John Perry first took my hand, and said, 'Farewell, my brother.' Then taking my wife by the hand, said, 'My sister, farewell.' Tears streamed down his aged cheek, as he bid our children adieu, talking all the time to them in the Shawnee language. The others followed in the same way. Some of them were crying, and trying to talk to our children, as they held them by the hand. The children cried the whole time, as if they were parting with one another. The ceremony lasted for some time. When they were through, every one started directly and mounted their horses, and set off for their homes across the prairie, one after another. Not one looked back, but they observed the same order as if they were returning from a funeral."

Since the preceding paragraph was written, I have received from a Friend in Baltimore, a summary account of the different visits paid to the Indians beyond the Ohio by Friends of Baltimore, from which the following is taken:

The tribes of Indians visited were the Miamis, at Turdetown, eighteen miles from Fort Wayne, on Eel River. Their chief was "Little Turtle," a very noted Indian, who made one or two visits to Baltimore and Washington; one in 1802. Also the Pottowattomies, on river St. Josephs, (tributary to Lake Michigan), forty miles from Fort Wayne. Their chief was "Five Medals." We sent a Committee in Ninth Month, 1803, who went on horseback to visit Fort Wayne. Also Gerald T. Hopkins and two Friends who made a visit in 1804, leaving Second Month 23d, by way of Loudon Co., Virginia, stopping at Winchester, Red Stone, &c. They took out a Friend, Philip Dennis, who remained several years, as *instructor in farming, &c.*, to the Miamis.

In Sixth Month, 1799, our Committee, Evan Thomas (father of Philip E. Thomas) and others visited the Wyandotts on the Upper Sandusky. Their chief was "Tarhie" (the crane), a well-known and noted Indian of that day.

The Committee of 1804 took two young Friends from Red Stone, one a carpenter and the other a blacksmith, who were employed

upon arrival at Fort Wayne to teach the Indians, and *paid by the Government.* Probably the first case of this kind on record. History is now repeating itself!

Gerald T. Hopkins and his party—George Ellicott and Joel Wright—returned by way of Detroit, the Lakes to Niagara by vessel, then horseback to Buffalo and Albany, and vessel to New York City, thence horseback to Philadelphia and Baltimore. They visited the Seneca Indians, of the Six Nations, en route. This tribe was then virtually civilized and had over \$100,000 in United States Bank stocks, the proceeds of sale of their land to the Government. They also visited the Oneida tribe, near Oneida Lake, Utica.

Philadelphia Friends aided our Committee in furnishing supplies, seeds, farm implements, &c., to the Indians, about this date.

The first Indian Committee of Baltimore Yearly Meeting was appointed 1795. They were directed to collect money in aiding the Indian work. This Committee addressed a letter to the Six Nations. In Fifth Month, 1796, the Baltimore Committee appointed a sub-committee to visit the Delawares, Shawnees, Wyandotts, etc., "*northwest of the Ohio River.*" They took letters of introduction from Timothy Pickering, United States Secretary of State, then in Philadelphia, dated Fifth Month 31, 1796, addressed to Governor St. Clair of Ohio, General Wayne, at Fort Wayne, etc., etc. Gen. Wayne was then commanding at Fort Wayne military post.

In Fifth Month, 1797, a sub-committee also visited the Wyandott nation, at Sandusky, and the Delawares and Shawnees and other *tributary* tribes.

In Twelfth Month, 1798, visited Georgetown, Ohio (via Red Stone) and the Tuscaroras. In Ninth Month, 1798, Philadelphia Friends visited the Wyandotts near Detroit.

In Second Month, 1799, the Miamis wanted Friends to *send instructors to them.* Thomas Wistar, clerk of the Philadelphia Committee, wrote to our Committee on this subject, requesting joint action.

In Fifth Month 7, 1799, Baltimore sent Committee to visit the Wyandotts on the Upper Sandusky. The other tribes then visited were the Weas, Eel Rivers, Pinkashaws, Kickapoos, Kaskaskias, Chippewas and Ottawas.

In 1802 the Committees memorialized Congress to stop the sales of whiskey to the Indians by the traders and others in Ohio. Laws were enacted authorizing the President to take steps to stop the liquor traffic, also providing for temporary *Indian Agents, to furnish domestic animals and farming implements and utensils to the Indians.*

In 1803 our Yearly Meeting appointed a large "*Standing Committee on Indian Affairs.*" Philip E. Thomas, Secretary, and Elias Ellicott, Treasurer. The latter had been serving as Treasurer to the temporary Committee since 1795. He remained in office till his death in 1827.

In an Epistle from Virginia Yearly Meeting issued in 1830, it is stated that their numbers had become so reduced, as to lead them to look towards the dissolution of their Yearly Meeting, and that they had requested North Carolina and Baltimore Yearly Meetings to send deputations to their next Yearly Meeting to assist them in deliberating on this subject. Their weak condition, they say, is produced "principally from the removal of many of our members to States where slavery does not exist; and also

pel has been withdrawn, as though I should never more be called into the work. I have been almost destitute of any sense of the quickening power; and I saw that no former openings or favors would give the least ability or authority to put forth a hand in this solemn and weighty work. I have endeavored to keep inward, and looking to the Lord, though I could not see or feel Him present; yet I believed it was the only place of safety, and the right way to be profited by these stripping dispensations. None know the feelings of destitution, produced by the absence of the Beloved of souls, but those who have been bound to Him in the everlasting covenant, and can be satisfied with nothing but the balm which He gives, and the fresh arisings of the Sun of Righteousness, with healing in his wings. Here is exercised and known the faith and the patience of the saints. As these are steadily kept, these dispensations purge man from all confidence in his own wisdom and strength, and bring him to see that he is nothing; and that nothing but the renewed visitation and putting forth of the blessed and compassionate Saviour, can ever qualify for the work of the ministry; or any other religious service in the church."

"23d. Our Monthly Meeting was held to-day. The subject of purchasing a piece of ground out of the city for a graveyard, was before us, and the proposition to do so adopted. I felt drawn to express the desire, that if it should be accomplished, we might keep to our plain way of interring the dead, without any kind of ornament, or monument about the graves. If a proper place is procured, safely and substantially inclosed, and put in charge of a suitable, trusty caretaker, and the bodies decently interred, it is all we need. The dust shall return to the earth as it was, and the spirit unto God who gave it. But if we depart, by little and little, from our religious testimonies to the purity and simplicity of the Gospel of Christ, in our humble manner of living, or our plain way of laying out and burying the dead, we shall fall by little and little, and gradually lose the character we have once had as a body of humble, spiritually-minded Christians. Several Friends expressed their full unity with the remarks I made on the occasion."

(To be continued.)

THE OPERA, THEATRE AND CIRCUS.—The editor of *The Waycross Herald*, who has had a personal experience of the stage, thus sets forth in his paper, published in Georgia, what he holds to be consistency to his convictions in relation to theatre:—

"From and after this date, the columns of this paper will be closed against opera, theatre, and circus advertisements. The editor feels that he cannot comply strictly with his Christian profession, the aims of the church, and the religion of Jesus Christ, by selling his columns for advertising such amusements, thereby drawing revenue from them. This conclusion has been arrived at after a day of thought and prayer, and while this course may cause some loss financially and severe criticism generally, he believes that God and the Christians of Waycross will sustain him."

THE LIGHT OF CHRIST.—An evil spirit in man is the root of all evil deeds; so every deed that proceeds from that root is to be mortified; and nothing can manifest such deeds giving us a true sight thereof, but the Spirit of the Lord, or light of righteousness in our own hearts, as it comes to shine in brightness.

from the departure of many of our youth from the testimonies and simplicity of our ancestors." The result of these deliberations was, that the time for taking so important a step had not fully arrived.

The subject was again revived in 1842, when Virginia Friends requested North Carolina, Baltimore and Philadelphia Yearly Meetings to appoint committees to attend their next Yearly Meeting, and advise with them as to what should be done in the reduced condition of their meeting.

In 1843 their Epistle states, that they believe the time has fully come when this ancient Yearly Meeting should be suspended. The meeting was united to that of Baltimore, the few Friends remaining in Virginia forming a Half-Yearly Meeting subordinate to Baltimore Yearly Meeting. In 1844 was held the last gathering of Virginia Friends as an independent body.

Virginia never appears to have proved a very fruitful soil for the growth of Quakerism. For though the wonder-working power of Divine Grace produced there as well as elsewhere noble specimens of Christian character, as manifested in the consistent Friends who were raised up in its limits; yet the population generally were in early times members of the established Church of England, and but scant tolerance was given by the laws to other professors of the Christian name.

In 1662 an act was passed, imposing a fine of 2,000 pounds of tobacco (then the recognized currency) on every person who refused to have his child baptized by a lawful minister. No marriage was to be reputed valid in law, but such as is made by the minister.

In 1663 it was enacted—"If any Quaker or other separatists whatsoever in this colony, assemble themselves together to the number of five or more, of the age of sixteen years or upwards, under the pretence of joining in a religious worship not authorized in England or this country, the parties so offending, shall for the first offence forfeit and pay 200 pounds of tobacco; for the second offence, 500 pounds of tobacco; and for the third offence, shall be banished the colony of Virginia."

A fine of 5,000 pounds of tobacco was to be levied on every master of a vessel that should bring any Quaker to reside in Virginia; and the same penalty was prescribed for any one who should entertain any Quaker in or near his house, to teach or preach.

At the time of the revolutionary war, Friends in Virginia suffered much for adherence to the principles of peace, as they would not bear arms, serve in the militia or hire substitutes. Great spoil was made of their goods on this account, and their personal property was sold under the hammer to raise these public demands.

Among the dissenters who suffered in Virginia for their religion, the Baptists were conspicuous. About the middle of the eighteenth century, they increased much in numbers, and many of their preachers were imprisoned for preaching. In Middlesex County there was a young man named John Walter, who gave himself up to wickedness, and for his profanity had acquired the name of "*Swearing Jack Walter*." He was furious against the Baptists, and a member of a Grand Jury who had presented one of their ministers for preaching. The jury being dismissed, the clergyman thanked them for the honor they had done him, and added: "While I was wicked and injurious you took no notice of me, but since I have altered my course of life,

and endeavored to reform my neighbors, you concern yourselves much about me. I shall take the spoiling of my goods joyfully." This meekness of the preacher touched the heart of Walter, and it resulted in his conversion, and becoming himself a pastor among the Baptists.

The increase of the dissenters in numbers and political power was shown by the efforts made to secure the repeal of the law by which all the people were assessed for the support of the Episcopal clergy. The first step gained in this contest was the exemption of dissenters from this assessment for the year 1776. This exemption was annually renewed for several years, until in 1779 the laws for the support of the clergy were unconditionally repealed.

(To be continued.)

NATIONAL HONOR.—A great deal is said just now in the columns of the press about our national honor. It is not quite clear what is meant when that term is used.

The same rules ought to govern the national conscience which apply to the individual conscience, with respect to honor. Can the dealings of a collection of people be subject to a different moral code from that which regulates the conduct of private persons? Is not national honor essentially the same as personal honor, and to be guarded with the same sort of care?

If a man strikes me, am I to return the blow for the sake of preserving my honor? Nay, it is the honor of my antagonist that is injured by his assault. He cannot hurt my honor by any action of his. His failure to make apology for insulting me does not impair my honor. If our citizens remembered this simple truth it is probable we should not be so anxious to insist on a reparation of our national honor from Chile. Our honor is certainly not in the hands of Chile or any other power. It is in our own keeping, and will be just exactly what we make it.

If we do right our honor will be unstained; if we commit wrong we do it violence.

There is danger that in precipitating a war we may dishonor our fair name. Let our high-minded men speak out and stem the tide of disgraceful sensationalism which is threatening to involve the American reputation.—T. WISLAR BROWN, JR., in the *Public Ledger*.

Philadelphia, First Month 26th, 1892.

In the *British Friend*, J. Rendel Harris speaks as follows of some points of difference between the early Christian gatherings and those of modern times. He says:—

"My impression is, that if the saints of the first century could come to life again, there would be two things that would startle them more than all the changes which nineteen centuries have necessarily made in our modes of life; the first would be the death of the Holy Spirit in Christian assemblies, the second the merchandise that is made of things divine.

This zeal for hiring our brother out to be inspired for us, reminds me of a trick which was practised in some heathen temples in times not very remote from our Lord. The cunning priests had a curious sacrificial vessel or fountain, which normally was inactive, but flowed freely when the worshipper introduced money. Modern science has explained and exposed the secret of Hero's fountain; but no modern wisdom can explain away the singular analogy that there is between this old device of the heathen temples and the order of Christian worship in the later centuries."

FOR "THE FRIEND."

Extracts from "My Christian Experience."

BY T. G. TAYLOR, THE CONVERTED CONVICT.

(Continued from page 175.)

THE BELIEVER'S COURSE IS A WARFARE.

It requires real courage to be never ashamed of Christ and his words. There are times and places in life, in which it is easy for a Christian to be on the side of truth, when all about him are professed Christians, and hold to his own view of Christ's truth, he can go with the crowd conscientiously. But when alone among his polite scoffers, when irreligious and fashionable visitors look upon him with scorn and contempt; and, harder still, when his daily companions speak slightly of truths which he deems vital to Christ's cause, then it is not so easy to be true to his convictions and to Him whom he professes to serve. But fidelity to Christ in these testing times, is the fidelity on which He pivots his eternal recognition of us as his faithful followers, and the reward for this shall be peace.

Traveller o'er life's rugged pathway
We shall meet with many foes;
But we have this thought to cheer us,
Every conflict, Jesus knows.

Jesus marks each weary footstep
When the burden heavy grows;
He is ever near to help us
For our weakness, Jesus knows.

ONE STICK AT A TIME.

I compare the troubles which we have to undergo, to a great bundle of faggots far too large for us to lift, but God does not require us to lift it all at once. He mercifully unties the bundle and gives us first one stick which we are to carry to-day, and another which we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day, but we choose to increase our trials by carrying yesterday's sticks over again, and adding to-morrow's burden to our load before we are required to bear it.

Now, Christian brother, if thou art considering whether thou art sufficient for the trials that threaten thee—for the duties that devolve upon thee, and for the responsibilities that are before thee—hear what Christ says, "As thy days, so shall thy strength be."

"God moves in a mysterious way
His wonders to perform."

Nothing is more impossible than for the carnal heart to serve God acceptably, therefore God in his unerring wisdom often takes ways which seem strange to us, to change the current of our thoughts and draw our affections from earth to heaven; and we should ever bear in mind that He is our kind Benefactor, and the way He appoints is the best for us. Our songs of joy may sometimes be turned to sorrow, but this sorrow eventually brings forth fruit, more to be desired than all the treasures of the earth.

Some sad reverse may suddenly deprive us of all home comforts, and perhaps we may be forsaken by friends and relatives; but it is when the heart is hardened with sorrow which no human aid can relieve, that we learn how precious is Divine aid. Trials and afflictions help us to unbar the door of our hearts, and invite the Comforter in, bringing joy and peace, which the world can never afford, and teaching us patience, and humility and tenderness of heart.

M. B. T.

SPRINGVILLE, IOWA, First Month, 1892.

FOR "THE FRIEND,"
ICE-BOUND.

BY JESSE EDGEMONT.

Our Whittier sang of "Snow-Bound,"
And tuned his touching lays
To the rhythm of old time,
And simple country ways.

Be mine the humbler duty,
The theme as grand and true—
To tell of nature ice-bound
This year of Ninety-two.

'Twas winter, and the fallen snow
Was white on wood and field; the glow
Of evening faded into night,
Yet not to darkness, for the light
Of the full moon came drifting down,
In slushy waves upon the town.
Not the clear silver glow that seems
The ideal moonlight of our dreams,
But tangled in the murky bars
Of haze and mist, that quite shut out
The twinkling of the silent stars,
But, compensating, wrote about
The moon's pale face, an aureole,
Fresh from Refraction's mystic hand,
Which Nature's children understand
Portends the coming of the storm.

Down the long streets the serried ranks
Of incandescent lamps aglow,
Flung out their dazzling rays, that fell
In sparkling whiteness on the snow;
And falling from the maple boughs
Which in the chill wind swing and sway
The moving shadows sharp and dark,
On pavement and on sidewalk lay.
While darkly rising high aloft,
Were ghostly spire and spectral roof.

And thus the night came down. The wind
Was moaning fretfully without;
Within, the cheerful hearth about,
Is gathered from the toil and care
Of the world's tasks, its work and wear,
The members of the household band.
Happy the man for whom the night
Brings rest and comfort, and the bright
Enjoyment of the social life
Of home, where mother, sister, wife
Or children sanctify and bless
His lot with love and tenderness.

When morning woke the world again
From slumber; on the widow pane
We heard the music of the rain,
The patter of the tiny feet
And solemn voices of the sleet.

And thus all day the clouds that hung
Low, over wood, and field, and town,
From out their folds of darkness lung
Their wealth of liquid droplets down,
Which freezing as it fell, became
Of other form and other name.

The day, of darkness and of rain,
Without a glimpse of sun or sky
To cheer its brevity, went by
And brought the silent night again.

Thus pass our days of sorrow,
Thus come our nights of tears,
But we find that God's to-morrow
Is brighter than our fears;
And we find the cherished sweetness,
And the ecstasy of life
Are following up the bitterness,
The anguish and the strife;
And Heaven's angelic anthem,
The discord of our life.

So, when the morrow came again
Forgotten was the gloom and rain.
We only saw the beauty spread
Around, beneath and overhead.
Far south the sun rose; and his rays
Kindled the tree tops in a blaze
Of glory, which the artist's skill
May never copy. On the hill
The forest trees were bending low
With burnished silver all aglow.

Upon the nearer shrubs and trees
The icy sheathing hung, and these
With hues prismatic greet the eye
Like those that arch the summer sky.

Even the unsightly weeds that grew
Upon the roadside now became
The peers in fact, if not in name,
Of lily white and violet blue.

Hung from the eaves o'erhead
Fung like a thousand crystal spears,
Forged by the frost-king from the tears
The dark and pitying clouds had shed.

The drifts of snow beside the road,
In beauteous forms and bold designs
With sweeping curves and graceful lines
In the same brilliant armor glowed.

Poles on the street-side in the sun
Stand glistening, and the wires that run
From post to post like ropes of glass,
Through which the electric currents play,
Catch up the sunbeams as they pass,
And fling them glorified away.

Such lavish beauty everywhere!
Such loveliness of field and wood!
Even the pure transparent air
Seems throbbing with the voiceless prayer
Of Nature in her rev'rent mood.

Teach me, O Father, more to see,
That all the beautiful and grand
In Nature, speaks aloud of Thee,
And gladly owns Thy forming hand.

That all the sparkling gems of light,
That dance and glitter in our sight,
Ruby and sapphire, that a king
Might envy, Thou alone could bring
To grace the shining earth to-day
And render beautiful and sweet
The footsteps of Thy glorious feet.

COLUMBIA, O., First Month 15, 1892.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 245.

IN THE TIGER JUNGLE.

(Concluded from page 235.)

But now a new, and seemingly insurmountable difficulty confronted us. The dank jungle, the rain, the fever, the tigers, had been taken into account; but in spite of them we had determined to push through and reach the second cataract before the Sunday. But difficulties breed. We now met two fleet-footed, daring huntsmen, who had been down to a point two miles beyond, to inspect their traps, and were on the full run back to shelter for the night. Swift and sure of foot, with no impediment, they could, before dark, make the last village we had passed as we entered the jungle in the morning.

We halted then to inquire of the region ahead. We knew that some two miles in front was an affluent of the Godavery, which ran down from the bluffs to our right, and which we had expected to ford, and pitch our camp for the night on an open knoll a little distance beyond it, where, with bright camp-fires and watchfulness, we could pass the night in comparative safety. But from these hunters we learned that the back-water of the Godavery flood, which was thirty feet higher than usual, had made these streams absolutely unfordable.

"Was there no boat?"

"None."

"No material for a raft?"

"None whatever."

And on the hunters dashed for safety. The two royal guides and I had called them apart, alone, and questioned them. The guides knew the country well, but this unprecedented high

back-water was entirely unexpected, and they seemed dazed by the news. The party kept plodding on. We were marching about a mile to the south of the Godavery and parallel with it. Two miles further south were the high bluffs; but with dense, impenetrable, thorny rattan jungle between us and them. The country between river and bluff was flat and flooded.

We knew of only this one knoll beyond this affluent where we could encamp. Ten miles beyond it again was another affluent; but that would be flooded as much as this. Still, could we not in some way get across this one and secure safety for one night?

"Guides! If we press on to this little river can we not make a raft of some kind and get over before dark?"

"Alas! there are no dry trees," they said, "and these green jungle trees will sink of themselves in the water, even if there were time to fell them."

"This I knew to be true.

"Is there no knoll on this side that we can pitch on?"

"No, from the river to bluff it is all like this."

We were standing in wet and mud as we talked. "Keep marching on. I will consider what to do."

I drew back and rode behind the marching column. The native preachers had partly overheard the statement about the cross river being unfordable. From my countenance, as I fell back, they gathered that we were in straits. "They knew that in an hour it would be sunset. Dense clouds even now made it seem growing dark. Already could we hear the occasional fierce, hungry roar of the tigers in the rattan jungle at our right. I said not a word to my assistants, but I spoke to God. As my horse tramped on in the marshy path, my heart went up and claimed the promised presence. "Master! Was it not for thy sake that we came here? Did we not covenant with thee for the journey through? Have we not faithfully preached thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst thou not promise 'I will be with you?' Now we need thee. We are in blackest danger for this night. Only thou canst save us from this jungle, these tigers, this flood. O Master! Master! show me what to do."

An answer came; not audible, but distinct as though spoken in my ear by human voice: "Turn to the left, to the Godavery, and you will find rescue." Riding rapidly forward, I overtook the guides. "How far is it to the Godavery?"

"A good mile."

"Is there no village on its bank?"

"No, none within many miles; and the banks are all overflooded."

"Is there no mound, nor rising ground on which we could camp, out of this water?"

"It is all low and flat like this."

I drew apart, and prayed again, as we still plodded on. Again came the answer: "Turn to the left, to the Godavery, and you will find rescue." Again I called the guides and questioned them. "Are you sure there is no rising ground by the river, where we can pitch, with the river on one side for protection, and camp fires around us, on the other, through the night?"

"None, whatever."

"Think well. Is there no dry timber, of which we could make a raft?"

"If there were any it would all be washed away by these floods."

"Is there no boat, of any sort on the river? I have authority to seize anything I need."

"None nearer than the cataract."

"How long would it take us to reach the Godavery by the nearest path?"

"Half an hour; but it would be so much time lost, for we would have to come back here and cut our way through this jungle to the bluff, and climb that. There is no other way of getting around these two flooded streams that we must pass to reach the cataract."

"How long would it take to cut our way through to the bluff?"

"At least six hours, and it will be dark in an hour."

"What shall we do for to-night?"

"God knows," and they looked the despair that they felt.

I drew aside again, and prayed, as I rode on. "Turn to the left, to the Godavery, and you will find rescue," came the response the third time. It was not audible. None of those near heard it. I cannot explain it, but to me it was as distinct as though spoken by a voice in my ear. It thrilled me. "God's answer to my prayer," said I. "I cannot doubt, I must act, and that instantly."

Hastening forward to the guides, at the head of the column, "Halt!" said I, in a voice to be heard by all. "Turn sharp to the left. Guides, show us the shortest way to the Godavery. Quick!" They remonstrated stoutly; that it was only labor lost, but that we should be in a worse plight there than here, for the river might rise higher and wash us away in the darkness of the night. "Obey!" said I. "March sharp, or night will come. I am master here, and intend to be obeyed. Show the way to the river."

All the party had surrounded me. My native preachers looked up inquiringly at my awed face. "There is rescue at the river," was all I said. How could I say more? Provisionally, we had just come to where an old path led at right angles to our former course, and directly toward the river, and down that path we went. The step of all was quicker than before. "The *Dhora* has heard of some help at the river," I overheard the coolies say to one another. I had heard of help; but what it was I knew not. My anxiety seemed to have gone. There was an intense state of expectancy in its place. Half a mile from the river I spurred forward past the guides. I knew the coolies would not desert me now. There was no place of safety they could reach for the night. They would cling around me for protection.

I entered out from among the bushes to the bank, keenly observant. There, right under my feet, was a large flat-boat, tied to a tree at the shore, with two men upon it trying to keep it afloat in the rising and falling current.

"How did this boat get here?" said I.

"Oh, sir, don't be angry with us," said the boatmen, taking me to be an officer of the British India Government, to whom the boat belonged, and thinking I was taking them to task for not keeping the boat on its proper station; "we tried our best to keep the boat from coming here; but, sir, it seemed as though it was possessed. This morning we were on our station, on the upper river, caring for the boat as usual, when a huge rolling wave came rushing down the river and snapped the cables and swept the boat into the current. We did our utmost to get it back to that bank of the river, but it would go further and further out into the current. The more we pulled for the British bank, the more it would work over toward the Nizam's

We have fought all day to keep it from coming here, but it seemed as though a supernatural power was shoving the boat over, and an hour ago we gave up and tied it here and tied it up for safety to this tree. Don't be angry, sir; as soon as the river goes down, or gets smooth, we will get the boat back where it belongs. Don't have us punished for letting it come here. We could not help it."

"All right, my men," said I; "I take command of this boat. I have authority to use any Government property I require on this journey. I shall use the boat and reward you well, and give you a letter to your superior that will clear you of all blame."

The boat, a large flat-boat, with strong railings along both sides, and square cuds to run upon the shore, had been built by the British military authorities in the troublous times following the mutiny in those regions, and placed on an affluent of the Godavery, higher up, on the north bank, to ferry artillery and elephants across in their punitive expeditions; and it was still kept there. These men were paid monthly wages to keep it always ready, at its station, in case of sudden need.

Who had ordered that tidal wave in the morning of that day that had torn it from its moorings and driven it so many miles down the river; that had thwarted every endeavor of the frightened boatmen to force it to the north shore, and had brought it to the little cove-like recess, just where we would strike the river? Who but He on whose orders we had come? He who had said: "I will be with you;" He who knew beforehand the dire straits in which we would be, in that very place, on that very day, that very hour. He who had told us so distinctly: "Turn to the left, to the Godavery, and you will find rescue?" I bowed my head, and, in amazed reverence, I thanked my God for this signal answer to our pleading prayer.

The guides now came in sight through the bushes, with all the party following, and looked dazed as they saw me quietly arranging to put our whole party on the boat for the night; and I heard some say to others: "How did the *Dhora* know of this boat being here, and come right out on it? None of us knew of it." To my native preachers I simply said: "God heard our prayers, and this is the answer;" for I knew that they had been praying on foot while I was praying on horseback. "Yes," said they, reverently. "He has heard our prayer, and delivered us. We will never doubt Him again."

We pitched our *raoti*, or long, low, soldier's tent upon the boat. It exactly covered it, so that we tied the eaves of the tent to the railings of the boat, and made a tight house and a secure abode for the night, and within it the whole party were able to gather, with all the baggage. Before dark all hands had gathered a sufficiency of wood and brush to keep a bright camp fire burning through the night on the shore, at the end of the boat. It had not rained for the last hour and a half before we reached the boat, nor did it begin again until we were all safely hosed on the boat and the camp-fire well burning, with such large logs well on fire that it burned on, with replenishing, in spite of the rain through the night; and it was well that it did, for the tigers had scented us and were eager for prey. The tent was large enough for us all if we sat up, but not to lie down in; and I sat watching at the shore end of the boat, pistol in hand, through the night, lest, in spite of the fire, a tiger should try to spring on. We heard their roaring and snarling in the bushes near at hand,

and once I fancied I saw the glaring eyes of a royal tiger peering at us between the two nearest bushes. But "He shall give his angels charge over thee, to keep thee in all thy ways," was the thought that kept running through my mind after we had, as we settled down for the night, read the ninety-first Psalm in the beautiful Telugu language, and offered up prayers of thanksgiving and praise to the Most High, under the shadow of whose wings we were abiding.

At the dawn of day, taking down our tent, we shoved out into the stream, and floated down twelve miles, past both affluent streams, that were too high for us to ford, and until the roaring of the cataract warned us that we were just coming into the rapids; and there we moored the boat, and left it, that the coolies, after they should have taken us to the foot of the barrier, might come back, and, in it, go up again past those rivers, and so reach their home.

Of our twenty miles further march, around the cataract and rapids, in the alternating blazing sun and drenching rain, when one after another of my native assistants fell under that terrible jungle fever, and each, in a state of unconsciousness, was tied in a blanket to a bamboo, and thus borne onward by the extra coolies that I had provided for just such an emergency, while twice I almost fell from my horse from the power of the blistering sun between the rains, but in answer to prayer received strength to mount again and proceed, myself leading the party; of our reaching the river again, and the coolies' joy at receiving their promised triple pay, and bounding off for the boat and home; of the smoke of the coming steamer at last appearing over the trees lining the river, after we had been waiting in that fever bed for a week; of it and another carrying us down two hundred miles of river, into open land and inhabited towns again; of our further journey southward, and all reaching home, two months later, restored, guarded, guided, and brought there in safety by the "I am with you always;" I must not now delay to write, for the tale so far has kept me fully long, and I must stop.

I have tried to give a vivid picture of the events of that pivotal day; but nothing can equal the vivid consciousness we had that day of the presence of the Master; nothing can equal the vividness of the certitude, that day, that God did intervene and save us.

Some who have not tested it may sneer and doubt, but we *five* know that God hears prayer.

J. W.

A CORRESPONDENT of the *Christian Statesman*, writing a few weeks ago regarding certain religious meetings at Clifton Springs, New York, remarked as follows:—

"The religious meetings in the chapel in the large Sanitarium are deeply interesting. At the meeting on Wednesday evening the chaplain propounded the inquiry, 'Why do ministers so seldom preach upon the Being, the Work, and the Power of the Holy Spirit?' He had been chaplain in this institution for twenty years. A dozen bishops of the different churches and hundreds of ministers have preached in the Sanitarium during that time, and not one of them had preached on that subject. To his mind it was most astonishing that the work of the Holy Spirit was so left out of view, for of all the places in the world, the people here, with their nervous troubles and varied forms of diseases, needed the comforting, the soothing, the healing influence of the Spirit."

"After Many Days."

"Cast thy bread upon the waters: for thou shalt find it after many days."—Ecc. xi. 1.

In the summer of 1861 I drove, accompanied by my eldest son, into the hotel yard at Walton-on-the-Nazs, in Essex. It was then much resorted to by summer visitors, and I had myself spent many pleasant days in pursuit of natural history on its shore and in the adjoining marshes. The face of the hostler who came to take my pony was familiar to me, but mine was more so to him, for he looked at me with an expression which spoke friendly recognition.

I inquired whether he knew me, to which he promptly replied in the affirmative, calling me by both names, adding "How long is it since your mother preached in Mrs. Hubbard's barn?" "I can tell you," was my reply, "for I was there, forty years this very month; it was in the summer of 1826."

"What was her text?" he asked. "That I cannot tell," I said. "I can tell you," he quickly responded: "it was 'Come unto Me all ye that labor and are heavy laden, and I will give you rest,' etc. Ah!" said he, "that sermon was wonderfully blessed to me, and to my mother, and to many more, some of whom are yet living to praise Him for it; no sermon ever made such an impression upon the people here." I handed him a few tracts, for which he warmly thanked me, saying that he and his daughter distributed tracts to the people as they came out of chapel. I felt that I could salute him as a brother beloved, and when we parted it was in that "unity of spirit" which is indeed "the bond of peace."

It was a great pleasure to keep him supplied with these little messengers of love. His acknowledgments were touchingly beautiful. Once he wrote: I knelt down in my little harness-house, having locked the door, and thanked the Lord for his goodness in thus caring for us, and helping us to work for Him."

Years passed on, and circumstances hindered our holding much intercourse with poor Thomas James (for that was his name) until a few weeks ago, when my wife and I spent about ten days again at Walton. On inquiry, I found that he was yet alive, and able to do a little work. I sought him out, and words cannot describe his joy at meeting me; it was truly a joy to me too to receive his cordial greeting. It was quite as much as we could either of us bear. He is now 82, living all alone, but still doing what he can in the service of Him who called him at that meeting 65 years ago—who gave him grace, at 17 years of age, to accept the call, and who is with him still, enabling him "with prayer and thanksgiving to make his request known," and to enjoy the friendship of several other old people who were present at that meeting in the barn, and who received a like blessing with himself.

I conclude with a copy of his last letter, acknowledging a parcel of tracts, just adding, here was and is "fruit after many days." My dear mother "ceased from her labors" nearly 50 years ago, knowing nothing of this blessed fruit. May we not believe that her "works do follow her."

JONATHAN GRUBB.

EDGBASTON, Second Mo., 11, 1891.

THOMAS JAMES'S LAST LETTER.

"WALTON, October 15, 1891.

"MR. GRUBB:—Thank you very much for the good packet of books you so kindly sent me, which I received in Tuesday morning's post. I felt it my duty to lock myself in my humble abode, and then I prayed to God, in my poor humble way, that He would send down his richest blessing on my kind friends, while they were spared to live in their new

home. I prayed for every member of their family, that they might live and prosper. I prayed that God in his mercy would give to me his blessing in reading them books, to my soul's peace and safety. I prayed that I might embrace the opportunity of giving them to others, that they might have the same like blessing, and if I never see you again, Oh! that we may all meet around the throne of God, to part no more.

Your humble servant, T. J."

FOR "THE FRIEND."

Encouragement to Faithfulness.

"If ye know these things happy are ye if ye do them." As we reflect upon the present unsettled condition of our Society in some places, we may observe some things which seem very discouraging. It is well to notice these things, it is true, but let us observe a little on the other hand also, and see whether there is not in many places an evidence that many who are following the same good Master are being drawn nearer and nearer one to another, and being prepared to labor in love and fellowship for the spreading of the good cause of truth and righteousness in the earth.

Now, if this is the case, it should encourage us to more individual faithfulness. May we not rejoice in believing, that the good Master is turning the hearts of the children of men in many places more and more unto himself? and if these are faithful, there may be judges raised up as at the first and counsellors as at the beginning, who will stand for the law and for the testimonies. Sons may be called from afar and daughters as from the ends of the earth.

Has not the time fully come for a returning to individual faithfulness and as the heart of one man in unity and fellowship to labor for the rebuilding of the walls which have been laid waste, and repairing the gates which were destroyed.

We read, that when the children of Israel began to plead for more liberties, and disregarded the laws of Moses, their leader, who led them out of Egypt, then their enemies prevailed over them; but when they returned to the Lord with the whole heart, again and again He had mercy on them and passed by their transgressions. And can we doubt that if we were to faithfully follow the law of the new covenant, now written in our hearts, that we too should be fed with food convenient for us and also be preserved on every side as they were under the old law.

And it would be well for us to remember how they were to gather manna for food every day, just what was needed and no more. So, we too should seek to be fed with spiritual food from heaven to preserve us alive day by day, not depending on what was gathered before or received in time passed.

And when they returned in those days to build again the temple which was destroyed by their enemies, many shouted aloud for joy. And perhaps there might be rejoicing even now among some of the ancient and honorable men and women of our day, if there was such a returning, with full purpose of heart to build on the alone sure foundation, Christ Jesus the rock of ages, and to observe more faithfully the new law written with his good Spirit in the temple of our hearts, as in the days of old and as in former years.

But, as it was said of old, as the mountains are around about Jerusalem, so the Lord is still around about his people, at the present day, and if all the praise and honor is given to Him He will prosper the work and make a way when

there seems to be no way. He will be strength in weakness, riches in poverty, and a present helper in every needful time. And other professors seeing that our safety depends not on sacrificing our principles but in trusting the name of the Lord, which is a strong tower wherinto the righteous may flee and find safety, they may also come out of Babylon, being obliged to acknowledge more fully as Baal's true God, that the God of Elijah was the true God, saying, "the Lord He is God, the Lord He is God." Happy is that people who is in such a case, happy is that people whose God is the Lord.

And do we not see much to encourage us to leave all those hindering things which are behind, laying aside every weight and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith, who said if thy brother trespass against thee not only seven times a day but seventy times seven, thou shalt forgive him. So, we see, all should have much charity, sympathy and forbearance for one another. "If ye know these things happy are ye if ye do them."

J. P. S.

COAL CREEK, IOWA, Second Mo., 1, 1892.

FOR "THE FRIEND."

In "THE FRIEND" of First Month 9th, page 188, an account is given of a horse race being stopped by prayer, or in answer to prayer. This is nothing strange to people who pray in faith, believing.

In the Seventh Month, 1890, the writer paid a visit to Friends in southern California, and was kindly welcomed to a Friend's house as their guest during our stay in one of their towns. But here was a fine race-track about one hundred feet from the Friend's garden line, graded and rolled in the most perfect manner, and also an eight-foot fence had been built around it; but now was taken down, and still laying in piles along the track ready to be hauled away. The woman Friend (our hostess) gave us a short history of this new race-track. She brought it to the Lord and asked for its downfall, which speedily took place. The owner felt her influence against it, and called on her and tried to reason with her about it, saying that he would be a heavy loser by it, &c. But there was no let up until the fence came down (but did not apply to man about it). And then he went and leased it to a base ball club, who took possession the following First-day. But our Friend was equal to the emergency, and met them as the start, and asked for an interview with the officers of the club, which was politely granted when she reasoned with them on the degrading influence of their doings, especially on First-day commonly called the Sabbath.

But they had rented the ground and had come there to play a game of base ball, and were not to be beat off by the Quakeres' preaching. Therefore, as soon as she had gone into her house, the game commenced and was going on finely, when, lo! the Friend again appeared coming towards them carrying a large well worn Bible. This was too much for them. No doubt they thought now that she was about to read from the good book and then preach veritable sermon to them. But they did not wait—for in less time than it takes to write their heels were toward the base ball ground with ball and bats. Spectators and actors, the bled away toward their homes, and never after returned. And the Friend went to her home with her Bible—a victor by the power of the Lord.

In a late letter from the same Friend, she says that the base ball ground is now all planted into an orange orchard. Praise the Lord.

T. D.

SAN LEANDRO, CAL., Second Mo. 2, 1892.

P. S.—On page 186 of the number of "THE FRIEND" above mentioned is an "Address to the Citizens of Pennsylvania and New Jersey on Horse-racing." Would it not be well to address the Court of Heaven, as M. E. L. did, above.

Natural History, Science, etc.

Pappi in Mummy Cases.—That indefatigable explorer, Petrie, has recently made a discovery which shows a remarkable similarity in the fate of ancient and modern books. Thousands of Egyptian mummies—it is safe to say hundreds of thousands—were encased in what is called a cartonnage. This is not unlike a heavy and strong pasteboard, manufactured in soft condition around the entire body. It dried and hardened into a casing almost impervious to a steel knife-blade. The material in most of these tombs were to be layers of cloth and cement. But Petrie has found that some of them are not unlike more modern pasteboard, made of layers of papyrus and cement. On these old scraps he has found interesting manuscript. From his examination of several mummies in one locality, there is reason to believe that the carton-maker was in the habit of buying out the waste paper (papyrus) from families or individuals, as in our day the second-hand book-dealer buys out the old books of a household. There is reason to hope for the future discovery of much ancient manuscript in these mummy-cases. The interesting fact, in connection with our present subject, is that, in old times as in modern, it was a waste of literature to fall into the possession of people who did not value it, and who sold it to be manufactured over again into other forms of art production.—*W. C. Prime, in Journal of Commerce.*

Saved Her Life Three Times.—A correspondent sends to the *London Spectator* the following anecdote: "The servant man of one of my friends took a kitten to a pond with the intention of drowning it. His master's dog was with him, and when the kitten was thrown into the water the dog sprang in and brought it back safely to land. The second time the man threw it in, and again the dog rescued it; and when a third time the man tried to drown it, the dog, as resolute to save the little helpless life as the cat was to destroy it, swam with it to the other side of the pool, ran all the way home with it, and safely deposited it before the kitchen fire, and ever thereafter they were inseparable, sharing even the mead."

A Tame Butterfly.—One summer I watched a larva of the swallow-tailed butterfly through their different stages, and reserved two chrysalises to develop into the perfect insect. In due time one of these fairy-like creatures came out, placed it in a small Indian cage, made of fine reeds of bamboo. A carpet of soft moss and vase of flowers in the centre made a pleasant home for my tiny "Psyche." I found that she greatly enjoyed a repast of honey; when some was placed on a leaf within her reach, she would uncoil her long proboscis and draw up the sweet food with great apparent enjoyment.

She was so tame that it became my habit, once or twice a day, to take her on my finger, and while I walked in the garden she would

take short flights hither and thither, but was always content to mount upon my hand again. She would come on my finger of her own accord and, if the day was bright, would remain there as long as I had patience to carry her, with her wings outspread, basking in the sunbeams, which appeared to convey exquisite delight to the delicate little creature.

I never touched her beautiful wings. She never fluttered or showed any wish to escape, but lived three weeks of tranquil life in her tiny home, and then having, as I suppose, reached the limit of butterfly existence, she quietly ceased to live.—*Wild Nature Won by Kindness.*

Slaughter of Seals.—Some facts have recently been reported which show that Secretary Blaine's contention that the indiscriminate slaughter of seals is seriously affecting the future supply has an excellent basis to rest upon. It has been declared on the part of Great Britain that there is no danger that the number of seals will be diminished by the taking of them in open sea; but a recent examination of the seal rookeries on the Pribyloff Islands resulted in the discovery of not less than ten thousand dead seal pups. Starvation was the evident cause, the mother seals having been killed or captured and the little ones being left without nourishment.

A Fun-loving Seal.—The mother seal at the Zoo got rather gay one afternoon, while a big crowd of ladies, gentlemen, and children were standing around eagerly watching the baby seal. The mother seal would watch and see where the crowd was thickest, slide quietly under the water, come up close as possible to where the crowd was, and then, with seemingly pure fun, jump up and splash the water in such a way as to cover and wet those standing there. And it kept this sort of fun up all the afternoon. No matter on which side of the tank the crowd got, the seal would make a quiet swim under the water, and then, quick as lightning, show up near the crowd, and get in its funny business.—*Cincinnati Enquirer.*

Items.

Insanity and Corrupt Imagination.—Maurice Thompson, in an article in *The Independent*, on the connection between mental health and a pure imagination, refers to the recent insanity of a French writer of licentious fictions, as an illustration of his assertions that "imagination can engender deadly physical trouble;" "madness lies in the direction of debauching one's imagination, just as consumption lies in the way of befouling one's lungs;" "foul air is not more hurtful to the lungs than foul thoughts to the brain;" "cleanliness of body is the best step toward bodily health; cleanliness of the imagination is an absolute pre-requisite to mental sanity."

A Parliament of Religions.—Among the schemes proposed in connection with the Columbian Exposition, the assembling together at Chicago in 1893 of representatives from all the leading religions of the world, Catholics, Protestants, Jews, Mohammedans, Buddhists, Brahmans, Parsees, Confucians, &c.—with the object of holding friendly intercourse, and consulting with each other on the moral and spiritual principles which interest all mankind. Many distinguished men have expressed their approval of such a convention being held.

Revision of the Chinese Bible.—At a Conference of Chinese missionaries held in 1890, it was resolved to endeavor to make a revised translation of the Bible into Chinese, which should be adapted to the different classes of the inhabitants of China. A board of revisers was selected, and these have organized and entered upon the work.

The Effect of Early Surroundings.—In a family

were two boys, who when they grew up chose a seafaring life, much to the surprise and grief of their parents. When at home once the mother inquired of the elder son, why he went to sea. He pointed to the picture of a ship which had always hung in a prominent place in the home, and said, "That sent me to sea, mother."

"No License" Gains in Massachusetts.—Last year the State of Massachusetts stood twenty for license and eight for no-license. This year no-license has gained four cities which went for license last year, Worcester, Fitchburg, New Bedford, and Haverhill; while every no-license city has been held. In these twenty-eight cities there was a total majority against license of 8,274. We congratulate the friends of temperance in Massachusetts upon this showing. Let them now concentrate their efforts upon the enforcement of the law. The policy of opponents everywhere is to prevent enforcement, and then declare the law a failure in order to secure its repeal.

Experience shows that a considerable majority is necessary to maintain public sentiment up to the standard of enforcement.

Louisiana Lottery and the Negroes.—The Independent of New York thinks that in the present divided state of public opinion in Louisiana, the decision of the question whether the Lottery shall be continued rests on the votes of the Negro citizens of the State. After stating that the Republican party is as much divided on the Lottery question as the Democratic, it says: "Here we have a condition of things which suggests that every possible influence should be brought to bear upon the Negroes of Louisiana to vote on the right side. There comes times when a race that has been put down and practically disfranchised finds its chance, and if its chance is well improved the helpful fruit it will last for many years. If the Negroes of Louisiana should now, when called to their help by the respectable white element in Louisiana, come out strongly for good morals and good order, it would be remembered to their credit, and their rights would be more respected in future."

THE FRIEND.

SECOND MONTH 27, 1892.

A Friend in England writes to us, "I have much appreciated from number to number [of THE FRIEND] the selections from Journal of William Evans; and have been led to exclaim, 'What excellent men there have been among you! What sons and daughters of the Lord's own teaching and anointing! May his good hand yet work on yielding and believing souls in this day also!'"

It is indeed the "good hand" of the Lord only, that can prepare sons and daughters for his work and service; and, surely, it may well be the prayer of all those who love his cause, that those on whom his hand works may prove to be "yielding and believing," so that they may not frustrate his gracious designs towards them. How inexpressible and is the condition of those to whom the visitations of Divine love have come in vain, and to whom the language is applicable—"Because I have called and ye refused, I have stretched out mine hand, and no man regarded, I also will laugh at your calamity, I will mock when your fear cometh." With what earnestness of feeling did David pray—"Take not thy Holy Spirit from me."

Nothing can bring true comfort and peace to the soul, bowed down under a sense of transgression, but a renewed extension of the grace of God.

Among the precious letters of Isaac Penington, there is one peculiarly sweet, in which he speaks of a state that has forfeited the sweet and tender visitations of the Most High, and is be-

come dry, dead, barren, thick, earthy, and exclaims—"O, my God! let that soul feel the stirrings of the springs of life, and find some encouragements from thee, to hope in the free and large mercies of the Shepherd of Israel; who casteth not off his sheep because of their wanderings, because of their backslidings, because of their infirmities, because of their diseases, nay, not because of their hardness; but pursues them with his love, findeth them out, visiteth with his correcting hand according to their need, woundeth with his sword, and melteth in his fire, until He hath made them tender and pliable, and then He pours in the fresh oil of his salvation and sweetly healeth them."

We have received a circular from "The Indian Rights Association," calling attention to the danger that there is of a large reduction being made by the present Congress of the United States, in the amount appropriated for the education of the Indians.

Believing it to be of great importance to the Indians that they should be properly educated and prepared to take their places as members of the national family, we should greatly regret any such reduction being made; especially as the present Commissioner of Indian affairs seems to be actuated by an honest desire to promote the welfare of the people under his charge, and to administer the funds judiciously.

The advocates of economy can find a much larger and better field for their exertions, in endeavoring to retrench the enormous outlays for naval, military and pension purposes—compared with which the Indian appropriations are trifling in amount.

SUMMARY OF EVENTS.

UNITED STATES.—Congressmen, foreign Ministers accredited to the United States and forty of the leading members of the National Capital left on the 19th inst. on four special trains for Chicago to inspect the World's Fair site, and to see the progress made in the erection of the buildings. The party, numbering over 350, will be the guests of the citizens of Chicago for four days.

An American line steamer Indiana sailed from Washington Street wharf in this city, on the 22nd inst., for Libau, on the east shore of the Baltic Sea, laden to the limit of her capacity, with flour and other provisions for the famishing Russians. A great concourse of people assembled on the neighboring wharves, and many people on the New Jersey side opposite, to witness the departure of the steamer on her errand of love and mercy.

Inquiries made throughout the cotton belt by the St. Louis *Globe-Democrat* shows that planters will raise less cotton during 1892 than in 1891. It is said the planters realize the necessity for more diversified crops and are preparing land for corn, tobacco and vegetables. In North Carolina this change of crops is expected to amount to an "agricultural revolution."

The Salton Sea, which was comparatively low at the end of the dry season, has become nearly filled again, and is constantly rising.

Extensive deposits of bituminous coal are said to have been found in the Mesata Range, in Minnesota. A discovery of petroleum is also alleged to have been made.

Silver is reported to have been found on Batcher Mountain, Col., that runs 1,000,000 tons to the ton of ore. A fire broke out at 11 o'clock on the night of the 17th inst., in a dry goods store, corner of Canal and Bourbon streets, New Orleans, and soon spread to the adjacent buildings. Some of the largest retail dry goods stores in the city were burned, most of them newly erected and considered excellent risks. The store was estimated at \$1,110,000, and insurance \$750,000.

The number of deaths reported in this city last week was 537; being 12 more than the previous week, and 134 more than the corresponding week of 1891. Of the foregoing, 287 were males and 250 females; 63 died of consumption; 20 of pneumonia; 45 of diseases of the heart; 42 of diphtheria; 26 of old age; 22

of bronchitis; 20 of convulsions; 18 of apoplexy; 15 of typhoid fever; 15 of cancer; 13 of Bright's disease; 13 of influenza; 13 of inflammation of the brain and 11 of marasmus.

Markets, &c.—U. S. 2's, 100 a 101; 4's, 116½ a 117; currency 6's, 108 a 109; gold, 150.50.

COTTON.—Quiet at the late decline. Middling uplands officially quoted 7½c. per pound.

FEED.—Winter bran, in bulk, \$19.50 a \$20.25; spring bran, in bulk, \$18.50 a \$19.00.

LOUR.—Western and Pennsylvania super, \$2.10 a \$2.40; do, do, extras, \$2.50 a \$2.90; No. 1 winter, \$2.40 a \$2.70; Pennsylvania, roller, straight, \$1.35 a \$1.60; Western winter, clear, \$1.35 a \$1.60; do, do, straight, \$1.60 a \$1.85; winter patent, \$1.85 a \$2.15; Minnesota, clear, \$1.35 a \$1.60; do, straight, \$1.60 a \$1.90; do, patent, \$1.50 a \$1.80; do, do, favorite brands, higher. Rye flour, winter, roller, straight, and fine, at \$1.25 per barrel for Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.04½ a \$1.05. No. 2 mixed corn, 48½ a 47½ cts. No. 2 white oats, 37½ a 37 cts.

BEEF CATTLE.—Extra, 5½ cts; good, 4½ a 5 cts; medium, 4¼ a 5 cts; common, 4 a 4½ cts; culls, 3 a 3½ cts; fat, 5½ a 6 cts.

SHEEP AND LAMBS.—Extra, 6 a 6½ cts; good, 5½ a 5½ cts; medium, 5 a 5½ cts; common, 4¼ a 4½ cts; culls, 3 a 4 cts; lambs, 4½ a 7½ cts.

HOGS.—Chicago at 7½ a 7¾ cts.; other Western at 7 a 7½ cts.; State hogs, 6½ a 6½ cts.

FOREIGN.—The first time a long-talked-of Irish loan for the establishment of a bank was introduced in the House of Commons by Balfour. It was received with silence by the Conservatives, and with jeers by the Liberals and Nationalists. The Press generally condemn it, and its defeat seems probable, with an early dissolution of Parliament.

Snow storms have prevailed in Great Britain last week and the whole of England is reported to be covered. A report from London dated the 21st, says: The snow storm in Ireland continued throughout Saturday night. All trains on the Waterford and Limerick system were blocked. Traffic was only partially restored to date. The Limerick and Kerry lines is completely blocked. The snow has caused heavy losses to live stock.

For the first time in many years the Isle of Wight is covered with snow, so that the roads are impassable.

The St. James' Gazette says that the negotiations between the British and Russian Governments in Russia, in regard to the expulsion by Russian officers in their Ninth month of Captain Younghusband from the Pamir, point to a settlement favorable to England. The Russian authorities have fully investigated the affair, and have concluded that the Russian officers acted precipitately, and the British have decided to demand reparation for the acts of her officers. It is expected, the St. James' Gazette adds, that an apology compatible with the dignity of both countries will be tendered to England by Russia.

A dispatch dated Paris, Second Month 18th, says: "All the members of the French Ministry have tendered their resignations to President Carnot. The cause of the resignation of the Ministry was the action of the Chamber of Deputies in connection with the bill dealing with associations. This afternoon M. Hubbard demanded urgency for the bill as a reply to the attitude of the French Bi-hous. M. de Cassagnac descended the tribune to demand a rigorous measure."

Premier de Freycinet denied that the measure was intended as an act of persecution of the Church, or that it need be regarded as a precursor of the separation of Church and State. He warmly commended the conciliatory spirit of the Pope, who, he said, often gave evidence of his assent to the demand for urgency. "We will doubtless be called upon some day to treat with the Vatican on the religious question. A portion of the clergy may possibly refuse to enter upon the path pointed out to them, but universal suffrage will judge between the two policies." In conclusion, M. de Freycinet said he would not give his assent to the demand for urgency, though he said that he would not give the measure the significance that M. Hubbard desired.

"An excited discussion ensued on M. Hubbard's motion. Finally M. de Freycinet again arose and demanded that an order of the day be moved, indicating the view of the Chamber of Deputies. It was moved that the President demand M. Boissier's motion that the Government be requested to continue the Republican policy. M. de Freycinet accepted the motion and intimated that he considered it a Cabinet question.

The vote of the Chamber being taken, M. Boissier's motion was rejected by 304 to 292. The Minis-

ters, recognizing their defeat, immediately left the House in a body. The Chamber then rejected the urgency motion by a vote of 286 to 246."

The Ministers have offered their resignations, which have been accepted.

The imperial prohibition of the exportation of grain from Russia is about to be suspended in favor of the owners of 10,000,000 poods (about 158,700 tons) of oats, now lying at Baltic ports awaiting shipment.

Dispatches received in Yokohama from various places throughout Japan, during the past week, have been attended with disturbances in many places. In Ogi, where, in common with the whole Empire, political feeling ran very high, all the male inhabitants became involved in a general riot. The police were powerless to disperse the quarrelling fighting crowds, and, although they severely rebuked the rioters, they were quite time repulsed and several of them were quite severely injured.

A dispatch from Saga, capital of the Province of Fizen, on the island of Kioo Sioo, where serious election riots were reported yesterday, state that several persons were killed in the fight, and that the serious consequence of the serious aspect of affairs at Saga, the Government has ordered that the elections there be stopped.

It is reported that a mountain of onyx has been discovered in Mexico, about thirty miles from El Paso. It is said to be of a superior quality, and that the beautifully marked and well-calculated stacks of variegated colors blended across the face of the edge. The mineral, it is claimed, scales off in large slabs, making it possible to sell it as cheap as common stone.

NOTICES.

WESTWON BOARDING SCHOOL.—The Spring Term begins the 15th of Third Month, and it is desirable to have pupils, who are to come, entered at an early date that they may be prepared for the term.

Application should be made to ZEEFEE HAINES, *Sup't.*, Westwton, Chester Co., Pa.

ELIZABETH L. WALTON, Purchasing Agent, has removed her residence to No. 1849 Van Pelt St., Phila.

DEEN, near Marlton, Twelfth Month 26th 1891. EZRA E. DEEN, aged 72 years, of Henry C. and Emily C. Lippincott, aged twenty-three years and six months, an exemplary attendant of Cropwell Preparative Meeting. His unselfish and gentle disposition endeared him to a large circle of friends. During his last sickness, his suffering was intense. He had no fear of the future, for he knew that his Heavenly Father's hand upheld him, and that "He would not leave him nor forsake him."

—, at his residence in Monrovia, Morgan Co., Ind., DAVID H. MILLER, on the 16th of First Month, 1892, in the seventy-sixth year of his age. He was faithful in attendance of meetings, and was finally able to attend the meetings of the Friends held by Friends. We trust that he has found a peaceful reward. A member of West Union Monthly Meeting of Friends.

—, at her residence near Tonganoxon, Kansas, First Mo. 24th, 1892, of pneumonia, resulting from an attack of LaGrippe, SARAH EMLEY, wife of J. M. Thistethed, aged 67 years, and six days. She was the daughter of C. Y. Y., the parents, JOSEPH W. and Sarah M. Ransome, removed to western New York when she was about one year old. She removed to Kansas with her husband and three children in 1879, and took a lively interest in making a new home, often expressing pleasure and thankfulness in her situation. Of a cheerful and sympathetic disposition, she was greatly endeared to her family, and had the affectionate regard of all who knew her.

—, on the morning of the 6th of Second Month 1892 LYDIA, daughter of the late William and Ann Blackburn, aged sixty-two years, a member of Middleton Monthly Meeting, Columbus Co., Ohio. The weighty expressions which frequently fell from her lips during her last illness, leave a well grounded hope that she has entered into rest. She at different times spoke of the necessity of a preparation for eternity, desiring that she might not be deceived; that it would be an awful thing to be deceived; she also alluded to several one of the last expressions of her beloved father, that "no counterfeit would be received in heaven."

—, on the 9th of Second Month, after a short illness (paralysis), CHARLES WALTON, in the seventy seventh year of his age—a member of the Monthly Meeting of Friends of Philadelphia.

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FOR "THE FRIEND,"

Selections from the Journal of William Evans.

(Continued from page 212.)

1853.—Eleventh Month 24th. "At Bucks Quarterly Meeting. It is the inside of the cup and the platter that is first to be cleansed, and then the outside will be clean also. We may receive our principles by education; but some were asked what they knew of Christ sitting in their hearts as a refiner's fire, and as a fuller with soap, to purify them by his baptism of the Holy Ghost and fire, and to prepare them as temples for the Lord God by his Spirit, to dwell in. At the rise of Friends, many believed in the fundamental doctrines of the Christian religion, but were little acquainted with the work of regeneration; and Friends were sent forth to gather them to the Light and Grace with which Christ enlightens every man that cometh into the world; that they might experience this change of heart, wrought by it in them. This is what we need to be brought back unto. One of the principal men told George Fox, that if he had not been sent to preach this Light and Grace, the country would have run into rantism. I was led to show Friends the danger of being drawn away by anything, from this Divine guide and preserving power, as manifested in the heart; but by keeping faithful to it, the snares of the enemy, whatever they were, would be detected, and power given us over them all.

"Then the word of comfort for the secret travelling ones sprang in my heart, whom I was led to address in the language of sympathy, and assurance that the Lord would not suffer the principles and testimonies given Friends to bear, to fall to the ground; but they would yet spread from sea to sea, and from the rivers to the ends of the earth, until the kingdoms of this world become the kingdom of our Lord and his Christ; and from the rising of the sun to the going down of the same, praises as incense, would ascend from prepared, humbled hearts, before the throne of the Lord God and of the Lamb, for his mercy, and goodness to the children of men.

"Twelfth Month 6th. Went to Westtown, and attended the Quarterly Meeting of the committee held there.

"In the meeting of the committee on Fourth-day, after getting through with the business,

Samuel Bettle, Sr., remarked, there was something of importance which money could not purchase. It was, that Friends should be preserved under a right exercise, that the institution may be conducted in such manner, as to support the primitive doctrines and testimonies of Friends, and educate the children in them. This was the original concern, and it had been blessed; and he believed, as Friends kept to this ground, a blessing would continue to rest upon the school. He spoke in a feeling manner; and being now in his eightieth year, it seemed like a legacy left to the younger members, who might survive him, to bear in mind in the future management of the seminary."

"21st. Having my mind drawn to the Western Meeting, which I had not attended for a long time, I believed it right to give up to go there. A solemn silence spread over the Meeting, under which we sat a considerable time, and the blessedness of having begotten in us a true hunger and thirst after the bread and water of life, came before me, attended with the conviction, that however strong our desires may be, Divine nourishment must be waited for. It is out of our power to command it. The Lord knows how long to keep us in this waiting state, and He alone can and will supply it in his time. No imaginary enjoyment, produced by creaturely excitement or activity, is to be compared with the love of God shed abroad in the heart by the Holy Spirit. This dependent state has been the ground on which the true disciple of Christ has stood; and whatever may be our gifts, experience or growth in the Truth, it will always remain to be the ground on which we must stand, to receive ability to worship God in spirit, partake of the supper of the Lord, and rightly to engage in promoting the kingdom of the Redeemer.

"Under the clothing of true charity, and the desire that we might be brought to a living experience of the substance, I was enabled to invite all to gather to Christ, in his inward appearance in the soul, not depending on any other; for the Lord will not give his glory to another, nor his praise to any given image. Also warning against expecting salvation without obeying Him, forsaking their sins, and confessing Him before men."

1854.—Second Month 14th. "I went to Quarterly Meeting at Concord. After several others had spoken, I was led to address some, who had departed from the law written in the heart, and yet at times were met with, as in a narrow place, under the convicting power of Truth; by which they were condemned, and brought to see that their ways do not please God, and that they needed a change of their course. These were pleaded with in the love of Christ, to yield to the heavenly vision; or the day may come, when in the prospect of eternity, they would mourn over their misspent time, and their slighted mercies, when it would be too late; and wish they could go back and recall those merciful visitations, for which they then would be willing to part with all they possessed; but it

would be out of their power. Now, instead of selling all to purchase the pearl of great price, they were selling their time, the Lord's gifts, and his calls, to purchase the world and the riches and honors of it. The power of the Lord appeared to be present, to heal some, and to gather them, from the improper pursuit of the world, unto himself; and a deep solemnity spread over the meeting, tendering the hearts of not a few. It was the Lord's doings, and I trust that thanksgivings were secretly offered to Him for his mercy and condescending goodness to us, poor unworthy creatures.

"When the Queries and Answers respecting pernicious books were read, I felt an intimation to mention the great danger of reading novels, or any work designed to invalidate the Christian faith. I had been enabled to hold such works in detestation; but at one time, a package of goods sent to the store, where I was an apprentice, was wrapped in a printed sheet, containing poisonous sentiments, and having read a few lines, Satan beset me many times afterwards, with them, so that I had much difficulty to entirely discard their impression. I mentioned it as a warning to the young men, not to tamper with such books; for they knew not the dangerous consequences that may result from them; advising them to keep to the Holy Scriptures, the writings of Friends, and works conveying useful information."

"Fifth Month 25th. At Arch Street Monthly Meeting, I believed there were those living, who would see the day, though I was neither prophet nor prophet's son, when gifts will be given, to be occupied in the church; by which the Lord's name will be glorified amongst us. Those members who trample on our testimonies, and despise those who keep to them, will find it a heavy burden, when laid on a dead bed, but have turned any aside from the faithful acknowledgment of them."

"Sixth Month 27th. Many calculations of profit are made by the projectors of the railroad, running across New Jersey from Camden to Absecon. The enterprise of men furnishes many accommodations and facilities, to promote the purposes of all classes; which are highly useful to the great human family. But it is to be lamented that, in the midst of much usefulness to others, in a temporal point of view, so many appear to neglect the 'one thing needful,' a daily preparation of the soul for a blissful eternity, through waiting upon and serving God according to his blessed and holy will, revealed in the heart. This dedication to Him, would not interfere with right things, in the way of our lawful vocations, but it would enable men, under the power of the Holy Spirit, to keep the world under foot; holding everything pertaining to it, in a secondary place; and above all, laboring to exalt the name of our God, and the kingdom of his dear Son, the Lord Jesus Christ. In this state, there would be a harmonious walking with Him, and the true welfare of each other would be sought and promoted."

"Seventh Month 26th. Having had a pros-

peet of visiting some meetings in Ohio, and attending the Yearly Meeting, if the way should open for it, I mentioned the concern to the Monthly Meeting, which made a minute of its unity, setting me at liberty to attend to the prospect, as Truth should direct."

"21st. My brother Charles, who had kindly offered to be my companion through Ohio, met me at the depot, and we left for Pittsburgh; and thence by the Cleveland cars for Salem."

"26th. We went to Springfield Monthly Meeting, at Damascusville. Here I was opened on the declaration of our Saviour, 'By this shall all men know that ye are my disciples, if ye love one another, and in the importance of knowing the love of God shed abroad in our hearts. The nearer we approach a better world, the more earnest we ought to feel, to be imbued therewith; that we may be prepared for the society of saints and angels, and the spirits of just men made perfect. In this world, this Divine clothing would put an end to all animosities, wars and fightings, and whether present or absent, we should be as epistles written in one another's hearts; not with ink and pen, but by the Spirit of the living God. It would draw the children to the parents, and the parents to the children, and they would unite in going up to the mountain of the Lord, the house of the God of Jacob, who would teach them his ways, and strengthen them to walk in his paths."

"30th. At Smithfield Meeting. Feeling a concern gathering over my mind, for some who had known better days, and on account of the great change that had taken place in the members, in part produced by the death of some substantial ministers, I was led to advert to it, and mentioned the language of Scripture, 'Your fathers, where are they; and the prophets, do they live forever?' Those were removed to their everlasting reward; and there was but one way by which any could be prepared to succeed them, in these stations in the church, and that was by submitting to the humbling, regenerating power of the grace of God. Some were called upon to recur to the kindness of their youth, the love of their spouses, how they followed the Lord in his leadings into the wilderness; and to examine whether the same love and devotedness to Him was now felt, which they then experienced. If not, there was nothing in the world that could make up for their loss; and if in his continued mercy, they were favored with renewed visitations of his love, and the calls of his Holy Spirit, it would be their highest interest to yield to them, that they might be favored with the enjoyment of the true peace and heavenly love they had once known."

"Ninth Month 14th. Attended Pennsville Monthly Meeting. Near the close, I was impressed with a concern to call Friends to a closer attention to their religious duties; that they might show forth the excellent fruits of the Spirit, by setting the candle on the candlestick, that all might see the light; not putting it under a bed of ease, or under a bushel, in the multitude of worldly pursuits. Christ told his disciples, they were the light of the world, and that they were to let their light shine, that others, seeing their good works, may glorify our Father, which is in heaven. I was also concerned to remind parents of the responsibility of their station, as shepherds and shepherdesses over the lambs committed to their trust; of the necessity of setting them a proper example, of restraining them from evil, and to bring them up in the nurture and admonition of the Lord."

(To be continued.)

FOR "THE FRIEND."

Early Settlements in the Valley of Virginia.

Dr. Doddridge, in his notes on Virginia, says: The buffalo and elk have entirely disappeared from this section of the country. Of the bear and deer but very few remain. The wolves, formerly so numerous, and so destructive to the cattle, are now seldom heard of in our older settlements. It may seem strange that this ferocious and cunning animal so long the scourge of the mountainous districts of Europe, should have so suddenly disappeared from our infant country. The sagacity of the wolves bids defiance to the most consummate craft of the hunters, many of whom, throughout life, never obtained a single chance to shoot at one of them. Sometimes, indeed, they outwitted them by pitfalls and steel traps; but no great number were killed by either of these means, nor had the price set upon their scalps by the State legislatures any great effect in diminishing their number and depredations. By what means then did their destruction happen? On this subject I will hazard the opinion that a greater number of them were destroyed by hydrophobia than by all other means put together.

The buzzards or vultures, grey and bald eagles, ravens, or as they were generally called, corbies, were very numerous here in former times. It was no uncommon thing to see from fifty to one hundred of them perched on the trees over a single carcass of carrion. All these large carnivorous birds have nearly disappeared from our settlements.

The wild turkeys, which used to be so abundant as to supply no inconsiderable portion of provision for the first settlers, are now rarely seen.

The different kinds of woodpeckers still remain in the country, with the exception of the largest of that genus of birds, the wood-cock, which is now very scarce.

The black and grey squirrels still remain in the country. These beautiful but destructive little animals gave great annoyance to the first settlers of our country, by devouring large quantities of their corn in the fields, before it was fit for gathering. There is something singular in the history of the squirrels. Sometimes in the course of a few years they become so numerous as to threaten the destruction of whole crops, when, as if by common consent, they commence an emigration from west to east, crossing the river in countless numbers. At the commencement of their march they are very fat, and furnish an agreeable article of diet; but towards its conclusion they become sickly and poor, with large worms attached to their skins. After this emigration they are scarce for some years, they multiply, emigrate, and perish as before.

The honey-bees are not natives of this country, but they always kept a little in advance of the white population. We formerly had some professed bee-hunters, but the amount of honey obtained from the woods was never considerable, owing to the want of a sufficient quantity of flowers to furnish it.

Crows and black-birds have of late become very plenty. They were not natives of the wilderness.

Rats, which were not known here for several years after the settlement of the country, took possession of it in its whole extent, in one winter season. Children of twelve years old, and under, having never heard their name, were much surprised at finding a new kind of mice, as they called them with smooth tails.

Opossums were late comers into the country.

Fox-squirrels have but a very few years ago made their appearance on this side of the mountains.

Of the poisonous kinds of snakes we had but two, the rattlesnake and the copperhead, both of which were very numerous in every section of the country, but especially the rattlesnake. We had also different kinds of black snakes, with a number of lesser sorts, but these last are not poisonous. The bite of the rattlesnake was frequently mortal, always extremely painful that of the copperhead not much less so.

Let the reader imagine the situation of our first settlers, with regard to those poisonous reptiles, when informed that a harvest day seldom passed in which the laborers did not meet with more or less of them. The reaper busily employed with his sickle was suddenly alarmed by the whiz of a rattlesnake at his feet; he instantly retreated, got a club, and giving the snake a blow or two, finished his execution by striking the point of the sickle through its head and holding it up to the view of the company. It was then thrown aside by the root of a tree, or in a bunch of bushes, and then labor recommenced. This often happened a half dozen times in the course of a single day. This was not the worst. Owing to the heavy dews and growth of rank weeds among the small grain, it was requisite to let the grain lie in grips a day or more to dry before it was bound up. The rattlesnakes often hid themselves under these handles of grain, and hence it often happened that they were taken up in the arms of those who were employed in gathering and binding them.

(To be concluded.)

FOR "THE FRIEND."

Baltimore Yearly Meeting.

(Concluded from page 243.)

From the earliest times to the date at which we have now arrived (1844) unbroken harmony appears to have subsisted between Baltimore and Philadelphia Yearly Meetings, and nothing had occurred to interrupt the friendly interchange of mutual counsel, caution or encouragement between them. But there were causes then at work producing alienation of feeling among members of the Society of Friends in different places; and which, in the following year, led to a separation in New England Yearly Meeting.

The preaching of Elias Hicks and some of his followers, a few years before, had tended to impair a belief in the divinity of Jesus Christ, the Saviour of mankind, and in the atoning efficacy of the sacrifice on Calvary. In their zeal to avoid these errors, some were led to undervalue the great fundamental doctrine of his inward and spiritual appearance in the soul as the Leader into all truth, and the Guide to eternal salvation of all those who faithfully heed and obey it. The universality of the love of God, as manifested in bestowing on all mankind a measure of saving light, whether they had a knowledge of the Holy Scriptures or not, was called in question; and the Bible and a knowledge of it was exalted beyond the place which it claimed for itself; while little was said of the indispensable necessity of attention and childlike obedience to the measure of Divine Grace vouchsafed to all, as the primary rule of faith and practice.

The writings in which these views were put forth principally emanated from Great Britain; and both there and in this country many clear-sighted and faithful Friends were brought under much exercise on account of them. As early as

1835, the Yearly Meeting of Philadelphia adopted the following Minute:

"The Yearly Meeting has been brought under much exercise on account of the circulation of books in different parts of the Society, which tend to invalidate a belief in the universality and efficacy of the Light of Christ in the heart, as an unerring guide, and the primary rule of faith and practice; and that it is the only medium through which we can truly and livingly attain to the knowledge of God, and the mysteries of his heavenly kingdom. It is our fervent concern to guard our members against all such speculative opinions, which would rob them of their faith in the inward and immediate manifestation of the Spirit of Christ, which has ever been a fundamental doctrine of our religious Society, and is the hope of the saints' glory."

The same year in an epistle it called the attention of English Friends to some works written by members there, which had given cause for exercise and concern to many Friends.

These and similar cautions issued by Philadelphia Yearly Meetings, and by individual Friends, were not acceptable to all; for some did not discern the gravity of the changes that were being introduced, and were disposed to charge others with contending about trifles and thus breaking the harmony of the Society. The disunity that had its root in these disputes led to a separation in New England Yearly Meeting in 1845. Both of the bodies there sent epistles and statements to other Yearly Meetings. Philadelphia Yearly Meeting allowed the question of recognition of either of these bodies to remain unsettled for two years, without replying to either, and in 1848 referred all the papers for examination to its Meeting for Sufferings, which in 1849 made an elaborate report, which was adopted by the Yearly Meeting and copies of it with an accompanying minute sent to both parties in New England.

Baltimore Yearly Meeting, in common with most of the others, appears to have thought that such an examination and comparison was not needed, but assumed that the larger Body was in the right; and in accordance with this assumption, in 1849 it entreated Philadelphia to resume its correspondence with New England Yearly Meeting—meaning thereby the larger Body—and thus taking for granted the question which its sister Yearly Meeting had been laboriously considering. In 1851 it mentions its approval of and forwards an address prepared by a Conference of Committees held at Baltimore (in which Philadelphia Yearly Meeting took no part), which address related to the separation in New England and advises Philadelphia and Ohio Yearly Meetings to give full recognition to the larger Body in New England.

This subject was again referred to in 1852 and in 1854. That year a separation growing out of the New England difficulty occurred in Ohio Yearly Meeting—where a portion of the members seceded on account of the presence of some Friends from the smaller Body in New England. Philadelphia Yearly Meeting regarded the whole proceeding as subversive of the order and Discipline of our Society and continued its correspondence with the larger Body in Ohio, as the legitimate Yearly Meeting. Baltimore elected to recognize the smaller Body in Ohio; and in 1855 informed Philadelphia that unless it changed its former conclusion, she could not continue her correspondence with it.

Thus ceased the epistolary intercourse between these Yearly Meetings, which had continued for so many years. It has never been renewed,

but each of these bodies has since gone on its way, without direct help from the other.

When in Baltimore, at the time of the last Yearly Meeting held there, the late Francis T. King informed the writer, that the number of members some years ago had so far decreased, that there were but 550 left, who were scattered in small meetings in Virginia, the Western Shore of Maryland and the central parts of Pennsylvania. It seemed probable that the Yearly Meeting would die out, unless some remedy for this decline could be found. The more religiously exercised of their members were brought under much concern on this account, and used much effort to interest the younger members in the work of the church and to keep them from wandering away from the Society. Their labors were also extended to the spreading in the different communities where Friends resided, of a knowledge of our principles. The result of this movement has been a gradual increase in the number of members, which is now about 967. The additions have largely been made from the outside world—a number of those who had belonged to the Hicksite Friends had joined them.

In their efforts to enlist the young in active service, the restraints before laid upon them as to "plainness of speech, deportment and apparel," restraints which are often irksome to those who have not fully submitted to the work of grace, were removed. This was practically done, as F. T. King remarked, when the Discipline was revised in 1876, and the wording of the old Query was changed, so as to read, "that plainness and simplicity of life which the Gospel enjoins." They wanted the active help of the young people, and F. T. King said, these would not submit to the restraints which their fathers had borne, and which, we add, had been useful to them.

Baltimore Yearly Meeting in 1830, in common with the other American Yearly Meetings, declared—"The same Divine Spirit which led [early Friends] to lay aside everything unbecoming the followers of Christ, would still lead us in the same path; and notwithstanding many of their successors in religious belief, who have widely deviated from that exemplary simplicity in their language, their garb, and the furniture of their dwellings, may endeavor to persuade themselves, that these are merely outward and non-essential things, yet the love of them is a certain indication, that, whatever they may profess, they are not in possession of that life and power which was the substance of their forefathers' religion." In 1876 it receded from this ground.

J. W.

PRECEPT—without example, is like a waterman, who looks one way and rows another. What avails the knowledge of good and evil, if we do what we ought to avoid, and avoid what we ought to do? A direction post may point out the right road, without being obliged to follow it, but human finger posts, especially teachers and preachers, have not the same privilege. When a man's life gives the lie to his tongue, we naturally believe the former, rather than the latter. Pharisaical professions are but as a tinkling cymbal, we cannot listen patiently to the voice of the hypocrite, charm he never so wisely, but there is a silent eloquence in the morality of a whole life, that is irresistible. Precept and example, like the blades of a pair of scissors, are admirably adapted to their end, when conjoined; separated they lose the greater portion of their utility.—*The Tin Trumpet.*"

FOR "THE FRIEND."

Reflections on the Teaching of Christ.

The reading of an article on the Death of Christ, led me to reflect upon the nature of Christ's teaching and the tendency thereof, when the language came forcibly into my mind—"I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

God is good unto all and his tender mercies are over all his works. He visits with a measure of his grace all for their salvation, which, if obeyed, will redeem from the power and guilt of sin, and the repentant soul, turning unto Him knows the answer of peace thereby. And even where the outward knowledge of Christ is withheld, his saving power may be experienced. And such may come from the east and from the west, from the north and from the south, and sit down with Abraham, Isaac and Jacob in the kingdom, when many that are reputed children shall be cast out.

The teaching of our Saviour is "not every one who saith Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father which is in heaven." It is thus the doing, not the saying, that betokens the heavenly nature.

God's ear is open to the penitent soul, which turns towards Him under conviction. The children of Israel were heard when they cried unto Him in their trouble, sorrow, and affliction, when the fruits of amendment were brought forth by them.

Christ taught his disciples the true nature of prayer by the spirit manifested in our approach unto Him, leading the mind as that of a child to its parent—Our Father which art in heaven, with the sense of hallowing his holy name, and desire for his kingdom to come and will to be done on earth as it is done in heaven; but, as if to prove the reality of our sincerity, we were to ask forgiveness even as we forgave. Did not the Blessed Master know how impossible such a condition and temper of mind was unto us apart from his Spirit having place in us so as to subdue, purify, and elevate our whole being out of our own earthly and unholy nature. He could say "Father forgive them, they know not what they do," and He would have us learn of Him that we may be like unto Him.

Such prayer in such a spirit is asking in Christ's name, which is something very different from the reiteration of the name of Christ that we may be heard.

On the journey to Emmaus, when Christ drew near the sorrow-stricken disciples, He expounded unto them the Scriptures concerning himself, showing how it behooved Christ thus to suffer and rise again the third day, thus bringing into view the merciful dealing and intention of the Almighty toward his creatures. Is it not wise on our part to accept the declaration from the lip of Truth, neither adding thereto or taking therefrom, by seeking to know the life of the Lamb of God in ourselves to take away our sins, and to renew in us his own image and likeness of purity, humility, and love.

"Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." There were those whose minds were so outward that they thought He meant his material body, to whom Christ administered the rebuke in the words following: "The words that I have spoken unto you they are spirit and they are life."

Is it not so still that the minds of the many are upon the outward body, but are unmindful of the secret life by which our regeneration is to be wrought out, if we are ever to come to the saving knowledge of Christ.

Again Christ says "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live." It is the quickening power of God and the faith that springs therefrom and works thereby through man's obedience by which is known the resurrection of life from the dead state of nature, by which an apostle was enabled to say "I live yet not I but Christ liveth in me, and the life that I now live I live by the faith of the Son of God," who he could say "loved him and gave himself for him." The like faith will lead and bring to the same happy experience, which stands not in the knowledge of letters or in the acknowledgment of literal truth, but the virtue of life, in its life-giving nature.

The thief upon the cross gave evidence of a wonderful change in spirit, for he reproved his unrighteous fellow sufferer and penitentially acknowledged "we receive the just reward of our sin, but this man hath done no wrong," adding the petition "Lord remember me when thou comest into thy kingdom." The reality of whose penitence of soul drew from our Saviour the language "This day shalt thou be with me in paradise."

There is a true theory of Christian truth, but the reality of faith is proved by practice. The constant use of the language "the blood of Christ," apart from the life of Christ in the individual soul, does not tend to the glory of God, or the honor of our Redeemer, whose name is so frequently upon the lips of the many while in their lives He is denied.

Against this wordy faith the early Friends were a living protest, and they who are in the like spirit in the present day, are equally concerned so to live as to bear testimony to the saving power of Christ ever with them to keep them from the evil, so that the prayer may be answered lead us not into temptation but deliver us from all evil, being able to bear testimony that the kingdom, power, and glory is of God the Father, through Christ the Son, by the working of the one Spirit of the Father and the Son.

The true testimony of a living people is to the renewal of life to them by obedience and subjection. There is no keeping back part of the price, whatever that may be, or however called for. The secret of our dwarfed condition as a society arises from our unwillingness wholly to surrender all to the governing test of the light of Christ, in order to know the gathering power thereof unto the life of Christ, for the fruits of the Spirit are first seen before handed, even as evil must be first seen before it is shunned.

The natural growth might well instruct us in the nature of all true growth. Truly in wisdom hast thou, O Lord, made all things. And all thy works praise thee, O Lord. O that it might be said of us, and we bless thy holy name each and every one in all our works.

CHARLES W. THOMSON.

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A GOOD ANSWER.—A great deal of needless discussion would be avoided if we would simply leave to our Father the solution of vexed theological questions, and go to work.

An old gentleman was distributing tracts to passengers in a car, and a gentleman who was an infidel, put to him the question: "What is to become of the heathen?" The kindly toned answer was: "Friend, if you get to heaven, you will either find the heathen there or a good reason for their absence."—*Sunday Afternoon.*

FOR "THE FRIEND."

WINTER OF '91-'92.

When yonder crescent, dropping down the sky,
Shall cast her waning light upon the earth,
Almost our Winter will have drifted by,
And Spring's lad birth.

Oh! sad, sad Winter! thou hast 'graved thy name
In dark-lined letters on the scroll of years—
The pen that writes the record of thy fame
Is dipped in tears.

The winds that murmur thro' the pinest-needles,
Are fitting dirge and requiem for thee—
With wail and moan, with shadow and with blight,
Thy moments flee.

Thy spell has brooded o'er roof and dome,
And hearts have trembled nearer and afar,
Alike in palace and in lowliest home
Thy mourners are.

The land is heaving with the broken turf,
Where forms we loved are lying cold and still,
Their often places midst the wales of earth
No more to fill.

Thou hadst thy mission Winter stern and drear—
Thy voice of warning in affliction's sigh
Comes like a message to the inward ear
From the Most High.

He sent thee forth in ever-pitting love,
To rouse from slumber a reposing world,
His righteous banner, fresh inscribed above,
To bear unfurled.

And must thy ministry unheeded fall?
Will we not learn the lesson, and be wise?
With full submission yielding to his call,
In newness rise?

Go to thy rest in chambers of the past,
With the unchanging record of our lives,
The deathless part that the Archangel's blast
Alone survives.

Second Month 3, 1892.

FROM THE "STUNDAY-SCHOOL TIMES,"

MOTHERS.

One mother, once, when her encircling arm
Grew powerless to shield her child from harm,
Wove a fair basket of the trembling reed,
And, strengthening it with loving art, she laid
Him helpless thus, beside the river's brim
Trusting that God would keep and care for him.

Since then, all mothers taught by her have known
God's care is larger, better than their own.
They weave their trembling faith into an ark
And strengthen with their prayers the tiny bark.
And trust their growing children thus to Him
Who saved the lad beside the river's brim.

In first line, second stanza, "all mothers" seems a little more than can be said possibly. Of course all true mothers have done so.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 246.

BLESSINGS OF ADVERSITY.

The blessings of apparent adversity are prettily illustrated in the anecdote told of a distinguished botanist, who was exiled from his native land, and obtained employment as an under-gardener in the service of a nobleman. While he was in this situation, his master received a valuable plant, the nature and habits of which were unknown to him. It was given to the gardener to be taken care of, and he, fancying it to be a tropical production, put it into the hot-house (for it was winter), and dealt with it as with others under the glass. But it began to decay, when the strange under-gardener asked permission to examine it. As soon as he looked at it, he said—"This is an arctic plant, you are killing it by the tropical heat into which you have introduced it." So he took it outside and exposed it to the frost, and to the dismay

of the upper-gardener, heaped pieces of ice around the flower-pot; but the result vindicated his wisdom, for the plant began to recover, and was soon as strong as ever.

It is so with Christian character. Ease is more dangerous to it than difficulty. There is a Divine power which can keep man spiritually alive in every situation in life, in which he is rightly placed; but this requires peculiar watchfulness and devotedness, when one is surrounded with luxury, and shielded from opposition and tribulation. Hence those afflictive dispensations which the all-wise Governor of the universe permits his children to experience, should be regarded as tokens of his love, by which He designs to strengthen their characters, and to lead them to draw closer to and depend more fully upon Him.

The effect upon man of different outward surroundings, has been illustrated by the comparison of a tree growing in the midst of a forest, surrounded on all sides by trees that shelter and shade it. It runs up tall and slender; and if its protectors are cut away, it is easily overturned by the storms. But the same kind of a tree, growing in the open field, where it is continually beaten upon by the tempests, grows up strong and well-rooted, so that it is able to endure much violence. In like manner, the man who is compelled to rely upon his own resources, acquires an independence of character, which he could not otherwise have obtained.

A writer in the *New York Christian Advocate* pleasantly illustrates the benefit derived from trials, by a reference to her household experiences. She says:

"Two years ago I had 'line upon line, and precept upon precept,' where once I would only have seen homely manual duties to be performed. My sister had just moved to the pleasant little city of Orange, and there being much to do to bring order out of chaos, I being with her, tried to 'lend a helping hand.' One day I thought to make myself useful by removing paint, plastering, and varnish from the glass doors of a closet in the pantry. They resisted soap and water, but yielded somewhat to the application of turpentine. Wishing my work to be thoroughly done, I next tried alcohol, and with the aid of a nail and cloth succeeded in getting the corners clean. While using them I thought of what severe remedies the Lord has to apply sometimes in order to remove blemishes from our characters. We are inclined to murmur under the painful ordeal instead of thanking Him that He loves us well enough to chisel us in seemingly a rough way, that He may thereby transform us into polished shafts for his temple.

"After my persistent efforts to clean those panes of glass, which seemed at last successful, with a feeling of satisfaction I swung the door out and let the sunlight fall upon it, when lo, I beheld numerous specks that were invisible in the subdued light in which I had been working; instantly I thought, that it is the way God looks at us; where we think there is perfection He beholds glaring defects, and in love and mercy He uses the sharp chisel of trials to remove them. In eternity we will praise Him for doing this, despite our sinful murmurings, while enduring wholesome discipline. 'We see through a glass darkly,' till we learn to look with as clear spiritual vision as is vouchsafed to our limited finite perceptions."

In Youth's Companion the following incident is related:

It was the day express train on one of the

great trunk lines of railway in the Middle States, filled as usual with through passengers. They sat for the most part silent, each absorbed in his own thoughts. There were two great railway magnets, on their way to New York to consult about a "deal," there were commercial travelers with their canvas valises beside them; there were merchants, lawyers, farmers glancing over their note-books, reading the papers, dozing; there was a richly dressed, supercilious-looking woman, who, with her child and maid, sat a little apart from the rest; there were chattering, giddy school girls, an old negro "aunt," and asleep at the back of the car a bloated, shabby old man, smelling of whiskey. These people, gathered out of all classes, had no intercourse; they looked askance and indifferently at each other.

The train, with a shriek and a jar, came to a full stop in the midst of the mountains. For a few minutes the passengers sat undisturbed, with the calm faith of the American in the power of officials to set all things right. The train continued stationary, however, one man after another went out.

They returned with tidings that a bridge had given way, and that the train would be detained for twelve or fifteen hours.

There was a general outcry of annoyance and vexation. It was near noon, everyone wanted luncheon. Each man insisted that his business was urgent and could not be delayed. One little woman in the corner, with a baby in her arms, began to weep unnoticed. The other women complained more or less loudly. For a few minutes every face was clouded, and the car was filled with a babel of angry voices. Presently somebody noticed the mother crying over her child, and spoke to her.

"O, my baby!" she sobbed. "It is sick, and I hope to get home in an hour! I think it is dying!"

There was a startled silence. Then an elderly gentleman at the back of the car came forward. "I am a physician," he said. "Let me see the child."

It was dangerously ill, and in need of active treatment. The haughty woman who had hitherto held herself aloof was the first to speak; she had a box of mustard plasters in her satchel, and she tore up her fine handkerchiefs for bandages. The old negro woman quietly went out, kindled a fire on the roadside, and heated some water to give the child a hot bath.

One woman knelt and chafed its feet; another made a bed for it with shawls. The porter brought pillows; a Hebrew drummer produced from his bag a bottle of laudanum, for which the doctor expressed a wish, and even the poor drunkard at the back of the car urged his flask of brandy on the mother, as being "a first rate medicine, ma'am." He looked at the child for a minute and turned away. "I'm a poor loafer," he said, "but I kin feel for the baby as much as any of you."

In the course of three or four hours the child was relieved, and fell into a sweet sleep. But before that time the passengers in the car had all become its nurses and kindfolks. When it was out of danger, and lying calmly in its mother's arms, they went out to the grassy bank by the side of the river, and improvised a picnic.

Some of the men had found a farm-house a mile or two away, and brought bread and ham; a few of the other passengers opened their satchels and produced some dainty morsels. The Jew had potted chicken; a Presbyterian minister, oranges; a farmer passing had cheese. There

was but a little of each article as it was handed around, but there was abundance of good-will.

When, late in the evening, the engine puffed and whistled, and the conductor shouted "All aboard!!" a company of friendly companions crowded into the car, and when they parted, a few hours later, it was with many hearty handshakes and a general exchange of good wishes.

"What good, kindly folks they all were!" said the grateful little mother. "But I believe if it had not been for my sick baby they would never have found each other!"

We are apt to forget that pain and sickness are keys to unlock the hearts of men toward each other. The happy, prosperous man rarely knows the depth of tenderness which lies in his brother's bosom, ready to meet his call of need. J. W.

FOR "THE FRIEND."

A Visit to an Iowa Monastery.

For months I had planned to make a visit to New Melleray abbey. At last the favorable opportunity came, and I boarded the train for Dubuque. It is the only one in Iowa, and with the exception of one in Kentucky, the only Trappist monastery within our wide borders.

I arrived in Dubuque at an early hour in the morning, and after a light breakfast started out in search of the object of my destination. I soon discovered, much to my surprise, that the monastery was situated thirteen miles from the city, in such a secluded, out-of-the-way place, that the services of a guide were necessary in order to be sure to reach it. A guide and carriage were procured, and away we sped on a graded road, winding along beautiful scenery, over limestone bluffs, winding creek-bottoms and oak covered hills; which various changes added diversity to the surrounding landscape. After a pleasant drive of two hours we saw in the distance an immense stone building, secluded and hidden behind the trees. There was a sort of fascination about the surroundings that made me forget everything else but the sight before me. It was perhaps not so much the building that impressed me as all that it called up in my memory—the many saints who had spent their lives in the monastery; had lived, worked and died unknown to the world.

As we approached nearer, a bell struck. I knew what it meant. It was the call to prayer. Even I bowed my head at the call, knowing that inside of those walls sixty inmates sent up prayers for all mankind. The old iron gate, with massive lock and rusty hinges, stood open, and we drove up to the door and I alighted in search of some one to admit us to the mysteries within. Everything was silent, and the surroundings seemed to appear in a statue-like repose. The massive steps leading to the entrance I had courage enough to ascend, and then, somewhat frightened, I knocked on the iron door; no one came. Again I rapped, rapped, but with the same result; yet another rap, rap and presently I heard footsteps in the hall; the door opened, and for the first time in my life I saw the monk in his cowl, white robe and scapulary. I told him my errand, and with a hearty hand-shake he bid me enter.

Inside everything was plain, substantial and exceedingly cleanly. The sub-prior, the only one allowed to speak, received me kindly, served refreshments and conversed freely about the secrets of their peculiar order. I asked him, "Why did you select such an out-of-the-way place as this?" He answered, "We love solitude; in order to prosper in our work we must

shun the world with all its glittering and attractive temptations." "Why did you not settle nearer the sea-coast?" I asked. He replied, "God directed us to come here." From these questions we went over to others concerning the founding of the order, its present condition, of which I shall attempt to give a short summary.

These monks are called Trappists, from the monastery of La Trappe, in France, where the order first originated. The road leading to this monastery was through a narrow mountain pass like a trap door—hence the name. The founder of the order was a rich prodigal from Paris, by the name of de Ranée (1626-1700); he had taken orders in 1651, owned several benefices and was a man of the world. In 1660 a great change came over him as he was one day standing on the top of the mountain, looking down upon La Trappe, then a Cistercian monastery. He was tired of life, disgusted with man, and shuddered at the thought of a life worthless to himself and to others. A thought struck him this was the place for him, here perhaps he could yet live a life of usefulness. He gave all his property to the poor, renounced his benefices and retired to La Trappe, which at this time was filled with indolent and worthless monks, whom he drove away, introducing rules of severest asceticism.

Soon many pious persons came from all parts of France, so that in a short time the place was filled with a new class which were as saintly and thrifty as the former class had been indolent and dissipated. In a short time another monastery was founded on the borders of Normandy. As some of the founders had been compelled to flee to a hollow tree for refuge in their wanderings in search of a suitable place, and there had found honey with which to sweeten their bread, the new monastery was called Melleray, from the French verb *mieller*—to sweeten with honey. This soon became a famous resort, and in the beginning of this century had 2000 monks.

In Ireland, monasteries had been destroyed by the English kings; thus many of their inmates went abroad. Many of these people came to La Trappe and Melleray. By 1817 the French government restored much of the property which had been confiscated to the State during the Revolution and thus the two monasteries which had suffered much were reimbursed. When Louis Phillippi was seated on the throne by the Revolution of 1830, the monks sympathized with the Bourbons, although they showed no signs of enmity against the new king; still it was manifest that they favored the dethroned king, and that was enough; the order was suppressed and all the Irish monks were driven out of France. It is to this cause that Mount Melleray abbey, in Waterford County, Ireland, has its origin. These Irish monks, exiled from France, had no place to go, no vocation they could pursue, having so long lived away from the world. Through the kindness of friends, and by the liberality of the king, a suitable place was founded, and a new abbey was erected in 1832, near the ruins of the old ones, which had long since been destroyed. It was this place Bishop Louis, of Dubuque, Iowa, visited in 1840, where he spoke several times on the western continent and especially on Iowa, which had just been admitted into the sisterhood of States. He offered a large tract of land if they would come, and spoke of many advantages which were denied them at home. They heard from Melleray, France, which place was again given up to the order, that a body of French monks had been

sent to Pigeon Hill, near Conway, Pa., as early as 1803, which two years later had been moved to Kentucky, and again in 1830 to Pracadie, Nova Scotia. This continual change showed plainly that an attempt to found a monastery in the midst of republican institutions had been unsuccessful, but numbers prevailed, and in the summer of 1848, about twenty-five strong, robust men set sail for the new world. The same summer the corner-stone was laid for the only monastery in Iowa, and it received the name "New Mel-lery" after the "old mother." Twenty-six hundred acres of land had been given by the diocese at Dubuque, so that from the first they were on a good financial basis. A little later the same year a French colony called New Gethsemane was founded in Kentucky.

At first the work was hard and the gain but small—the soil had to be plowed, the houses erected, and the material had to be hauled by wagon from Dubuque; but all helped, there were no drones among the members, so time passed and success came at last.

The present monastery, finished in 1878, is a massive stone structure, built in the form of a cross, three stories high, with slate roof and heated by steam. The grounds are well taken care of; the barns filled with horses, cattle and sheep, gives one the impression of prosperity and thrift.

Two burial grounds, one for the lay brothers, the other for the monks proper, are beautifully situated to the east of the monastery. A simple iron cross, with the name and a Latin inscription was all, but shrubbery was planted around the graves, so that even in the middle of winter it gave one all the appearances of spring. I inquired about the truth of the saying that "every Trappist monk dug his own grave." The sub-prior said this was the old rule retained in Europe, but in America it had not been observed. It is done this way: as soon as a brother dies he is carried before the altar, where they pray for twenty-four hours. The corpse is then carried out to the grave and buried. As soon as this ceremony is over, they all dig a new grave for the next corpse; so in reality every monk digs his own grave.

They dress in black and white, since they partake of the characteristics of two orders—the Dominican and Cistercian. First comes the white robe, much like a cloak, on top of that the scapular is worn—a black garment without sleeves, coming down to the hips and fastened by a leather belt strapped around the waist. On top of this comes the cowl, made of white, rough woolen, coming down to the ankles. This costume is worn summer and winter, day and night—a monk always sleeps in his clothes.

No laughter is permitted, and within those walls not a smile has passed over the faces of any of the inmates for half a century.

Perhaps the most severe vow is the one in regard to silence. No one is allowed to speak. I was not aware of this, so I asked one of the members a question. He answered by lifting his right hand and saying "memento mori," (remember death.) This is the only sentence they can speak, and this only when strangers meet them. Think of forty years of such a life. No one to speak to as you arise in the morning; no one to converse with as you partake of your scanty meal; no friendly greeting of father, mother, sister or brother, but silence, silence for life.

Another severe method they must undergo is this—that when a relative of the order dies, the superior announces that "one of ours has passed

away, let us all pray for his soul." For several weeks all have to suffer until the sad news is finally broken to the unhappy one whose mother or father has been taken away.

The day is divided into three parts. From two o'clock in the morning until sunrise is given up to prayer; then a cup of coffee, an egg, and a slice of bread are taken for breakfast, when it is manual labor until twelve. From twelve to one, this hour is given up to rest, prayer or sleep; again work until five, when the second meal, consisting of vegetables, soup, bread, are taken; from six to eight is devoted to praying, mass or reading; eight is the hour to retire, and such every day is spent in the monastery. In summer a lunch is taken at noon—however, in France only one meal a day was allowed.

It would perhaps be well to show the difference between superior and abbot. The former is appointed by the "mother house." Ireland, while an abbot is elected by the members, and such election confirmed by the "mother-house." The abbot is crowned by the bishop, has a ring on his finger, receives the cross and the sacred benediction.

The powers of the two are the same. They act as supreme rulers, and all the others must swear obedience to their command.

From what I could discover the members are thrifty, industrious and try to live a life of Godliness. Although this is an age of science and free institutions, let us not judge of their ways too harshly. Things change and men with them. The age of seclusion is passed, the men of the Pascal type with leather belts, and pegs to torment the flesh, are no longer demanded; the condition which gave the monastery birth is gone. It is no longer the school, the hospital, the home of the afflicted. Other things have taken its place. The State looks after the school and the hospital, the church looks after the afflicted. While the work of the monk has passed into obscurity, and the mission of the monastery has ceased, let us not forget that we owe them gratitude for what they accomplished.

B. L. WICK.

NORWAY, Iowa, Second Month 12th, '92.

FROM THE "CHRISTIAN WITNESS."

"Come This Way, Father."

During a short visit to the sea-shore of our State, some two years since, with a party of friends, it was proposed one bright afternoon that we should go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going farther and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly we left them and proceeded some six miles farther. We remained out much longer than we intended, and as night approached a thick fog set in, entirely enshrouding us. Without compass, and not knowing the right direction to steer, we groped our way along for some hours, until finally we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, where I had been steering, and shouted with all my strength. I listened a moment and heard through the thick fog and above the breaking of the surf, the sweet voice of my boy calling, "Come this way, father!—steer straight for me—I'm here waiting for you." We steered by that sound and soon my little boy leaped into my arms

with joy, saying, "I knew you would hear me, father," and nestled to sleep in my bosom. The child and the maiden are both sleeping now. They died within two short weeks after the period I have referred to, with hardly an interval of time between their deaths. Now tossed on the rough sea of life, enveloped in the fog and surrounded by rocks, I seem to hear the sound of that cherub voice calling from the bright shore, "Come this way, father!—steer straight for me!" When oppressed with sadness I take my way to our quiet cemetery, still, as I stand by one little mound, the same musical voice echoes from thence—"Come this way, father!—I'm waiting for thee!"

I remember a voice which once guided my way, When lost on the sea, fog-enshrouded I lay. 'Twas the voice of a child as he stood on the shore, It sounded out clear 'ere the dark billows roar—"Come this way, my father, I'm straight for me; Here safe on the shore I am waiting for thee!"

I remember my joy when I held to my breast The form of that dear one, and soothed it to rest; And the clear, single words yet ring in my ear, "I called you, dear father, and knew you would hear The voice of your darling as you toss on the sea? While safe on the shore I was waiting for thee!"

That voice is now hushed which then guided my way; The form I then pressed is now mingled with clay; But the tones of my child still sound in my ear—"I am calling you, father!—O, can you not hear The voice of your darling as you toss on the sea? For on a bright shore I am waiting for thee."

I remember that voice; in many a lone hour It speaks to my heart with fresh beauty and power, And still echoes far out over life's troubled wave, And sounds from loved lips that lie in the grave—"Come this way, my father! O steer straight for me; Here safely in Heaven, I am waiting for thee."

FOR "THE FRIEND,"

A Winter Walk.

When walking in the woods in the early part of the First Month, I came across a tree of the common Jersey Pine (*Pinus inops*) that had been cut down, and to which the leaves still clung, and the cones remained unopened. These cones clung so tightly to the branches on which they grew that I had to use my pocket-knife to cut them off, and I found that the wood fibres of the branches were continued up the centre or axis of the cones—so that they might be regarded as so many branchlets, modified for the special purpose of bearing seed.

It is an interesting botanical fact, that the leaves and other appendages of a branch are all convertible into each other, so that if we regard the leaf as the normal form of growth, all the others, the flowers with calyx and corolla, stamens and pistils, may be looked upon as merely modified leaves.

The cones were tightly closed and the ends of the scales which composed it were armed with short, sharp projections or spines. Taking some of the cones home with me, I laid them on a warm mantle in our dining-room. In the course of a few hours, the dryness of the situation affected the scales of the cones so that they parted from each other at the tips, spread out, and allowed the seeds which they bore to drop out. In this open condition the resemblance of the scales to leaves was quite apparent. Their spiny tips were evidently the prolongation of the central axis or midrib analogous to the tendrils which we see at the apex of the leaves of some of the pea family.

My Pine tree also furnished me with some of the young cones or buds, whose growth had been arrested by the destruction of the tree,

These were of course much smaller than the matured fruit, and the scales were spread apart. At the base of each scale is a growing plant or two germs exposed to the air. The catkins which produce the pollen are clustered at the base of the shoots of the same year. They are very numerous, and when mature throw out clouds of pollen, which falling into the spaces between the open scales comes in contact with the germs, and thus enables them to grow and form perfect seeds. These seeds, of which there are on each scale of the cone are furnished with thin membranous wings, which probably assist in their distribution when shaken from their snug home by the autumn winds.

The scales of the cones are quite hard and woody, and it is their elasticity when dry that makes them separate. On placing in a glass of water one of the cones which had opened out on the dry mantle, I found that it again closed up apparently as tight as when first found.

The cones of the Jersey Pine are from two to three inches long, but some of the species of Pine produce cones which are more larger. In the cones of the firs, the scales are not thickened at the ends, and are quite handsome.

There are about 200 species of the cone-bearing trees. Some of which, as the mammoth Sequoia of California, are the largest vegetable productions of our globe.

In passing through the woods on the afternoon of the 6th of Second Month, I observed numerous little balls hanging to the branches of some of the trees. These proved to be the fruit pods of the Sweet Gum (*Liquidambar Stracyiflua*) a large and beautiful tree, with leaves deeply from five to seven lobed. A characteristic feature of it is, that the branchlets are very apt to be ornamented with broad, corky ridges of bark, two or three times as wide as the thickness of the twig that supports them. The pods are globular, consisting of many pods grown together and each opening with two awl-shaped beaks, so that the whole must be carefully handled.

A pile of hickory nuts lying at the root of a tree, with one end gnawed off and the contents extracted, indicated that some of the squirrel family were not far off. On examining the tree, a well-worn hole about twenty feet from the ground pointed out the probable residence of the nut-eater. Although some curiosity was felt to see the pretty creature, yet motives of humanity prevailed and I passed on without disturbing his winter's nap.

A seed pod thick set with sharp spines adhering to the dead stalk of a plant was recognized as the fruit of a common weed, *Janestown Weed* or *Thorn Apple* (*Datura Stramonium*). It had partially opened at the top, showing a tendency to split into four valves. Inside were a multitude of small brown, wrinkled seeds, closely dotted over with small prominences like the surface of shagreen leather. This plant is a member of the Night Shade family, most of which are narcotic poisons, some of them very virulent. To it belong the Night Shade, Henbane, and Tobacco. It seems surprising that in this dangerous family of plants we are indebted for some of our most valuable vegetables, such as the Eggplant, Tomato and the White Potato. Yet even in these, as modified by cultivation there still remain traces of the venomous properties natural to the genus, and the foliage and other green parts would probably be dangerous to eat. These, however, are greedily consumed by the Colorado beetle, which has made its way from the mountains, its origi-

nal habitat, to the waters of the Atlantic Ocean, finding abundant food in the members of this tribe of plants so commonly cultivated in our country.

On my return to the village, my path was along a lane, one side of which was lined with bushes and green briars. Hanging to these were several bags of brown silk, about an inch in diameter. On cutting one of these open, the interior was found to be filled with a loose floss of silk, among which were numerous minute spiders. This then was a case for its eggs, snugly built by the mother spider in the fall of the year, and left to the sun and weather, until the warmth of spring should hatch them and tempt the little animals abroad to enter upon the cares of life for themselves. J. W.

Natural History, Science, etc.

A Sharp Encounter with a Catamount.—Louisa Boerner, a 12-year old German girl, living with her parents near one of Ole Bull's old settlements in the southern part of this county, had been working for a week or so in a family living a mile or so from her home, and when she quit their service one day last week, the farmer's wife made her a present of a pair of live geese. The girl started for home early in the morning, driving her geese. Midway between the farmer's where she had been working and her own home was another farmer's, and a coach dog or Dalmatian hound, belonged to the farmer, which had a reputation for being aggressively fierce. When Louisa Boerner and her geese came within sight of that farm, the girl saw the dog sitting by the roadside in front of the house.

"I wasn't afraid of the dog for myself," Louisa afterward said, "but I was afraid he would fly at my geese."

So when the girl saw the dog she hunted up a heavy club at the roadside, and resolved to defend her geese with it against the dog if he attacked them. On one side of the road a heavy piece of wood extends for a long distance. Louisa had driven her geese but a few yards, after picking up the club when she saw something spring from the woods close to the road, seize one of her geese and drag it toward the woods. The girl leaped forward to the aid of her loudly squawking goose, and dealt the animal that had seized it a heavy blow across the back with her club. The animal, which was a big wildcat, let go of the goose and sprang toward the girl. She struck it again with the club, and fell to the ground from the force of the blow. The wildcat jumped upon her and tore her dress nearly off her with one sweep of its long, sharp claws, and tore the flesh on her shoulder. The frightened goose, squawking loudly and hurt so that it could only flutter about in the road, then seemed to be more tempting to the wildcat than the girl was, and it sprang away and again seized the goose. Louisa hurriedly regained her feet, and, unmindful of her torn clothes and bleeding shoulder, grabbed her club and ran to the defense of her goose again. But her aid was not needed, for the first thing she saw was the dreaded coach dog coming up the road like a whirlwind, and before she realized the fact he had the wildcat by the neck, and with one crunch of his teeth and a shake of his head, he stretched the catamount dead at the roadside.

The girl picked up her goose, which had a broken wing, a torn leg, and a badly lacerated neck. The other goose had been so badly frightened by the attack of the wildcat that it

had squatted in a fence corner. Louisa started it out, and, carrying the wounded fowl in her arms, drove its companion on before her. The dog trotted along at her side, and would not leave her until she was safely at home with her geese, when he trotted leisurely back home. The wildcat was a male, of unusual size, and its mate was killed a few hours later in the same locality, by a man who was pheasant hunting.—*Carter's Camp, Pa., Eleventh Month.*

Our Banner.—Longfellow tells of

"The youth who bore, 'mid snow and ice,
A banner with the strange device,
Excelsior!"

But on the severely cold days of winter we send out a youth to bear through our icy streets a banner with the much better device—

"Please blanket your horses while stopping!"

When he finds in front of some great dry-goods store a coachman covered with furs, and his horses standing without blankets, he stops—plants the pole of his standard on the sidewalk—a crowd gathers—and the good lady never forgets thereafter to have her horses suitably protected.—*Our Dumb Animals.*

Items.

Charitable Bequests.—Mary McCrea, Stuart, the widow of the wealthy sugar refiner, Robert L. Stuart, has recently died, and by her will disposes of about \$5,000,000 of property. She left no relatives except very distant ones, and among these she divides \$350,000. Bequests are left to several other persons. Then follow a number of benevolent gifts to colleges, hospitals &c.—ranging from \$75,000 down to \$5,000 to each. There then remained about \$5,000,000. This is divided into two equal parts—one-half is to be divided among the following institutions:

The American Bible Society, the Board of Foreign Missions of the Presbyterian Church, the Board of Home Missions of the Presbyterian Church, the Presbyterian Hospital, the Lenox Library, the Theological Seminary of the Presbyterian Church at Princeton, and the Board of Church Erection Fund of the General Assembly of the Presbyterian Church. The other part is divided equally among twenty-six institutions, giving them each \$90,000 or \$70,000. They include other Presbyterian Boards, the American Sunday School Union, the Trustees of the Presbytery of New York (to be used and applied for Church extension in New York City), the New York Bible Society, the American Tract Society, the New York City Mission and Tract Society, the Young Men's Christian Association of New York, and a large number of hospitals and asylums.

She had left \$50,000 each to two Museums in New York, but when their trustees concluded to open them to the public on the First-day of the week, she disapproved of their course and revoked the bequests.

She is said to have been very liberal during her lifetime and to have been in the way of distributing a large part of her income to benevolent objects.

Legal Responsibility of Liquor Sellers.—There is a statute in Pennsylvania which does not seem to be very wise. It is, however, one which could be made very effective in the hands of men determined to see it enforced. It is the law which provides that saloon keepers shall be held responsible in damages for injuries resulting from their sale of liquors to intoxicated persons. The Supreme Court of the State has lately made a decision which sustains the law as constitutional and equitable. A poor widow sued a liquor seller because he sold liquor to her husband until he was unable to guide his steps homeward, fell into a gutter, contracted pneumonia, and died. A jury gave the widow substantial damages, and upon appeal the Supreme Court sustained the verdict and the law. It brushed away without much ceremony the pleas made for the saloon

keeper that pneumonia, and not liquor, was the immediate cause of death, and that the man took the liquor voluntarily. The Court replied to the last plea: "Every drunkard not only takes liquor voluntarily, but whenever he can get it, and because of his weakness the law makes the saloon keeper responsible for selling to such persons. He has not the will power to resist the temptation, and for this reason the sale to him is forbidden." A very good, brief temperance lecture delivered from the Supreme Bench.

THE FRIEND.

THIRD MONTH 5, 1892.

We have already mentioned that Friends in Great Britain had sent two of their number to investigate the condition of the Russian provinces which are suffering from famine, and that one or more Friends propose going (or perhaps ere this have gone) to that country to superintend the distribution of relief to the famished.

Believing that this proposal furnishes an unusually favorable opportunity of rendering assistance in a case that most forcibly appeals to the benevolence of the community, and that the channel thus opened is one in which confidence may be placed, a few Friends met, on the 18th of Second Month, in the Committee Room of Arch Street Meeting-house, and agreed that a Committee should be appointed to solicit and receive subscriptions from Friends and others for the help of the starving Russians.

The Mortgage Trust Company of Pennsylvania, No. 113 S. Fourth Street, will act as Treasurer to this fund, and donations may be sent to it; or handed to any of the members of the following Committee:

David Seull, Samuel Morris, Thomas Cope, Jas. Whitall, Dr. Jas. E. Rhoads, Joab. B. Garrett, John Walton, Charles Rhoads, Samuel R. Shipley, Jos. E. Carter, Dr. Henry Hartshur, Frank Taylor, Geo. Vaux, Henry Haines, Jno. W. Biddie, Wm. P. Townsend, Jesse Haines, Joseph L. Bailly, Thomas Scattergood, Wm. H. Haines.

As funds are received, it is proposed to remit by draft to Friends of London. No part of the expenses of administration will be taken from the fund.

An appeal to our members and others was purposely withheld for a few days, so as not to seem to interfere with the more public effort, which has been so generously responded to, of sending a shipload of provisions direct to the Baltic.

So widespread is the calamity, that the probability is great, that notwithstanding the efforts to relieve the distressed, there will be a great loss of life. But let us do what we can, and thus be found among those, on whom rest the blessings of those that are ready to perish.

SUMMARY OF EVENTS.

UNITED STATES.—On Second Month 29th, the treaty of arbitration between the United States and Great Britain, in regard to the Behring Sea seal fisheries, was signed at the State Department by Secretary Blaine, on behalf of this country, and Sir Julian Pauncefote, the British Minister. The treaty is now only subject to confirmation by the United States Senate and by Parliament. It is known that the Board of Arbitrators will consist of seven persons, two representing the United States, two representing Great Britain (one of whom is to be a Canadian), and one each representing the neutral Governments of France, Sweden and Italy.

The United States Supreme Court has decided the case brought by the Governments of Great Britain and

Canada, known as the *Sayward case*, to test the right of the United States to exercise exclusive jurisdiction over the fishery of the Behring Sea. The decision is in favor of the United States, the application for a writ of prohibition against the Alaska Court being denied. The political aspects of the case were not directly decided, but the Court intimated that the judicial tribunals should not interfere with claims of territory sovereignty made by another department of Government.

Three cases in which the constitutionality of the McKinley Tariff act was attacked were decided by the Supreme Court of the United States, in an opinion by Justice Harlan on the 29th ult., in favor of the validity of the act. On the same day the Court, in an opinion by Justice Brewer, decided that the rule of the House of Representatives of the last Congress, permitting the Speaker to count a quorum from among members present but not voting, was valid. The question was raised in a suit brought by a firm of importers to test the validity of the Dingley worsted act. The conference of Labor, Alliance and other parties held in St. Louis last week, favorable to the formation of a third political party, adopted in their platform the following important demands: Free and unlimited coinage of silver; increase in the circulating medium to 550 per capita; a graduated income tax; ownership of the land, water, and minerals, and telegraphs, telegrams, and telephones; and that the Government issue enough paper money to pay the Union soldiers the difference between the price of depreciated value in which they were paid, and gold.

The Liquor License bill was put on its passage in the Senate of Iowa on the 24th ult., and failed. The vote was 25 Democratic yeas for and 23 Republican noes against the bill, but as two members were absent, and a majority of the full Senate was necessary, the bill did not pass.

An oxny mine of large dimensions is reported to have been discovered at Harrisonburg, Va.

The conference of the Third Month last week selected as a site for the institution the plot of ground bounded by Fourth, Fifth, Merchant and Ranstead Streets, now occupied by the Fifth Street Market and the Girard estate. The cost of the plot is \$624,000, and, option on the properties having been secured, the Board of Directors has instructed the Real Estate Committee to consummate the purchase.

Deaths in this city last week numbered 505, which is 32 less than during the previous week, and 104 more than during the corresponding period last year. Of the foregoing, 256 were males and 249 females; 69 died of pneumonia; 59 of influenza; 47 of diseases of the heart; 24 of diphtheria; 29 of typhoid fever; 18 of bronchitis; 17 of convulsions; 14 of apoplexy; 13 of marasmus; 12 of inflammation of the brain; 11 of old age; 11 of Bright's disease; 11 of cancer of the breast and 11 of uremia.

Flour—No. 2 extra, 100 a 101; 4's, 116½ a 117; currency 6's, 109 a 118.

COTTON was quiet and unchanged. Small sales on a basis of 7½c per pound for middling uplands.

FEED.—Winter bran, in bulk, \$19.50 a \$20.25; spring bran, in bulk, \$18.50 a \$19.00.

WHEAT—Best medium Pennsylvania roller, \$2.10 a \$3.40; do, extra, \$3.50 a \$3.90; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller, straight, \$4.35 a \$4.60; Western winter, clear, \$4.25 a \$4.50; do, do, straight, \$4.60 a \$4.85; winter patent, \$4.85 a \$5.15; Minnesota, clear, \$4.35 a \$4.60; do, straight, \$4.60 a \$4.80; patent, \$4.90 a \$5.25; do, do, favorite brands, higher. Eye of flour and middling say at \$4.25 a \$4.50 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.02½ a \$1.02½. No. 2 mixed corn, 49½ a 49½ cts. No. 2 white oats, 57½ a 57½ cts.

BEEF CATTLE.—Extra, 14 to 15 cts; good, 14 a 14½ cts; medium, 14 a 14 cts; common, 13 a 14 cts; culls, 13 a 14 cts; fat cows, 2½ a 3 cts.

SHEEP AND LAMBS.—Extra, 6 a 6½ cts; good, 5½ a 5½ cts; medium, 5 a 5 cts; common, 4½ a 4½ cts; 7½ a 8 cts; lambs, 4½ a 7½ cts. Wool—Chicago, 7½ a 7½ cts; other Western, 7 a 7½ cts; St. Louis, 7 a 7½ cts.

FOREIGN.—It is reported that an expedition is to be sent from England shortly to explore the coast of Patagonia for minerals.

In the British House of Lords on the 29th ult., Lord Knutsford, Secretary of State for the Colonies, stated the views of the colonial legislatures had been considering what taxation, if any, was necessary to make up the loss of revenue occasioned by the McKinley bill. The Legislative Council of Jamaica, he said, would probably concur in the views of the Governor

that it would not be necessary to levy new taxation, as the revenue was prosperous. The Governments of Trinidad, St. Vincent and the Bahamas, Lord Knutsford continued, had approved some new taxes. Messrs for St. Lucia, the Leeward Islands and British Guiana were under consideration by the governments of those colonies.

On the 25th and 26th of last month, a great concourse of unemployed workmen led by Socialists, made a serious demonstration in the City of Berlin. Demands were made for bread, and butchers' and bakers' shops were looted by the mob. Encounters with the police occurred and many workmen were wounded and a number made prisoners.

The Berlin correspondent of *The Times* says: "The impression created in Germany by Emperor William's speech at the Brandenburger banquet is indescribable. It is felt that the gamut has been thrown down and that the struggle of the Government with the ever growing opposition will be fought to the bitter end. The Education, Liquor Traffic and other unpopular bills will be forced through the Legislature at all costs. The Emperor's words have solidified the Radical coalition. The Ministers are now in the presence of the united opposition of the National Liberals, Radicals and Socialists.

The Russian newspapers, with scarcely an exception, unfavorably criticize the speech of Emperor William at Brandenburger. They declare that the language used on that occasion is calculated to inspire doubt and anxiety as to the stability of Emperor William's pacific intentions.

The outlook for the recently discovered coal mines in the Argentine Republic is so favorable, according to *Engineering*, that the railway companies of that country have declined to renew their contracts with the British mines for fuel. Hitherto all the coal burned on the Argentine railroads has been imported, but it is believed that the newly-discovered mines will furnish a supply entirely sufficient for domestic consumption.

Chile has declined altogether to participate in the World's Fair at Chicago, on the plea that she cannot afford it.

According to telegrams received in Havana, the Minister of the Colonies persists in his scheme to lay out a tract of land, half to three million dollars upon the sugar industry.

NOTICES.

WANTED.—A woman Friend for teacher in the School for Indian Children, at Tunesassa.

Apply to
SAMUEL MOREIS, Olney, Philadelphia,
EPHRAIM SMITH, 1110 Pine St., "

WESTOWN BOARDING SCHOOL.—The Spring Term begins the 15th of Third Month, and it is desirable to have pupils, who are to come, entered at an early date that they may be prepared.

Application should be made to
ZEEBEE HAINES, *Sup't.*
Westtown, Chester Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE.—The Annual Meeting of the Corporation will be held on Fourth-day, Third Month 16th, 1892, at 3:30 o'clock, in the Committee Room of Arch Street Meeting-house, Philadelphia.

THOMAS SCATTERGOOD, *Secretary.*

DIED, at his residence in Moorestown, Burlington Co., N. J., First Month 23, 1892, SETH WARRINGTON, in the seventy-sixth year of his age. He was a valued Elder and Overseer of Chester Monthly Meeting of Friends, and by his modest, unassuming life has left an example of Christian husbandry and devotion to the principles of our religious Society, to which he was firmly attached.

"Mark the perfect man and behold the upright, for the end of that man is peace."

DECEASED, on the 11th of Second Month, 1892, JANE BROGMALL (formerly Teague) in the ninety-second year of her age. A member of Wilmington Monthly Meeting, Del. —, on the 9th of Eleventh Month, 1891, at Beverly, N. J., MARY LOUISA WILLS, wife of Richard Albert Wills, and daughter of Parvin Masters, of Philadelphia, Pa., in the thirty-fifth year of her age. A member of Haddonfield Monthly Meeting of Friends.

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THE FRIEND.

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MOORESTOWN, BURLINGTON CO., N. J.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 250.)

1854.—Ninth Month 16th. "We attended Chesterfield Monthly Meeting; wherein I was renewedly helped to preach the Gospel of life and salvation, to comfort the mourners in Zion, and to stir up the young and the middle-aged to greater faithfulness. If any good is done, it is from the Lord. We are unprofitable servants; He can work with or without us."

"18th. At Plymouth Monthly Meeting, I had service relating to the occupancy of gifts in the church, bestowed by our adorable Head, and Minister of the sanctuary, upon those whom He has prepared, by the washing of regeneration, and the renewing of the Holy Spirit, to receive them. I believe there were those in that meeting whom, if they continue faithful, He would make judges and consellers, as they steadfastly followed his Divine leadings. The business was transacted with religious weight, and sweetness of spirit and manner towards one another."

"On sitting with the Friends of Providence, I felt for the little remnant who love the Truth and seek its prosperity. I was led to encourage this class, to labor to draw near to their Lord and Master; looking to Him for guidance in their religious duties, and for the renewal of their faith and strength to do his will. He joined himself to the two disciples, as they walked from Jerusalem to Emmaus and were sad, under the loss of their Master, as they supposed; and He opened to them the Scriptures, in the prophets and the Psalms, concerning himself; so that when He disappeared, after blessing and breaking the bread at the table, they knew it was He, and said, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" He is as near to his children, watching over them, at this day as ever; and He will keep and console them, as they hold fast their love and allegiance to Him. Some states of a different character were also spoken to."

"25th. At Sewickly, we found a pretty large company for that place; with whom we sat in silence for a considerable time, in a low place; the quickening power of Christ seeming to be much out of sight and feeling. At length I was enabled to labor among them, to show the spirit

and element in which a true Christian lives; wherein he is enabled to worship God in spirit and in truth, out of meeting as well as in meeting, to the refreshment and strength of his own soul, and also for the help of others. A warning was also held up against the inordinate pursuit and love of lawful things; by which, even those who have known and loved the Truth, may lose ground, and become captivated with worldly pursuits. I felt drawn, though in weakness, to bend the knee, and to pray for those on whom the support of the ark of the testimonies chiefly rested, in that place; that their faith and devotion to the cause of Christ might be increased; and for those who are afar off, wasting their substance; that they might arise and come to the Father, and acknowledge they were unworthy to be called his sons, and ask that He would make them his hired servants; also for all now before the Lord; that He would keep us through the remaining tribulations of this life, and prepare us to mingle with the just of all generations, in praising and glorifying his great name, with the Lamb, world without end; Amen."

"26th. Being taken by our kind friend G. G. to a station on the Pennsylvania Railroad, in time to meet the train for Philadelphia; after taking leave, we started a little after eight o'clock, and got to our beloved homes, between one and two o'clock, next morning. I found my dear wife and children in usual good health, and felt thankful in being restored to them in safety, and in the peacefulness and true comfort, which the Lord bestows for the performance of his requirements."

"Eleventh Month 16th. We attended the Quarterly Meeting at Salem. In it I was engaged to revise the exhortation of the apostle, 'If we live in the Spirit, let us also walk in the Spirit'; and to enforce the importance of showing by our conduct and conversation, and the weightiness of our spirits, that we have been with the Lord, and that He is with us. It is the want of bringing forth the fruits of the Holy Spirit, that keeps the Society in weakness, and impairs its usefulness in the world, and greatly disables the members from aiding each other towards a growth in the Truth."

"Twelfth Month 10th. At our First-day Meeting, this morning, after long waiting, I was constrained to rise with the expressions used by one of our ancient Friends, 'There is a faith that overcomes the world, and there is a faith that is overcome by the world.' It is a great favor to be possessed of the knowledge of the doctrines of the everlasting Gospel, as recorded in the Holy Scriptures, and for which we are bound to be thankful; but the faith which gives us the victory over the world, the flesh and the devil, is produced by the operation of the Spirit of Christ in the heart. This Spirit reveals those things which it requires us to forsake, and gives us, at the same time, if we receive it, faith to believe that what is required is the Divine will; and as we are obedient, brings us out of our fallen condition, and gradually opens to us the

Scriptures according to the Lord's will, and enables us availing to believe in the Lord Jesus Christ, and in the authority of the Holy Scriptures, and to profit by them. By the obedience of faith, we experience a growth in grace, and are made victorious over Satan and all his temptations; and participate in the promise of the Son of God, 'To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' The divinity, atonement, intercession and advocacy of our Lord Jesus Christ, who was crucified without the gates of Jerusalem, a propitiatory offering for the sin of the world, and is now glorified at the right hand of the Father, was also plainly testified to and held forth according to the Scriptures. These things were delivered in humility, as they were brought before me, I trust, by the good Remembrancer, and reached the hearts of some present, to their comfort and satisfaction. It is good to be faithful to the pointings of the Divine finger, in childlike simplicity, not knowing what is the Lord's design, and the consequences that may grow out of it."

1855.—Second Month 8th. "Went to Abington Quarterly Meeting. I was enabled to open the great importance of partaking of the Divine life, which Christ declared He came that his sheep might have, and more abundantly than under the preceding dispensation. Those who are united to Him as members of his body, are kept alive unto God by the life of Christ, that flows from Him into them; and as they submit to his humbling dispensations and baptisms, they are prepared to hear his voice, and to distinguish it from all other voices."

"In the second meeting, the beauty and excellency of our Discipline and order, were upheld; conforming as they do, to the doctrines of Christ and his apostles; and which all among us, who are alive in the Truth, will feel bound to support, as a trust and duty given to us, which is sacred."

"Third Month 20th. Went to the Northern District Meeting; where the necessity of the inward work of religion was opened; in which the axe is laid to the root of the trees, and every tree that bringeth not forth good fruit is to be hewn down and cast into the fire. Sound doctrine, held in the head, and on the tongue, will avail but little. We must submit to Him who baptizes with the Holy Ghost and fire; who gathers the wheat into the garner and burns up the chaff with unquenchable fire. In this way only, shall we know the possibility of being made free from sin in this life, and true witnesses of the Lord's saving power, and of the truth of the doctrines of the everlasting Gospel. I expressed the belief, that our religious Society would not be permitted to be laid waste; but from among the pots, and as from the stones of the streets, the Lord would continue to raise up those whom He would make living ministers, and discerning elders in the church."

"Fifth Month 14th. Went to the Quarterly Meeting of Ministers and Elders, at Concord.

FOR "THE FRIEND."

Incidents and Reflections.—No. 247.

A WORD IN SEASON.

We sat a long time in silence; and after the Queries were read and answered, and the business got through, I ventured to speak on the responsibility of the stations of ministers and elders. If I know anything of the nature of Gospel ministry, it is that only which is opened in the soul by the great Minister of the sanctuary, and which He authorizes to be given to the people, as it is given to us; and the design of it is to gather souls to Christ. Elders are to receive the gift of spiritual discernment, and to aid and counsel ministers, under the Lord's direction."

"Seventh Month 4th. This afternoon, I went to attend, from his late dwelling at Westfield, the burial of our friend Samuel Leeds, a minister. He is reported to have said little throughout his sickness, appearing to be abstracted from worldly things, and very much kept in a quiet frame of mind.

"The removal of the servants of Christ from among us, one after another, was very affecting to me, as I stood by the grave, and saw his remains lowered into the earth. The spirit that often had been baptized for the dead, and for the living, tribulated seed, was now gathered unto God, and to his Christ, among the blessed of all generations. Will not the Lord have compassion upon his church and people, and give evidence that He has not forgotten their desolate condition, by pouring out of his Spirit on sons and daughters, and giving gifts for the work of the ministry, and the edification of the body of Christ. Even so, O Lord! Amen."

"20th. There is no way by which the strength of the church can be restored, but by the members coming back to the first principle, of individually waiting upon the Lord, and seeking to receive from Him the spirit of prayer, that He would return to us, and show us our real condition; what He would have us to come out of, and the high and holy way He would have us to walk in. His mercies are the same from generation to generation; and when we are rightly humbled and brought back, He will condescend again to our low estate, and lift us up, and put songs of praise into our mouths; and the children will be enabled to join in thanksgiving and praise to his great and ever-adorable name."

"Ninth Month 13th. At Hadsonfield Quarterly Meeting, held at Medford, a sense that individual concern for their own salvation, was greatly wanting in a large number, was the prevailing feeling of my mind. After a time of silence, I believed it right to rise with the testimony, that religion is an internal work, between the soul and its Almighty Creator; and was led to open the doctrine, that in his mercy, He gives every one a sight of his condition in the fallen, transgressing nature, and if he receives the Lord Jesus in his appearance in the heart, He not only shows him his sins, but will give him power to forsake them, and grant repentance and forgiveness. He breaks down the kingdom of Satan, casts him out, and prepares the soul, by the baptism of the Holy Ghost and fire, to be a temple for him, by his Holy Spirit, to dwell in."

(To be continued.)

"To think ourselves more religious than our neighbors because our dress is less graceful, our manners less pleasing, and our minds more ignorant and unenlightened, is to shake the very foundation of revealed religion; its derivation from Him who gave us the sense of beauty we despise, the social instincts which we violate, and the love of knowledge which we condemn."

David Sands and his companion were riding along the road together on a certain occasion, when they came to a field which some cattle had broken into and were devouring some cabbage which were growing there. Upon seeing which, his companion remarked to David, it will not do for us to pass on, without informing the owner what is taking place, I will go to the house and let him know. No, said David, I will go myself and do it. Accordingly he rode up to the house and, dismounting, entered a room where he found the owner on his knees in prayer with his family. David immediately addressed him and said, "My friend, if thou dost not watch as well as pray, the cattle will eat up thy cabbages." The man took the practical hint thus given him in the manner David intended he should, and with feelings of thankfulness to him for informing him of the state of things, took immediate measures to prevent any further destruction of his property.

The language used by David Sands on this occasion, may be spiritually applied with profit. For without watchfulness, it is easy to lose the condition in which the Christian lives as in the immediate presence of his Heavenly Father; and thus the way may be opened for the springing up in his mind of evil tendencies which had before been kept in a good degree of subjection.

The following instances of a word in season, were furnished me by a Friend who has travelled considerably in the work of the ministry. He says:

"When the writer was on a visit to Iowa a few years ago, he was in a certain neighborhood where Friends resided and where the fast element predominated among them. Having a prospect of being at meeting there, he was feeling somewhat weighed down therewith. A friend with whom he was staying observing that he was somewhat cast down about it, and desiring to cheer him up, related an anecdote of Calvin Wasson, a minister who resided some years ago in Indiana, which is in substance as follows: A young minister came into the neighborhood with the prospect of being at meeting there, notice having been spread around of his intention. He came to Calvin Wasson's house and was feeling much cast down with the prospect before him; which Calvin observing and wishing to encourage him pleasantly remarked, 'John [his first name was John], don't get too low.' They attended the meeting and the young man was much favored therein in the ministry, and was enabled to relieve his mind of its burden in a satisfactory manner. After meeting, falling again in company with his host, the young minister was very lively and cheerful, and Calvin, perhaps fearing he was in danger of being elated, pleasantly remarked, 'Now John, don't get too high.'

The *British Friend* reprints from the *Alliance News* a thrilling story of the hair-breadth escape of a "Steeple-Jack" in Lancaster, England.

The man had been engaged in repairing the top of one of the tall chimneys which are common in the manufacturing districts of the north, and the repairs being completed, he proceeded to lower the scaffolding whereon he had been working. This he did, piece by piece, by means

of a rope, he himself remaining on the dizzy summit of the chimney. At length the last plank had been lowered, and the steeple-jack himself was preparing to descend, when, to his horror, and equally to that of the spectators below, his rope became detached and fell to the ground.

The man's perilous position was at once evident. Resting on a narrow ledge a hundred feet above the ground, he had no apparent means of descent, nor was there any way of assisting from below. The excitement quickly spread throughout the town, and soon a large crowd had assembled.

How long could he retain his dangerous position in mid-air? Would he be overcome by vertigo, caused by fear, and fall headlong to the ground? Such were the thoughts passing through the minds of the excited crowd of on-lookers. Some one suggested that a kite should be flown with a cord attached to take up a rope, but no kite was available. The steeple-jack was gesticulating as if beseeching assistance that those below were anxious yet powerless to render.

A piteous shriek rent the air as a woman ran quickly into the crowd. "His mother!" was whispered from mouth to mouth. A deadly silence spread over the assembly, and all eyes were turned towards the woman, who, with a stony look of horror, was gazing upward at her son. Suddenly her voice again rang through the air, sharp and clear, amid the pervading silence. "Unravel that stockin'!" she cried out; "Tom, ma dear, unravel the stockin'!"

It was a flash of inspiration. Wise men had been vainly endeavoring to devise a means of rescue, but it was left for the poor woman who had knitted the stockings that her lad wore to find the way to save him. A hearty cheer burst from the crowd when this was recognized, and soon it was seen that the steeple-jack had taken off one of his stockings and was unpicking the stitches.

It was a long process, but at last it was finished, and another cheer burst forth as the woollen thread floated lightly to the ground. Thin twine was in readiness, and this was affixed to the woollen filament to be drawn up by the man above. Then a stout string was fastened to the twine; and this being drawn up too, a cord was fastened to the string, and, finally, a rope to the cord. The steeple-jack this time fixed the rope firmly on the chimney, and, to the joy of the multitude, they saw him descend in safety.

The idea that occurred to the mother, to tell her son to unravel his stocking, is spoken of as "a flash of inspiration." And so it may really have been. For I have no doubt that He, whose tender mercies are over all his works, does at times put into the mind of man the fitting thought, as well as the high resolve, in the needful time.

A young man, distinguished for his mathematical attainments was fond of challenging his fellow-students to a trial of their skill in solving difficult problems. One day a classmate came into his study, and laying a folded paper before him, said, "There is a problem I wish you would help me solve," and immediately left the room. The paper was eagerly unfolded, and there, instead of a question in mathematics, were traced the lines, "What shall it profit a man, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" With a gesture of impatience, he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off

the impressions of the solemn words he had read. The Holy Spirit pressed home his convictions of guilt and danger, so that he could find no peace till he found it by believing in Jesus. He subsequently became a minister of the Gospel he had once despised, and his first sermon was from the words, so eminently blessed to his soul, "What shall it profit a man if he shall gain the whole world and lose his own soul."

A converted drunkard tells the following incident: "I had been all day in the public house, and at night when I came home, my wife was reading a chapter to the children, as usual. While she was so engaged, I went slipping in like a condemned criminal. The portion of Scripture read was the twenty-fifth chapter of Matthew, in which these words occur, 'When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on his right hand, but the goats on the left.'

"Our youngest boy, then about four years old, was lying with his head on his mother's lap, and just when she had read those awful words, he looked up earnestly into her face, and asked, 'Will father be a goat then, mother?' This was too strong to be resisted. I spent a sleepless, awful night, wishing rather to die than to live such a life. I was now decided, and all the men on earth could not tempt me to drink again. This affecting incident became, by the blessing of God, the turning point in my life."

Dr. Stephen H. Tyng was speaking to his Sunday-school upon the idea that in the nature of every one there is some kind of animal that needs repression. He likened the liar to a serpent with its fangs, a frivolous boy to a monkey with its antics, the vain child to a peacock spreading itself to be admired, and the angry child to a tiger. After the talk was over he gave out a hymn. The children did not make ready promptly, and began to sing it in confusion. His face flushed. He rapped sharply on the desk, and gave vent to some exclamation of impatience. A little girl swept away into forgetfulness of self by the vehemence of the preacher, pointed her finger at him and called out in a childish voice, but loud enough to be heard all over the room, "Tiger!" Instantly a hush fell upon the room. Dr. Tyng walked down the aisle, took the little girl, shrinking and frightened, in his arms, quieted her fears with his benign smile, walked back to the platform, and, caressing her, said to the children, "Yes, she has told the truth. My enemy all my life has been the tiger in me. I have a hard battle to keep him caged. Every now and then he breaks loose in spite of me; and it is because I have had such a hard battle that I want you children to tame the tiger that is in you while you are young." J. W.

SAFETY is commonly promoted by a sense of danger. Not he who is sure that he will never fall or fail stands firmest in the hour of peril; but he who knows that he will surely be overthrown unless he is alert, and is persistently determined. He who feels that he is in no danger of being overcome by a love of drink if he is not a total abstainer, is by his very confidence in peculiar peril. If no one else is in danger of becoming a drunkard, he is.

For "THE FRIEND."

The "War Cry," with Some Observations after Reading a Copy.

This is a weekly of sixteen medium-sized pages containing more than double the matter of THE FRIEND, published in New York City, at five cents per copy, by Ballington Booth, son of General Booth—the latter commonly known as the "Commander-in-chief of the Salvation Army." The paper's circulation is stated to be 47,000 copies. The "soldiers" consider it part of their calling to push the sale of the paper; there being printed a "Soldiers' Competitive Drill," giving the lists of sales effected at various posts. There are to be seen, however, no notices of prizes, such as are sometimes met with in religious papers, while there is a refreshing absence of quack medicine advertisements, as also of alluring financial advertisements inviting investments of 7 to 12 per cent. A few notices at the bottom of the last page only, including information as to where to obtain the peculiar uniform of the Army, furnish evidence that the proprietors and publishers have deemed it well, as have those of THE FRIEND, to dispense with the usual line of advertising.

Having incidentally referred to the uniform, I note a paragraph of counsel found in one of the columns, enjoining faithfulness to the Army's singular attire upon the part of its members. It seems quite in line with the salutary recommendations frequently laid before our own members not to be ashamed of our religious Society's testimony concerning adherence to simplicity of apparel.

"Uniform shirkers should ask themselves the question if they are willing to wear uniform in heaven and be seen walking the golden streets of the New Jerusalem attired in white robes. If saints of this character would dare to be different from sinners on the Day of Judgment, why not dare to be different from them now and by their dress draw the line sharply between themselves and the world? Let them show by their dress that they are on the Lord's side."

It was with the object of impressively commending this testimony that Catharine Booth desired, as one of her last requests, to be laid in the coffin in her simple dress and bonnet.

One might naturally fear, as a consequence of the general use of the military titles, that the membership would gradually incline to take on a carnally aggressive or retaliatory spirit. This, however, does not appear in anything set forth in the paper before me. On the contrary, the evidences of a peace-loving disposition are decidedly manifest. The fact that the women equally with the men are recognized as the possessors and exponents of spiritual gifts, and are indifferently associated in their labors, has probably tended to preserve a healthy counterpoise—as we have found to be the case in our own Society. "I would not like to stand and face the crowds that you face night after night without a revolver or some other weapon," said one man; "you don't know what desperate characters you face." "But we prove," said the (New York) narrator, "the weapon of love is a great protection."

In the account of General Booth's visit to Australia, the present winter, he is reported as saying at Brisbane: "My mission is 'Peace on earth—peace in the minds, in the bosoms, in the families; peace between one man and another. I want to see real and lasting brotherhood—a brotherhood something more than a name, a reality.'"

The following incident (in Baltimore) betokening the possession of an unperturbed spirit such as seeks the highest good of the wrongdoers and persecutors, is suggestive of incidents common in early Friends' experiences:

"While holding a meeting near a saloon, the saloon-keeper came out with a broom and swept around our circle so that the dirt fell on our clothes, but we soon stepped into the clean place which he had swept. This caused him to use abusive language and plan another method of attack by turning a stream of water upon us from a slightly elevated position, but we did not mind, as he succeeded in attracting the crowds for us."

The repeated mobbing last month, at East-bourne, England, of members of the Salvation Army, whereat their defence was left to the police if they saw fit to protect them, but when they did not, meekly to submit without violent reprisal to the taunts, blows, stoning and other violent demonstrations of the rabble, were practical exemplifications of the non-resistant principle set forth in the Sermon on the Mount.

Of the army life of one who afterward became a saloon-keeper, and whose heart still later was graciously changed, the relator in the *War Cry* is moved to declare: "With all the romance and poetry men throw around war, it is a horrible thing—a great crime—and the authors of these wholesale scenes of carnage will have all their dreadful work brought home to them when God comes to judge the world for its wickedness."

The army officer above alluded to, Captain A—, after the close of the civil war opened a saloon in San Francisco, continuing in the business about twenty years. He was a good customer of his own bar, and eventually became a helpless drunkard, was frequently an inmate of the Home of the Inebriates, and several times had the delirium tremens. His drinking habits cost him his saloon, he was turned adrift, and for a short time cast in his lot with a theatrical company. Finally, the happily changed demeanor of one who had been a boon companion of his, but who had been led to give up his wretched life through the instrumentality of the Salvation Army, so wrought upon A—that he also was brought under the transforming power of Divine grace, gave up his liquor as well as the tobacco to which he had been addicted since he was twelve years of age, and, it is said, has been mercifully preserved to stand firm, bringing no reproach to the name of his Lord, or to the new Army with which he has associated.

In this city of Philadelphia the writer can recall at least five church properties which have been turned into places of amusement. This enumeration includes the site of that notorious "Carrousel," in which only recently five hundred people, the majority of them boys and girls, were arrested or detained by the officers of the law. In the *War Cry* we read: "We have opened our new barracks at Columbus, Ohio. It was formerly a theatre; but now, thank God! it is used to glorify his name."

Record is made of the first freehold property acquired in Italy, at Torre Pellice, in the northern part of the kingdom, where there is a Catholic seminary and Waldensian college. "The unheard-of union of a Waldensian pastor and a Catholic priest was formed" to keep them out; nevertheless, a Women's Training Home was opened, and a headquarters established.

In noticing the several references to the "swearing in" of new members or "recruits,"

I felt a hope that it would be given to some of the religiously-concerned ones in the "Army," to see, and to declare to their fellows, that the Captain of their salvation had said "Swear not at all," and that the Apostle James, "a servant of God and of the Lord Jesus Christ," reviving the prohibition, reiterates with unmistakable clearness and under a sense of the exceeding importance of this counsel: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

The ways of the "Salvationists," so called, are not, in various respects, accordant with those of Friends. Some of the diversities, however, are external, the differences more apparent than real. A short biography of George Fox, printed for circulation among themselves, has been one of their prized books in England. A free, Gospel ministry, including woman's right (if divinely called and qualified) equally with man's to preach, disunity with sacerdotalism, the requirement to observe temperance and peace, an unwearied purpose to carry the "glad tidings" to the poor and the outcast—these are some of the things which we may freely commend in connection with this earnest people, without necessarily committing ourselves to some of their peculiar methods. Believing that this purpose to magnify by their faithful following the Saviour's saying that "the poor have the Gospel preached to them," is actuated (very largely) by no promptings of mere selfishness, unworthy ambition or ecclesiastical aggrandizement, I feel sure that all Friends will desire their encouragement in whatsoever services the Lord of the vineyard may have really laid upon them, while we remember the caution given in the ninth chapter of Mark, regarding him, who, though "he followeth not us," was such as showed by signs which the Lord himself recognized, that it could be said of him he "is on our part." On the other hand, seeing not a few of our own members engrossed with the perishing things of time, we may very properly desire that there may be witnessed among us an increase of care for our eternal interests, and of zeal for the advancement of the Redeemer's Kingdom in the earth.

JOSIAH W. LEEDS.

As showing how Christ's name is woven into the English language, the remarkable fact is stated that in the new part of Dr. Murray's *Dictionary of the English Language*, the words having Christ for their first syllable occupy ten columns. This will show the influence of the Nazarene upon the most widely-spoken language of the earth. In order to understand the whole case as regards this matter, it might be well for the reader to test, by comparison, the position which Christ occupies, by the side of other founders of religion. Take Buddha, or Brahma, or Confucius, or Mahomet, and it will be seen at once that, so far as the English language is concerned, these names sink into insignificance in comparison with the name of Christ.—*Ep. Recorder.*

PRAYER WHEELS—At Shang nearly every house had on the end of a pole, stuck on the roof, a couple of small prayer wheels kept in motion by the wind, which was caught by a simple arrangement of wooden cups fixed on the ends of horizontal sticks and looking like our anemometers.—*The Land of the Linnas.*

SERVICE.

BY LILIAN GREY.

The Master said to his servants:
"The fields are golden and fair,
Go forth with your reaper sickles
And gather the harvest with care."
And they went—the army of reapers,
Stalwart and eager and strong,
Up through the brightening morning,
A noble and willing throng.

And one stood watching them sadly,
Frail and discolored he lay,
Half envious of their mission,
And burning with loyalty;
And the Master said to him kindly:
"Be not so disconsolate;
There may be some easier work for thee,
But they also serve Me who wait."

The day grew older and older,
And no work to the watcher came;
And he said: "I will follow the reapers
Although I am feeble and lame;
I am willing to be a gleaner
Of the scattering grains they leave;
I will do my best, and the Master will
In pity my work receive."

He went; but soon by the way-side
Strengthless and faint he sank;
But a little spring in the grass he found,
Of which he eagerly drank;
And he fashioned a rustic chalice,
And offered it filled to all
Who passed that way through the heated day
And heeded his kindly call.

And up through the dusky gloaming
Came the reapers one by one,
Bearing their sheaves with gladness,
For the harvest time was done;
And the reapers were faint and weary,
And the water so pure and cold,
They bailed with joy, and gladly drank,
And blessed him a hundred fold.

And then to the gate of the palace
They carried their burdens up;
And just at the last the cripple came,
Bearing his humble cup;
And high with the sheaves it was lifted!
And the payment was the same,
To the reapers and him who the water gave
To the thirsty—in his name!

—*Christian Advocate.*

SELECTED.

LITTLE BY LITTLE.

BY SUSAN COOLIDGE.

How does the spring come? With many mischances.
Now the Frost pricketh sore, then the sun glances;
Now the rain beaeth down, then the snow falleth,
Nothing the cherry, brave Spring-time, appalleth.
Bravely she smiles through the sombre chill weather,
Smiles on the blight and the promise together;
And at the end of the long-suffering
All the world over is ruled by the Spring.

How does the tide come? Not all in one rising,
Daunting the land and the heavens surprising;
Here a wave, there a wave, rising and falling,
Billow to billow still beckoning and calling,
Hearing, receding, now lower, now higher,
Now it is lower, now it is higher;
Now it seems spent and tired; then, with insistence,
Gaily and strongly it comes from the distance;
Till, at the end of the plunge and the roar,
It is full tide, and the sea rules the shore.

How does the soul grow? Not all in a minute:
Now it may lose ground, and now it may win it;
Now it resolves, and again the will falleth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted;
Now it walks sunnily, now grows benighted;
Fed by discouragements, taught by disaster,
So goes it forward, now slower, now faster,
Till, all the pain past, and failures made whole,
It is full grown, and the Lord rules the soul.

NEWPORT, R. I.

SELECTED.

ON THE THRESHOLD OF THE YEAR.

BY SARAH DOUDNEY.

On the threshold of the year,
Ere the snow-wreaths disappear,
Half in hope and half in fear,
 Waits the heart;
When the coming days are sweet,
And the buds blow round our feet,
In the pathway, who will meet?
 Who will part?

When the daffodils expand,
And the sun is on the land,
Some will travel hand in hand,
 Calm and blest;
When the meadows wear their gold,
And the lily-bells unfold,
Underneath the daisied mould
 Some will rest.

On the threshold of the year,
See, the Lord is standing near,
And the heart forgets its fear
 In his smile;
Trembling soul, He speaks to thee,
"I myself, thy guide will be—
All the way is known to Me,
 Mile by mile;

"On the threshold of the year,
If the path looks dim and drear,
Then My love shall make it clear
 To thine eyes;
Only trust thy changeless Friend,
If thou wilt on Me depend,
What awaits thee at the end?
 Paradise!"

FOR "THE FRIEND."

Early Settlements in the Valley of Virginia.

(Concluded from page 250.)

Some of the early settlers took the precaution to come over the mountains in the spring, leaving their families behind to raise a crop of corn, and then return and bring them out in the fall. This I should think was the better way. Others, especially those whose families were small, brought them with them in the spring. My father took the latter course. His family was but small and he brought them all with him. The Indian meal which he brought over the mountain was expended six weeks too soon, so that for that length of time we had to live without bread. The lean venison and the breast of the wild turkey, we were taught to call bread. The flesh of the bear was denominated meat. This artifice did not succeed very well, after living in this way for some time we became sickly, the stomach seemed to be always empty, and tormented with a sense of hunger. I remember how narrowly the children watched the growth of the potatoe tops, pumpkin and squash vines, hoping from day to day to get something to answer in the place of bread. How delicious was the taste of the young potatoes when we got them! What a jubilee when we were permitted to pull the young corn for roasting ears. Still more so when it had acquired sufficient hardness to be made into johnny cakes by the aid of a tin grater. We then became healthy, vigorous and contented with our situation, poor as it was.

I will recollect the first time I ever saw a teacup and saucer, and tasted coffee. My mother died when I was about six or seven years of age. My father then sent me to Maryland with a brother of my grandfather, Alexander Wells, to school. At Colonel Brown's, in the mountains, at Stony Creek glades, I for the first time saw tame geese, and by bantering a pet gander I got a severe biting by his bill, and beating by his wings. I wondered very much that birds so large and strong should be so much tender

than the wild turkeys. At this place, however, all was right, excepting the large birds which they called geese. The cabin and its furniture were such as I had been accustomed to see in the backwoods, as my country was then called. At Bedford everything was changed. The tavern at which my uncle put up, was a stone house, and to make the charge still more complete it was plastered in the inside, both as to the walls and ceiling. On going into the dining-room I was struck with astonishment at the appearance of the house. I had no idea that there was any house in the world which was not built of logs; but here I looked around the house and could see no logs, and above I could see no joists; whether such a thing had been made by the hands of man, or had grown so of itself, I could not conjecture. I had not the courage to enquire anything about it. When supper came on, my confusion was worse confounded. A little cup stood in a bigger one with some brownish looking stuff in it, which was neither milk, hominy, nor broth; what to do with these little cups and the little spoon belonging to them, I could not tell; and I was afraid to ask anything concerning the use of them.

It was in the time of the war, and the company were giving accounts of catching, whipping and hanging the Tories. The word jail frequently occurred; this word I had never heard before; but I soon discovered, and was much terrified at its meaning, and supposed that we were in much danger of the fate of the Tories; for I thought, as we had come from the backwoods, it was altogether likely that we must be Tories too. For fear of being discovered I durst not utter a single word. I therefore watched attentively to see what the big folks would do with their little cups and spoons. I imitated them, and found the taste of the coffee nauseous beyond anything I ever had tasted in my life. I continued to drink as the rest of the company did, with the tears streaming from my eyes, but when it was to end I was at a loss to know, as the little cups were filled immediately after being emptied. This circumstance distressed me very much, as I durst not say I had enough. Looking attentively at the grown persons, I saw one man turn his little cup bottom upwards and put his little spoon across it. I observed that after this his cup was not filled again; I followed his example, and to my great satisfaction, the result as to my cup was the same.

On the death of my mother, my father sent me, under the care of a relation, to Maryland for the purpose of being sent to school.

When I arrived there, I was in a new world. I had left the backwoods behind me. I had exchanged its rough manners and poor living for the buildings, plenty and polish of civilized life. Everything I saw and heard confounded me. I learnt, after some time, that there were rich and poor masters, slaves and convicts, and I discovered that the poor servants and convicts were under entire subordination to their masters. I saw that the slaves and convicts lived in filthy hovels called kitchens, and that they were poor, ragged and dirty, and kept at hard labor; while their masters and family lived in large houses, were well clothed and fed and did as they pleased. The reason of this difference in the condition of men and women of the same race of beings, I could not comprehend. Having no idea of crime, I thought it could be no otherwise than unjust, that some should have so little and others so much, and that one should work so hard and others perform no labor.

Some time ago, I made inquiry of a gentleman who had recently removed from the neighborhood in which I had lived in Maryland, to this country, concerning the present state of the families of my former acquaintance in Maryland; he informed me that of the whole number of those families, only three or four of their descendants remain possessors of the estates of their forefathers; of the others, their sons had become dissipated, sold their lands, and had either perished in consequence of intemperance, or left the country, so that the places which once knew those families as princes of the land, now know them no more. Thus it is that in moral and physical respects at least "the sins of the fathers are visited upon the children, to the third and fourth generation."

FOR "THE FRIEND."

Criticisms on Philadelphia Yearly Meeting.

A letter from a valued member of Ohio Yearly Meeting to a member of Philadelphia Yearly Meeting, and a pamphlet recently published by one who withdrew from Philadelphia Yearly Meeting in 1860, contained criticisms on the changes in the Discipline of Philadelphia Yearly Meeting adopted at the session of 1887.

Considering the diverse nature of the human mind in different individuals, and the various standpoints and environments which affect their opinions, it would be expecting too much to suppose that important actions of the Yearly Meeting would be likely to escape criticism.

There are probably many under our name within our own Yearly Meeting and elsewhere, who are unfamiliar with the exact text and meaning of the changes made in 1887, to whom a statement and explanation of their intent will be acceptable and of interest. The first paragraph is as follows:

"Monthly Meetings are at liberty to receive certificates from, or send certificates to Monthly Meetings belonging to any bodies under our name, whose right to be regarded as co-ordinate branches of the Society of Friends has not been adversely determined by the Yearly Meeting—Provided there is no obstruction on other grounds."

It is charged that this paragraph acknowledges to be co-ordinate, and their members entitled to rights of membership in the Society of Friends, certain Yearly Meetings which continue in recorded fellowship with the Binus Separatists in Ohio; which meeting Philadelphia Yearly Meeting has disowned and testified against; in addition to which the said Yearly Meetings or most of them, encourage, connive at and approve many practices totally at variance with the doctrines and principles of Friends.

A hostile view of the actions of Philadelphia Yearly Meeting may construe a technical inference of co-ordinacy of the meetings alluded to, but a fairer and more practical view will consider rather what the paragraph really says, than what it does not say. It does not say that these bodies are considered co-ordinate, but the language is—"whose right to be regarded as co-ordinate branches of the Society has not been adversely determined by the Yearly Meeting."

To impartial-thinking minds the natural suggestion of such language is, that there was a question pending on this point not then determined.

It is true that most of the meetings alluded to "encourage, connive at and approve" many practices wholly at variance with the principles

of Friends. While this is the case, Philadelphia Yearly Meeting cannot unite in holding an annual correspondence with them on the basis of true church fellowship, nor has it done so for many years.

That every individual member of these defective meetings is favorable to or in harmony with the defections which have appeared in them will hardly be maintained by any intelligent Friend.

It is a fundamental principle in human affairs, and one with which Divine counsel may be supposed to be in harmony, that "the heir shall not be disinherited except by language, the contrary of which cannot be inferred."

Rights of membership and privileges may be as valuable inheritances or possessions as those of property and estate, and the paragraph, so far as it goes, is thus in harmony with accepted principles of civilization, and it would be ill indeed if the Discipline should fall below the level of general morality in the community.

It is a true principle of the Society that when a member violates its order and testimonies and does not unite with its doctrines, he separates himself from the Society, but it is also true that he remains a member of record until an official declaration is made to the contrary.

Those who object to the foregoing paragraph of Discipline because of its supposed undue acknowledgment of the rights of members of other Yearly Meetings, seem to overlook the immediate context covering obstructions on other grounds, to-wit:

"When any of our Monthly Meetings have reliable information that the sanction of a Monthly Meeting out of our Limits is given to teachings and practices seriously at variance with our profession, they are instructed to consider such defection as a sufficient obstruction to sending or receiving certificates of removal to or from such meetings until the cause of obstruction is removed."

This being a positive instruction, the Yearly Meeting cannot be charged with a failure to direct what shall be done in such cases in general.

But the paragraph just quoted would work hardship to a consistent Friend recorded as a member of a meeting sanctioning defections who wished to become a member of Philadelphia Yearly Meeting.

To remedy this the ensuing paragraph reads:

"If, however, a certificate of removal coming from such a meeting shall recommend as members, persons whose life and conversation appear to be consistent with our religious profession, Monthly Meetings are at liberty to receive such persons, if on solid consideration the defection of the Monthly Meeting granting the certificate shall appear to be the only obstruction."

A Discipline which accepts all who have been preserved as living members, sound in principles and teachings, and exemplary in life and conversation, notwithstanding defections around them, can scarcely be objectionable to any one who reflects what would be his or her individual and reasonable desires if involuntarily placed in a location so painful, and the right time for removing therefrom appearing to have come.

Cases might exist or arise not provided for in the changes so far quoted but the next paragraph reads:

"In the case of persons coming among us and desiring to be joined to us in membership, who have not been able to procure certificate of removal because the Yearly Meeting to which they belonged was not in correspondence with

Philadelphia Yearly Meeting, Monthly Meetings are at liberty to receive such who may apply for admission, on the ground of conviction of our principles. Such cases to be treated in the same manner as of those who are not members of the Society of Friends.'

Were the Society in a united condition upon the True Foundation, one Monthly Meeting would not be at liberty to ignore the judgment of another Monthly Meeting by receiving in to membership one to whom his own meeting had refused a certificate of removal.

Whatever co-ordinacy of Bodies may be inferred elsewhere in the Discipline, it is practically denied in cases of this nature.

By these changes of the Discipline, Philadelphia Yearly Meeting has endeavored to provide for the relief of consistent and faithful members whose surroundings have been hostile to the cause of Truth and religion, as understood by the Society of Friends, and in thus relieving individuals a testimony is borne against the defective meeting.

The Friends who withdrew from Philadelphia Yearly Meeting in 1860 did so, according to the statement of one of them, because the Yearly Meeting would do nothing to prevent the joining of its members to Yearly Meetings which were fully identified with the "Bins" Separatists in Ohio, and, it is added, it was with mingled feelings of love and sadness they felt required to leave.

Philadelphia Yearly Meeting may have moved too slowly in the decision of many painful and important questions brought before it, but it would be beyond the scope of this writing to rehearse the accounts of all the occurrences bearing upon the position of the Yearly Meeting. A brief narrative can be had at the book store, No. 304 Arch Street, containing much information on the subject. And the accounts of the various sittings of the Yearly Meetings published in THE FRIEND from year to year, add many details.

Many evil consequences follow from separations in religious bodies, and probably all would admit they should never be resorted to unless relieving from greater evils.

It is not likely that any Friends of the same religious experience and standing as John Wilbur and his friends, would have been contented to have been thrust out from the Society as he was, and not have gathered themselves into a body with their associates as a branch of the Society, whose doctrines and testimonies they believed in; and it is greatly to the credit of those members of the larger Body in New England who, as stated in the editorial of THE FRIEND of Tenth Month 31, 1891, now condemn the proceedings which resulted in the first separation in New England.

Again, it would be unreasonable to ask that a believer in the doctrines and views of worship of Friends should join in methods of worship contrary to those doctrines and testimonies.

It is said that in places in the west a number of members thus situated were remaining at their homes rather than expose their families to methods of worship in their meeting-house, such as the Society withdrew from at its rise.

To say that Friends thus situated should not associate themselves together as a religious Society of Friends, worshipping as Friends believe is the only true method for them to observe, and maintaining the doctrines and testimonies proclaimed by Friends—would indicate a feeling regarding separations rather of a morbid nature than a sound one. The reason alleged for the

withdrawal of the Friends in 1860 cannot be classed under cases as strong as these.

Our Monthly Meetings have no alternative but to disown all members, who through neglect, or of their own election, refuse to attend our religious meetings for Divine worship, but they would gladly have retained and would again receive all convinced Friends who in the leading of the Spirit may be drawn to join in membership with us and to labor in the work assigned to our religious Society, as an exponent of the truths of the Gospel to the world, and for its preservation from the many defections apparent.

(To be continued.)

FOR "THE FRIEND."

"The Proud He Knoweth Afar Off."

In an article for THE FRIEND, of Second Month 20th, a subject is introduced, which for many months has pressed heavily upon my mind. It says:—"We are becoming a refined people, and some of our neighbors who may be less so, less educated, less affluent, and withal, perhaps, less religious—should their minds be turned toward us, whether by ministry or otherwise, they are held back by the feeling that they would be slighted in our company."

I am grieved to say I have seen evidences of this slighting, and have good reason to believe there are those under the name of Friends who do not desire to have uneducated and unrefined people belong to our Society. We do pride ourselves upon these things, and perhaps they have been well earned laurels; but I contend there is no place for pride. We have received it all from whom? Our Father, without whose care and help we are able for nothing that is really good.

Let us examine the life our blessed Lord and Saviour led upon earth. Who were his called and chosen disciples? A few poor fishermen, a despised receiver of customs; the poor and unlearned came closest to his heart, not because they were unlearned and poor, but because there was more room with them for love, faith and humility; and He never turned away from the poorest and most despised. Shall we then be so exclusive that any with heart touched by Divine love shall not find a heart-home, and a kindly hand of help with the "Society of Friends?" And if we dwell very close to the Master, He will enlighten our understanding, so that we shall perceive whether it is a real love for Him or an ulterior motive that induces a request for membership. But if we draw away from those whom the Master has drawn toward us, because they are poor and uneducated, or of another nation or color, forgetting what the Lord said to Peter—"What God has cleansed call thou not common or unclean,"—a blessing cannot rest upon us, and our meetings will dwindle.

And is not another reason why there is not more fruit apparent among us, that we have become too carping and criticising, owing largely, no doubt, to the fight we have for half a century been obliged to maintain, to keep our doctrines and practices pure, so we have become too much of judges, instead of letting the Word preached, as the Word of the Lord, sink deep into our hearts upon mellow ground, watered with our tears, that it might spring up and bear rich fruit to the glory of the "Great Husbandman," who does intend us a blessing, and who is able to keep all that is fully intrusted to Him.

I am hardly ready to say, "Friends have so largely fulfilled their mission in the line of mak-

ing proselytes," for I believe, if we fulfil the conditions laid down in the New Testament, putting pride out of our hearts, and opening them wide to the Divine love which draws our brother, willing to be used as the Master bids, without fear of man, there will yet be a flocking to us, "as doves to the window."

I would like to see on every meeting-house, a notice that it is a Friends' Meeting, and the hour for meeting; and in every meeting-house a worshipping assembly, gathered under the power of God, each one looking unto the Master, and not to man, yet a willingness felt to do his will, whatever that may be, that it may be said as of old, "They had glorious meetings."

We see in the daily press, and hear constantly, how those who once seemed so far from us are gradually acknowledging the very truths we, as a people, have so long contended for; it is, then, no time for us to let our hands hang down in weakness, but boldly uphold and unfurl the banner of Truth, given us as a people to raise and carry, so that all may see and come, through the drawing power of our God, to enlist under it, no matter of what tongue, nation, color or people they are.

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom, which He hath promised to them that love Him." (James ii, 5.)

R.

Natural History, Science, etc.

The Hairy-wood Spurge (Euphorbia pilosa).—Grant Allen states that this plant, which is a Southern European and Western Asiatic plant, is found in only one locality in England—on Claverton Down. Its existence there is supposed to be a survival from an ancient geologic period when the western border of the European Continent included within its limits the British Islands.

There are many similar instances—indeed, it is quite a common occurrence to find a plant extend all through Europe, from the Caucasus to the Pyrenees, then stop suddenly short, and turn up again in Devon, Cornwall or Kerry. As illustrations of this G. Allen mentions the Wild Peony, which originates in England to the rocky clefts of the steep Holme; in Devon grows a small purplish Lobelia, which is found nowhere else in Britain; the common blue Monk's Hood is found wild in South Wales and the Cornish district only; the yellow Druha is confined to old walls about Pennard Castle, Swansea, &c.

British Plants Nearly Extinct.—There is a lovely orchid, the Lady's Slipper (*Cypripedium*) common in Siberia and Russia, but now found with us only in one Yorkshire station, where, like the Perthshire heath, it is rapidly verging to complete local extinction. The tufted Saxifrage has now been driven to the summits of Ben Avis and Ben Nevis; the drooping Saxifrage is extinct everywhere in Britain, save on the cloudy top of Ben Lamers; and the Alpine Saxifrage has died out of all Ireland, save on the bold peak of Ben Bulbin in Sligo.

I could add to these instances many more.—Grant Allen.

Oysters on Trees.—Travellers and tourists who have been for a summer's outing among the islands which skirt the coast of Honduras tell marvellous stories of the oyster groves of that country, and the rare delicacy of the bivalves "which grow on the trees." The facts in this "tree-oyster" case are these: The mangrove trees grow in either fresh or salt water swamps,

and even in water five or six feet deep. The limbs of the mangrove are drooping, like those of the weeping willow. In case they do not reach the water, the attraction of the moisture below causes shoots to put out which often extend far beneath the surface; thus a thicket of mangroves is a matted mass of limbs, trunks, shoots and roots. On these limbs and shoots, deep down under the surface of the water, large bunches of oysters cling, thus forming the famed "Oyster Groves of the Honduras."—*St. Louis Republic.*

Mastodon Remains.—An Indiana correspondent writes to the *St. Louis Globe-Democrat*: A farmer digging a well near his house at Darlington has discovered that his dwelling was built over the remains of a huge mastodon. He has discovered about ten feet of the tusk, but has stopped excavating in the sandstone for fear of endangering his house. Scientists who have visited Darlington to investigate the discovery estimate that the tusk must be about sixteen feet long, and the whole skeleton thirty feet long, and eighteen to twenty feet high. A small chip from the tusk was sent to a New York scientist, who pronounced it the purest ivory.

Clever Horses and Cattle.—That cattle and horses can communicate intelligence to each other, and are endowed with a certain amount of reasoning faculty, the following facts are pretty conclusive proof: I once purchased a station on which a large number of horses and cattle had gone wild. To get cattle in, I fenced the permanent water (a distance of twenty miles) leaving traps at intervals. At first this answered all right, but soon the cattle became exceedingly cautious about entering the traps, waiting outside for two or three nights before going in, and if they could smell a man or his tracks, not going in at all. At last they adopted a plan which beat me. A mob would come to the trap-gate, and one would go in and drink and come out; and then another would do the same, and so on, till all had watered. They had evidently arrived at the conclusion that I would not catch one and frighten all the others away.

To get in wild horses, 600 of which were running on a large plain, (about 20,000 acres), I erected a large stock-yard, with a gradually widening lane, in a hollow where it could not be easily seen, and by stationing horsemen at intervals on the plain, galloped the wild horses in. My first hunt (which lasted some days) was successful, the wild horses heading toward the mouth of the lane without much difficulty; out, of course, some escaped by charging back at the stock-yard gate, and in other ways. My second hunt, about a month later, was a failure; every mob of horses on the plain seemed to know where the yard was, and would not head that way. This seemed to show that the horses had escaped from the first hunt but all the others where the stock-yard was.—*Spectator.*

Heroism of Women.

On the 2d of Eleventh Mo. last there passed over the Andaman Islands, the East Indian penal settlement, a cyclone, which caused immense damage to property and great loss of life. One of the places which suffered extensively from the gale was Port Blair, the principal port of the islands. Lying off the port on that day was the steamer *Enterprise*, belonging to the East India marine, and used principally for conveying prisoners and provisions and supplies to the islands.

The *Enterprise* was caught by the cyclone

with her anchors down and no steam up. At the height of the storm she began to drag, and in a short time she was dashed broadside upon the rocks, immediately opposite the female convict prison. A tremendously high sea was running, and soon the *Enterprise* began to go to pieces. She had a crew of eighty-three men, and one by one they were swept by the rushing seas from the places they had sought for safety, and found their death in the wild waters about them.

There were no life-saving appliances at Port Blair, and though the wreck was seen by the officials and a number of the convicts, it was seemingly impossible for any effort to be made to save the unfortunates from the wreck. Among those who were watching the wreck were a number of female convicts, who had huddled under the lee of their prison walls to escape the full fury of the gale, which was blowing with such violence that it was impossible for a human being to stand against it.

While the men stood silently by watching the struggles of the drowning men, one of the women proposed to some of her fellow-convicts that they try to rescue some of the shipwrecked seamen. Her proposition was that the convicts should get to the shore, and there form a human life line from the beach out into the sea. Leaving their places of shelter, they crept on their hands and knees, holding to whatever offered itself to their grasp, and in this manner they succeeded in reaching the shore in the very teeth of the gale.

The inpouring seas were thundering upon the rocky shore with a violence that seemed to shake the very earth. The spray from the rollers was caught up by the wind and carried inland, making it impossible to see but a short distance, and bitterly stinging the faces of every one exposed to it. Nothing daunted, the female convicts, once they reached the shore, linked hands, and their leader, followed by her equally brave sisters, plunged into the sea to save a man who could be seen struggling helplessly in the water. The women were dashed from their feet at the first attempt, and hurled violently upon the shore. Again they clasped each others' hands, and again they sprang undauntedly into the raging waters. This time they were more successful, and the leader grasped the drowning man. Then they turned, and the almost dead sailor was carried safely to the shore.

Again and again did the heroic women enter the water, and each time they returned with a man, who had it not been for their almost superhuman efforts, would either have been drowned or dashed to death on the rocks. Six men were thus rescued and these six were the only persons of the eighty-three on the *Enterprise* who reached the shore alive.

The officials at Port Blair made a report of the affair to the Indian Government, and recommended that the authorities take such steps as they deem proper to show their appreciation of the women's heroism.

The Government looked into the matter, and, as a result, it was announced to-day, that the leader of the gallant band would be released from imprisonment, and that the terms for which the others had been sentenced would be very materially shortened.

Items.

The Independent Catholic Church of India.—The descendants in India and Ceylon of the converts made in India by the Portuguese in former years, have never been very passive under the authority

of the Pope. Being dissatisfied with some recent decrees of the Vatican, they obtained church officers from the ancient Church of Antioch, and have organized independently of the Church of Rome, with about 16,000 members. Her priests inculcate the privilege and duty of reading the Holy Scriptures, the necessity of conversion to God, and the living of godly and sober lives.

Investigation of Charitable Institutions.—The Chicago correspondent of *The Presbyterian* writes: A large number of the so-called and prominent charitable institutions of Chicago are agitated from centenary circumstances by the reports of visits made to them, very recently, by E. S. Dreyer, a prominent banker of Chicago and a liberal contributor to their respective treasuries, who, in the disguise of a poor but needy applicant, called upon them for temporary relief. While he was courteously received and treated by a few of these associations, he was so rudely received and treated by nearly all of them that he pitied the poor and worthy person who applies to them for assistance. He names these organizations and announces that they will get no more of his money, and ought not to receive any more from other people, until their officers are changed or made to treat applicants for relief with a decent degree of courtesy. He was once or twice offered what was designated as a meal for about three hours' work in sawing wood. Tramp as he was, he declined the offer.

The result will probably be an examination of the books of many of these institutions, for the purpose of discovering what proportion of their receipts goes to the relief of the poor and what is absorbed in salaries paid to employees and canvassing agents. Among these will probably be found our Relief and Aid Society, whose existence and work dates from the burning of Chicago in '71. A change in the methods of dispensing relief to the worthy and needy poor of Chicago by its organizations for that purpose is not improbable—if the matter is not too soon forgotten.

A Greek Congregation.—*The Independent*, of New York, says: "A new Greek church was opened in this city January 10th. The services were attended by about 500 persons and were conducted by the priest, T. Ferendinos, who has the rank of Archimandrite, and is in full charge of the church, having been appointed by the Metropolitan of the Greek Church in Athens. The place of worship is in the basement room of the German-Swiss Evangelical Church, No. 340 West 33d Street, which has been refitted for this special need. The services, after the rites of the orthodox Greek Church, were conducted entirely in the Greek language. Among those present were the Consul-Generals of Greece, Russia and Turkey and two of the well-known merchant firms of the city. Services will be held there regularly."

LET US LEARN IT FROM HEATHEN TEACHERS.—"I cannot consent, as your queen, to take revenue from that which destroys the souls and bodies of my subjects.—Queen of Madagascar to those who proposed she should receive a revenue from strong drink."—*The Student.*

THE FRIEND.

THIRD MONTH 12, 1892.

A pamphlet with the title "Is there not a Cause?" issued by Joseph E. Maule, a prominent member among those who separated from Philadelphia Yearly Meeting in 1860, confirms the view we had long held, that the ground for that separation was the refusal of Philadelphia Yearly Meeting to cut off all intercourse with those bodies of Friends who had affiliated with the Binn's party in Ohio. J. E. M., on page 8 of this pamphlet, distinctly states their reason for separating to be, that "Philadelphia Yearly Meeting would do nothing to prevent the joining of its members to Yearly Meetings which

were fully identified with the Binns' Separatists in Ohio."

For many of those who left Philadelphia Yearly Meeting in 1860 we entertain a sincere respect, believing them to be attached to the doctrines ever held by our religious Society. They were in unity with the Yearly Meeting in its efforts to defend and promulgate those doctrines, and joined with their brethren in the rejection of that party in Ohio Yearly Meeting which separated from it in 1854; and in the acknowledgment as brethren of those who adhered to the old organization, with Benjamin Hoyle as Clerk. We believe it was as satisfactory to them as to those whom they afterwards left, that our Yearly Meeting notified its sister Yearly Meetings in this country and in Europe of the position it had taken in this matter.

But we do not admit the correctness of the position taken by J. E. M., that Philadelphia Yearly Meeting, while testifying against the course pursued by the Binns' body, and against those departures and doctrines which were the remote foundation causes of the separation there, rendered itself responsible for those evils, because it did not instruct its Monthly Meetings to decline sending or receiving certificates of removal to all the Bodies affiliating with the separated Body.

For a fuller consideration of the question, and particularly of the changes made in the Discipline of Philadelphia Yearly Meeting in 1857, we refer to a communication, received from a correspondent, the publication of which is commenced in this number.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows that the interest and non-interest bearing debt decreased \$1,705,403.50 during the Second Month. Total amount of the Treasury, \$740,521,174.17.

At a meeting of the House of Representatives Committee on Appropriations, held on the 2d inst., a number of prominent Philadelphians were introduced, who came to urge that an appropriation be made for the erection of a Mint building at Philadelphia. The last Congress made \$1,000,000 for the erection of a new Mint building in Philadelphia, but after Congress adjourned it was ascertained that it had authorized the erection of a new Mint building, but had failed to make the necessary appropriation. The delegation urged that this omission be corrected.

The draft of a treaty of commerce between the United States and France has been prepared at the State Department, and mailed to Paris for the action of the French authorities. If approved by France, it will be submitted to the Senate for action. It is practically the same as the treaty recently concluded with Great Britain.

The joint English and United States Commission on the Behring Sea Fisheries practically concluded their deliberations in Washington on the 3d inst. The members are pledged to secrecy, but it is believed they entirely failed to reach a satisfactory agreement as to the best method of conducting the seal fishery.

A Louisville dispatch says that Attorney General Hendrick will direct that *quo warranto* proceedings be instituted against all lottery operators in the State. "This step is in accordance with a recent resolution in the Legislature for the enforcement of the Constitutional provision. It is believed this is the beginning of the end of lotteries in Kentucky."

A remonstrance against the increase in the number of liquor licenses was adopted on the 7th inst. by the Methodist Episcopal preachers, the Presbyterian Ministerial Association and the Conference of Baptist ministers in this city.

An angle measuring over nine feet from tip to tip of outstretched wings was killed last week near Mechanicsburg, Ohio, while in the act of carrying of a lamb.

It is reported that a two-foot vein of ore, worth \$100 per ton, has just been uncovered six miles from Fairplay, Colorado.

The population of New York City, exclusive of in-

mates of State institutions, is 1,800,891, according to the State census just completed. The enumeration is believed to have been swelled for political purposes.

Deaths reported in this city last week numbered 514, which is 9 more than the previous week, and 136 more than the corresponding period of last year. Of the females, 203 were males; and 231 females; 78 died of pneumonia; 66 of consumption; 38 of diseases of the heart; 24 of bronchitis; 24 of old age; 19 of scarlet fever; 19 of convulsions; 16 of apoplexy; 15 of marasmus; 14 of typhoid fever; 13 of Bright's disease; 13 of inflammation of the brain and 10 of congestion of the brain.

Markets.—*U. S. 4s.*, 100 a 101; *4s. reg.*, 115½ a 116½; *coupon*, 116½ a 117½; *currency*, 65, 109 a 118.

COTTON was quiet and unchanged. Middling uplands officially quoted at 7½c. per pound.

FREED.—Winter, bran, bulk, \$19.00 a \$19.75; spring bran, bulk, 18½ a \$18.50.

WHEAT.—Western and Pennsylvania super, \$3.10 a \$3.40; do. do., extras, \$3.50 a \$3.90; No. 2 winter family, \$4.00 a \$4.25; Pennsylvania, roller, straight, \$4.35 a \$4.60; Western winter, clear, \$4.35 a \$4.60; do. do., straight, \$4.50 a \$4.85; winter patent, \$4.85 a \$5.10; Michigan, extra, \$4.25 a \$4.50; straight, \$4.50 a \$4.90; do. patent, \$4.90 a \$5.15; do. do., favorite brands, \$5.25. Rye flour sold in a small way at \$4.25 a \$4.30 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.02 a \$1.02½. No. 2 mixed corn, 49½ a 50c. do. No. 2, white oats, 36½ a 37½ cts.

BEEF CATTLE.—Extra, 4 a 4½ cts.; good, 4½ a 4½ cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; culls, 3¼ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6 a 6½ cts.; good, 5½ a 5½ cts.; medium, 5 a 5½ cts.; do. do., 4 a 4½ cts.; culls, 3 a 4 cts.; lambs, 4 a 4½ cts.

HOGS.—Chicago, 7½ a 7½ cts.; other Western, 7 a 7½ cts.; State, 6½ a 6½ cts.

FOREIGN.—The *New York Herald's* Liverpool correspondent says: Cotton men are at their wits' end. Cotton has reached the lowest price on record, and in the last three weeks the members of the Liverpool Cotton Exchange were compelled to find a million and a half pounds to settle the difference on the wrong side.

The cotton trade has been completely demoralized by the heavy fall in prices of raw material. Many large Lancashire mills have incurred serious losses as the result of their operations during the past three months. In the case of the Star Mill, for example, the deficit was \$4,006, while that of the Woodstock, 73,508 spindles, was \$698.

A French officer has submitted to the War Ministry a rifle that will project a stream of vitriol for a distance of seven metres. He proposes that this weapon be used only against savages to prevent their making frenzied rushes.

On the 3d inst. the German Reichstag began the discussion on the bill empowering the Government to proclaim a state of siege in Alsace-Lorraine in the event of war or serious danger. Several speeches were made in which it was pointed out that Alsace-Lorraine is in a perfectly tranquil condition, and is rejoiced to be a member of the German Empire.

The proposed law, it was said, would be a source of fresh mortification to the Alsaitians, and disturb France.

The Government urged that there were momentous reasons in favor of the measure. It was finally referred to a committee of twenty-one members.

A special agent of Reuter's Telegram Company, who is inquiring into the distress in Vienna, paints a terrible picture of the destitution that prevails in that city. There are many houses, he says, whose splendid exteriors belie the condition of their miserable interiors. Cellars in such houses, he affirms, are found crowded with starving persons who are out of work and others who are earning only a mere pittance. Hundreds are unable to pay rent, and exist in deadly fear of eviction. But, in spite of all this misery, there is a total absence of crime among the sufferers.

During the past three months, 620,000 poor persons in Vienna have received relief. On the 5th inst. an extensive distribution of food to the destitute was made. Twelve thousand loaves of bread were distributed from four different stations, along with a quantity of clothing among the sufferers, who were told to see the procession of applicants in which there were hundreds of children from the age of three upwards, many clothed only so far as to have a handkerchief about their loins and another about their neck. With bony fingers they seized on the food, and showed their gratitude in their eyes. After a weary

wait in the snow twenty-seven women fainted in the crowd. Twenty young men initiated and carried out the work of distribution. They keep order by kind words and looks alone. They depend solely upon money sent from the papers, mainly the *New Free Press*, the Mayor's fund being held for more systematic relief.

The Queensland Government has decided, in consequence of the large number of unemployed workmen in the colony, to prohibit immigration for the present.

A remarkable piece of engineering work is the tunnel of the Parana Oroya Railroad through an Andean mountain peak at Galera, Peru. It is at an elevation of 600 feet above the perpetual snow line, and is to be 3,847 feet long. It is the highest railroad tunnel in the world and is located in the highest inhabited region in the world. The town of Galera is 15,635 feet above the sea level, and is 3,500 feet higher than the hotel on the top of Pike's Peak.

The *New York Herald* has a dispatch from Panama, stating that the River Cauca, which rises in the Andes near Paramo de Guanacos and flows into the Magdalena at Tacna, has overflowed, and its valley, one of the most fertile and populous in South America, is inundated.

Crops have been destroyed all along its banks and many houses carried away. Deaths from drowning have been numerous. There is at present no way of estimating the loss of life and damage to property, but it is feared that they are very large.

It is rumored in the City of Mexico that war between Guatemala and San Salvador has commenced. Guatemalan dispatches say that it is officially denied that such is the state of affairs, but Salvadorian specials declare that war is imminent and unavoidable.

NOTICES.

CHARLES F. BREDE proposes to conduct a party of young men to Europe this summer. Expenses are moderate. The tour is a most interesting one, and an opportunity will be given for acquiring German. As the number is limited, application should be made early to Charles F. Brede, Friends' School, Germantown.

WANTED.—A woman Friend for teacher in the School for Indian Children, at Tunesassa.

Apply to
SAMUEL MORRIS, Olney, Philadelphia,
EPHRAIM SMITH, 1110 Pine St.,

WESTWON BOARDING SCHOOL.—The Spring Term begins the 15th of Third Month, and it is desirable to have pupils, who are to come, entered at an early date that they may be prepared.

Application should be made to
ZEBEDEE HAINES, Sup't.,
Westwton, Chester Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE.—The Annual Meeting of the Corporation will be held on Thursday, 11th Month, 27th, at 9½, at Arch Street, in the Committee Room of Arch Street Meeting-house, Philadelphia.

THOMAS SCATTERGOOD, Secretary.

WANTED, a teacher for Principal of the Moore's Own Academy, apply to

SARAH S. CARTER,
Moorestown, Burlington Co., N. J.
SAMUEL L. ALLEN,
1107 Market Street, Phila.,
Committee.

DEED. Tenth Month 27th, 1891, **REBECCA GRIFITHS** wife of Jacob Griffith, aged seventy six years, for ten months and eight days, a beloved member of Saleo Monthly Meeting of Friends, Iowa, an elder for many years, the duties of which station she was faithful to fulfil to the best of her ability. Her consistent deportment, and a meek and loving disposition, endeared her to her many friends. She was diligent in the attendance of meeting, often saying she believed it a duty, when health would permit; and was faithful in upholding the ancient doctrines and testimonies of the Society. She bore a lingering illness, enduring great suffering, with christian patience, but rejoices when told it was thought she was about to be released "Happy are the dead who die in the Lord."

—, at his residence near Penseada, Lycoming County, Pa., First Month 29th, 1892, **WELLINGTON H. BOYLE**, in the seventy-eighth year of his age, member of Muncy Monthly Meeting of Friends.

THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 258.)

1855.—Eleventh Month 4th. "At our meeting this morning (First-day), I was constrained again to warn some, that there were but twelve hours in the day, in which men may work, and then the night cometh wherein no man can work. That their day was passing away, and it was evident they were neglecting the business of salvation, in the pursuit and love of the things of the world. None knew when their day would expire; it may come to a close unexpectedly, and if laid on a death bed, with the work unaccomplished, awful must be the prospect of a never-ending eternity. Many have been landed in that condition, when they would have given everything for a little time, to do this all-important work. Some were pleaded with in the love of the Gospel, to give up all that the Lord's controversy was with, and submit to the terms of salvation, while the day lasted. My dear wife knelt and supplicated, that if any had been drawn to this meeting, and were made sensible that the shades of the evening had come upon them, and the great work of salvation was not done, they might yield to the convicting power of the Holy Spirit, and before it was too late, show forth the goodness and mercy of God, in plucking them as brands from the burning; by walking in his fear, and drawing others to glorify God, on their behalf. It was a solemn, impressive time, and I hoped some were reached."

"Twelfth Month 7th. At Arch Street Week-day Meeting, the circumstance of Christ calling his disciples, sheep, and on commissioning them to go forth, telling them, 'Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves,' was brought before me. I felt fearful of speaking, lest I might act without his authority, and thus injure the good cause; so that I seemed likely to come away without breaking the silence. But finally the fear of putting by a right impression, induced me to stand up with those words, and to show that the true disciples, who keep in the Spirit of their Divine Master, in times of suffering and persecution, were like sheep in the midst of wolves; and they were to be wise as, but not in the serpent's wisdom, but in that which cometh from Him, who is the wis-

dom of God, and the power of God; and to be clothed with the harmlessness of the dove; showing the nature of Him who is the Lamb of God, that taketh away the sin of the world. Though not exposed to outward persecution at this day, yet there is much suffering to be endured; and when the cup that is to be partaken of, for the body's sake, which is the church, is presented, we are to drink it with resignation to Him, and it will contribute to our humiliation and preservation in Christ. When suffering is withdrawn, how liable are we to take our ease in the comforts with which we are surrounded. The nearer we draw to the close of our journey, the more need there is to be clad with the holy, harmless and undefiled nature and spirit of Christ. When the disciples returned from the accomplishment of their mission, and told their Lord that even the devils were subject to them, through his name; He said, 'Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven.' This is the all-important object of our lives, to be prepared, by his power giving us the victory over all the power of the enemy, to have our names recorded in the Lamb's book of life. Nothing is worthy of competition with this. No name or fame among men; all that our companions may say in our favor, are nothing. We must individually stand before the tribunal of Jesus Christ, and receive a reward according to our deeds; we can have none of them to plead our cause here."

1856.—First Month 8th. "The great importance of being preserved from the power of the tempter, came over me with much weight this morning, before I rose; and I was brought to put up fervent, mental cries to the God of all our sure mercies, that He would not suffer me to fall into temptation; that in unmerited mercy, He would forgive and blot out my sins, and remember them no more; and that whatever He saw meet, to humble and keep me on the watch, He would, in his tender compassion, administer, for my preservation from evil. I remembered some who had been highly favored, and had afterwards slid from the foundation. I thought of our beloved friend Thomas Kite, how he had been taken away before he reached my age, in peace and brightness; and it was to me more desirable to be removed from this scene, before anything should dim the character, which through grace, we may have been favored to attain, than to be continued here to old age, and lose the life and virtue of religion, which had been our experience to possess. He who, of his own good pleasure, begins the work of regeneration, and carries it on to its perfection, can alone keep us from falling, and in the end present us faultless before the throne of his glory, with exceeding joy. May it be my experience, though unworthy of the least of all his favors."

"On First-day morning, the 17th, I was again engaged to preach the everlasting Gospel, both concerning the coming of the Son of God in the flesh; his propitiatory death for the sins of the

whole world; his glorious advocacy at the right hand of the Father, and as being the Source of all saving knowledge of God, by the immediate revelation of his Holy Spirit in the heart. It is the grace that comes by Jesus Christ alone, that can impart the saving knowledge that is life eternal. The heart must receive Christ in his spiritual appearance, submit to his will, forsake all and follow Him, in order to receive this knowledge of God, and hold communion with Him, through our Lord Jesus Christ. Many are willing to believe the doctrines of the New Testament, but refuse to deny themselves, forsake sin, and follow the Lamb of God whithersoever He leads; and thus they fail to become partakers of the fulness of the blessing of the Gospel of Christ. Oh, the want of the pure and undefiled life of Christ Jesus, ruling in the professors of his name!"

"Third Month 18th. I went to the North Meeting, under some trial of faith. It was a large collection, many school children being there. The circumstance of parents being rebuked by some, for bringing their children to the Saviour, that He might lay his hand on them and bless them, was presented to my mind; and after waiting, and trying the fleece wet and dry, the subject was opened; and the danger alluded to, of persons placing stumbling-blocks in the way of the children, whose minds are brought under Divine conviction; and thereby turning them aside from their Saviour. The mercy and goodness of our Heavenly Father, in watching over and warning young people of the temptations of Satan, and the enticements of wicked persons; of which I could testify from experience, when an apprentice boy, and the Lord's defence, vouchsafed by the horror suddenly brought over me, were referred to; and all pleaded with to mind the visitations and requirements of the Most High extended to them. Ability was graciously granted to preach the Gospel, under the quickening power of the Holy Spirit, which reached and tendered the hearts of some, and I came home thankful for the unmerited favor."

"Seventh Month 9th. This morning we were favored with the cheering and strengthening presence of the Lord, at our Fourth-day Meeting at Orange Street. I was impressed with the belief that the Lord is at work in the hearts of many, to prepare them for service in his church, as they dedicate themselves unto Him. What is wanting, is for every one to look into his own heart; not to be looking out to see what others are to do. When Moses was told that Eldad and Medad prophesied in the camp, Joshua said, 'My Lord Moses forbid them.' But Moses said unto him, 'Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!' Though it is not to be expected that every one will be made a vocal minister of the Gospel, yet every submissive soul would be favored with a measure of the spirit of discernment, and under the Divine influence, would be qualified, at times, to speak of what the Lord

had done for it, to the instruction and comfort of other seeking ones; and I believe more ministers would be raised up to preach the everlasting Gospel, as the visible church was more generally gathered into obedience to the blessed and adorable Head.

"Eighth Month 24th. My wife and myself rode to Bancocas, and attended the Week-day Meeting. Many of the meetings within our Yearly Meeting, have no minister; and though the life and growth of true religion are not dependent on ministers; yet were the members living daily under the subjecting power of Christ, we may believe that more gifts would be given, both for the ministry and the eldership. To the primitive church they were dispensed for the building of it up; for the instruction and feeding of the children, the lambs of the flock; and they would be continued to be given for the praise and glory of the Great Head, and for the promotion of his cause, were the members prepared to receive them. But the things of this fading world, the love of ease and creaturely enjoyments, absorb the thoughts and affections of many, whose hearts are not open to let the King of glory come in, and set up his kingdom there. Thus the all-important work of sanctification is obstructed; and such remain unfit to receive gifts, and therefore cannot occupy them; and the glory which would rest upon us as a religious body, were we faithful to the Lord, does not appear among us as it has in days past."

1857.—Second Month 24. "We had an uncommonly large Quarterly Meeting, which was held in great stillness to the close. In that for Discipline, our aged friend S. Betle, Sr., advocated some of the testimonies borne by Friends, and counselled the young people against attending certain lectures, now become numerous, and which, in his opinion, were likely to draw the mind from the retirement and religious exercise, necessary for a growth in the Divine life. I added the expression of my unity with what he said; and that I believed every one who had submitted to the power of Divine grace, if they looked back at their first espousals to Christ, would see they were then brought under conscientious scruples, to do nothing that would bring a blemish on their religious profession; and as they kept to this, they were preserved out of many temptations they had not foreseen."

"Third Month 8th. Many of the sins of my youth have been brought into remembrance this day, producing the question, whether they have been forgiven; under which, a degree of humiliation was felt, and desires raised before the Lord, that his mercy may be extended, so that they may be blotted out and cast behind his back. I remembered that Job was made to possess the sins of his youth, after the testimony had been pronounced, that he was a perfect, and an upright man; and doubtless to show him his nothingness, and that he had no ground to rest upon, but the mercies and forgiveness of God. When he was thoroughly humbled, in the end of this severe dispensation, he said, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes;' and 'The Lord turned his captivity, and gave him twice as much as he had before.'" May I know again and again the washing of regeneration and the renewing of the Holy Ghost, and thereby be enabled to confess my sins unto God, and receive his forgiveness and pardon, through the blood of his adorable Son, our Redeemer and Saviour, Jesus Christ."

"Eighth Month 13th. Feeling an intimation to attend the Quarterly Meeting of Salem, I went to Woodbury this morning. We sat an hour in silence, when it seemed to be my business, to set forth the inward work of religion upon the heart; and that where it is submitted to, it leads into retirement before the Lord; in which the spirit of prayer is at times given, to ask forgiveness for past sins, and for strength to resist the enemy and his temptations. The people of the world are looking out for the faults of others, and feeding upon them; but the Lord's visited and faithful children are concerned to have their own hearts searched, that everything contrary to his will may be done away, and they made to bring forth the fruits of his Spirit, to the praise of his great Name. Their language is, 'Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.'" The tribulated seed were encouraged to trust in the Lord, and to look to Him daily, for the arising of his power to help them in their trials, and to gather the children. The latter were persuaded to obey the offers of Divine grace and mercy, which are of more value than anything in this world. These are the days of the Son of Man to their souls, which we have no power to command, and if rejected, know not that they will ever be renewed. I thought the tendering power of Christ was felt by many among them, for which we have cause to be thankful to the great Lord of the harvest."

(To be continued.)

FROM THE "BRITISH FRIEND."

A Seventeenth Century Dungeon.

There has comparatively recently been unearthed at Warwick a dungeon in which prisoners used to be confined at night, which serves to mark the improvement which has taken place in prison discipline since John Howard, in the middle of the 18th century, first called public attention to the inhuman way in which prisoners not only in England, but also in all Europe, were being treated.

This dungeon has been covered over and almost forgotten by the present generation, as it does not appear to have been used since 1797. The following is Howard's description of it when he visited it in the middle of the 18th century:

"The night room of the felons is an octagon dungeon, about 21 feet in diameter, down 31 steps, damp and offensive. The gaoler on going down took a preservative. The justices have taken the gaol and bridewell into consideration. May it not be hoped that gentlemen so considerate will not continue this damp and offensive place, which has only one aperture level with the court, three feet in diameter."

The representations of Howard respecting the condition of our prisons stirred the whole country, and we find a further report of this dungeon made by Basil Montague, in 1815, one of a committee of gentlemen interested in the treatment of prisoners, in which he says:—

"This dungeon is 8 feet 10 inches underground. In the middle is a cesspool for the necessities of nature; from the side issues a stream for the prisoners to slake their thirst. There is a large heavy chain now in the dungeon that passed through a link of the chain of each of the felons, which was carried up the steps and secured outside the vault. Seventeen prisoners are said to have slept there every night. The turnkey said that in the morning when he unlocked the door he was so affected by the putrid steam, that it

was enough to strike him down. The prisoners were shut in this horrible place from quarter-past four to daylight, in winter. The diameter of the dungeon was 20½ feet, which, as it was an octagon, would give an area of about 60 feet in circumference; and the governor told me that they had not infrequently had 42 prisoners confined there all night, and on one occasion he had counted 45. This, Basil Montague calculated by measurement, could only have been accomplished by chaining the prisoners close together with their feet towards the centre, some on their backs, and some on their sides!

It is a striking instance of the cruelty and callousness of the time, that in 1659 three members of the Society of Friends, commonly called Quakers, viz: Thos. Palmer, William Manns, and Richard Mills, of the neighbourhood of Warwick, were summoned by John Dyke, the Incumbent of Warwick, (who, for his vicious life had been formerly ejected) for the payment of tithes, value 14s., which he said were due to him, and they appeared accordingly, but, refusing to swear to their answer, were imprisoned for contempt, in this dungeon, where Palmer lay ten months, and Manns nine months. In the same year also Humphrey Beckland, Richard Woodward, and John Tombs, were imprisoned in this dungeon for attending a religious meeting at Alester, and were placed in irons and shut up with the common felons.

The writer was permitted to see this dungeon recently, and it remains pretty much in the condition described by Basil Montague. The steps descending to it are very narrow, permitting of the passage of only one person at a time, and evidently worn by the feet of the thousands of prisoners whom an unfeeling age had condemned to incarceration within its damp walls. The old oak door, which was secured by many a bolt, was rotting and taken from its position and placed against the wall. When standing upon the floor, and looking up some 20 feet through the grating, which was hardly three feet square, and was the only means of light and ventilation, it was easy to understand the accuracy of Howard's report of it, that it was damp and offensive. Surely it is one of the signs of the "gentler age" in which we live, and the moulding influences of Christianity, that such places and such prison discipline are now looked upon as a relic of a barbarous age. M. Makepeace, the custodian of the law courts, has got photographs taken of this remarkable place which convey a fair idea of its unwholesomeness.

J. LATCHMORE.

TRUE godliness is supernatural, and so above the reach of Adam's offspring, who, whilst they continue in the fall, are servants to sin; we must be reduced to a god like nature before we can bring forth a godly conversation; grapes cannot be expected from thorns, nor figs of thistles, the tree must be good before the fruit can be good, a righteous life is the natural effect of a right spirit; our lights cannot shine forth before men, until we are enlightened with the light of Christ; without a true conversion, there can be no true conversation; for all men in the nature of fallen Adam, being ungodlike, until we are raised by Christ the second Adam, we cannot live godlike.—Hugh Turford.

It may be also added that William Dewsbury, who made Warwick his home for many years, spent nineteen years of his life in prisons, sixteen years of which were spent in Warwick prison, and four of those years were in this very dungeon at night, chained among the common felons.

FOR "THE FRIEND."

Criticisms on Philadelphia Yearly Meeting.

(Continued from page 262.)

History shows, that nations which have become relieved from a common enemy have often been torn by internal dissensions or the wiles of ambitious leaders. Political parties, when largely in the majority, have generally more bitter contentions between their own factions than with those of their political opponents, and corporations are destroyed through personal dissensions. The same features of human nature have appeared in many religious denominations, and a historian of many events connected with separations among Friends admits, that individual weaknesses in Bodies which should have been harmonious, have been painfully disturbing.

While, therefore, it can only be disastrous to assimilate with defections, it cannot be said that isolation of itself ensures exemption from the weakness of human nature, for the Truth remains good, that a man's enemies are those of his own household.

In that sublime and awfully solemn prayer, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one;" and, "Neither for these only do I pray, but for them also that believe on me through their word;" we may perceive not only the source which alone could preserve the Disciples from the evil, but that those whom their word should bring to the Father were those that were with them in the world.

Whether those who would be disciples in the present day, can best show forth on whose side they are and effect the saving of their brethren, by withdrawing from among them, and making an impassable barrier between the disciples and their field of labor, or whether their duty lies in a patient labor in the field where they find themselves providentially placed, is a question which, when decided, should give evidence that it was solved in the wisdom of Him who uttered that memorable prayer.

Complaint is made that Philadelphia Yearly Meeting allows of ministers of other Yearly Meetings, which have partaken of the defections alluded to, to travel amongst us.

Respecting those appearing as ministers, whose services give occasion of uneasiness, the Discipline of the dates of 1699 and 1834, is as follows:

"If any of our ministers, or those who may come from other parts on a visit among Friends, gives occasion of uneasiness in his or her religious communications, by misapplying or drawing unsound inferences from the text, or shall propagate any doctrines or principles which are not according to the testimony of the Holy Scriptures, and inconsistent with those which our religious Society have always held and most surely believed, let them be immediately treated with by faithful elders or ministers where such occasion of concern has been given; and if such minister prove refractory and do not acknowledge his or her fault, then the said elders or ministers should give information thereof, and of the care extended, to the elders of the Monthly Meeting where such minister belongs, or report the case to their own respective Monthly Meeting, in order that if it should be judged requisite, an explicit communication from this latter Monthly Meeting to the one of which the individual is a member, may be seasonably made, further endeavors for his or her help thence be used, and our testimony to the principles and doctrines of the Gospel of Christ duly maintained."

It has long been the custom in Philadelphia Yearly Meeting for the faithful elders and ministers to treat with persons coming amongst us, whose speaking in our meetings are occasions of uneasiness.

It is not customary now to report their cases to the respective Monthly Meetings. It would be manifestly useless to report them to meetings as defective as the persons complained of, and a greater acknowledgment of the conduct and position of such meetings than Philadelphia Yearly Meeting warrants.

The labors of faithful elders and ministers and members are sometimes sufficient to discourage unsatisfactory offerings. Where the persons prove refractory, their offences are a disregard of the labor bestowed upon them.

The temporary coming of unsatisfactory persons as ministers to the meetings of Philadelphia Yearly Meeting, is thus amply provided for, whatever may be the disregard of the said provisions on the part of those thus intruding upon us.

For the prevention of the acquirement of any permanent standing of any unsatisfactory ministers, the Discipline of 1857 has afforded a peremptory protection by the following clause:

"When a certificate of removal is received for a person in the station of minister from a meeting outside of our Yearly Meeting, such person should be received as a member only, and is not to be considered a member of the Meeting of Ministers and Elders until his or her gift has been acknowledged among us in the manner laid down by our Discipline."

The exclusion of ministers from Ohio Yearly Meeting may justly be criticised as an over-caution, but the circumstances producing this over-caution are generally understood by those immediately concerned as members of Ohio Yearly Meeting; and there is no disciplinary provision against recording an acknowledgment of any gifts bestowed by the Head of the Church upon any person coming from any meeting, nor should there be unreasonable delay in so doing.

In the pamphlet alluded to, after stating that "Ministers and Elders of Philadelphia Yearly Meeting have been liberated and certificates granted them, and some without have attended several of the Yearly Meetings, who have acknowledged the Yearly Meeting which Philadelphia Yearly Meeting has testified against, it is intimated that if in so attending these Yearly Meetings our members have heard epistles from the Yearly Meetings we have discarded, and the replies to those epistles, they have countenanced those separatists from the religious Society of Friends, with the apparent approbation of Philadelphia Yearly Meeting."

Considering the position of Philadelphia Yearly Meeting, it undoubtedly behoves all its members to be cautious how far they assimilate with the Yearly Meetings which approve of matters that we cannot sanction. Ministers should weigh well what certificate they ask for, and monthly meetings consider seriously whom they accredit and how they frame the certificates they grant. It is undesirable for members to accept of hospitalities and services in their religious travels, when it would give offence not to reciprocate when asked in return, or bring distress in their own meeting, if returned in kind; and the call should be alone from the Head of the Church for visits of this kind, and his guidance closely followed in completing them.

There may be exceptions, but certificates granted for such service are generally carefully worded, and indicate more the service in view,

which is approved by the meeting, than an epistle to any defective meetings which may be visited.

A worthy Friend, many years ago, declared in allusion to a certain branch of the Society which had allowed, through unfaithfulness, much trouble to be come upon us, that "he believed there was a seed of God" among them.

Doubtless this was the case, although the official course of that branch had been so much to be lamented, and doubtless the same is as true in many defective sections at this time; and it is in the wisdom only of the Head of the Church, whether to water the seed in such places, that his messengers shall be sent. It is, however, too narrow a view and too superficial a reasoning, to conclude that the attendance of a meeting and hearing of matters which are not approved by the individual, are an endorsement or countenance of all that transpires or is recorded.

Our Discipline cautions particularly against attending the worship of those who are not in communion with us, at funerals, seeing that in so doing there is danger "either of balking their testimony for the Truth, to the wounding of their own minds, or giving unnecessary offence to their sober neighbors." This is an admirable advice, but it does not follow that where, from relationship or other ties of association, a Friend may feel it right to attend, that he endorses all that his sober neighbors may perform, or that he approves of services which may be acceptable to them.

Friends' meetings are sometimes held in the meeting-houses of other denominations (a proceeding which should be seriously considered, in view of the necessity of explaining why a similar request in return would be refused), but it does not follow that a Friend who holds such meetings, countenances the views of those among whom he feels that he is sent.

It is an untenable view, that one approves or endorses all that may be done in his presence, or that mingling with persons who have separated from the Society, endorses the action of those separatists, provided the actions on such occasions do not constitute such an assimilation and endorsement.

The changes of Discipline which have been considered, have been characterized by one of our critics as "an abomination in the sight of God." The other has asked us to remember the denunciations of the Revelations against those who suffered "that woman Jezebel, who calleth herself a Prophetess, to teach and seduce my servants," and it has been intimated and probably believed, that the language is applicable to us, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no Peace." Serious charges and strong language for mortals to use against their brethren who are striving for the prosperity of the church, but we have no harsh expressions for response.

(To be continued.)

Much preaching hath made many good talkers; but it is grace in the heart and truth in our inward parts, that makes goodly lives; and to a fullness of this heavenly treasure no man can attain, but by denying such notions as the eternal light of righteousness in our inward parts, shows us to be unjust and dishonest; for in denying the evil, we choose the good; and as the growth of sin stands in our ill-doing, so the growth of grace stands in our well-doing.

—Selected.

FOR "THE FRIEND."

Since reading the article of I. H., in a recent number of the THE FRIEND, some reflections have been awakened, in connection with the subject referred to, which I trust may not be out of place at this time.

The Scripture admonition seems applicable, "Say not thou, what is the cause that the former days were better than these. Thou dost not inquire wisely concerning this."

While we are sensible that there is much cause for humiliation, and none for boasting, yet it may be profitable for us to remember, that He who raised our forefathers to be a people, sustained them amid the storms of persecution, and enabled them to testify by his all-sufficient Power, is able now, and I believe, does qualify others to stand in defence of the same precious cause, and to proclaim the doctrines of the Gospel in all their fullness.

"His arm is not shortened that it cannot save, nor his ear grown heavy that it cannot hear." He is able to "bring sons from afar and daughters from the ends of the earth," even those who have been far off in a spiritual sense.

While we cannot but be sensible that deficiencies abound, instead of looking at these defects, saying, "Friends are not what they once were," and concluding it is not worth while to try to live up to the standard of practical righteousness which early Friends upheld, I would that we might each endeavor to build over against his own house, and by applying to the great Physician of value, might know Him to be the Healer of breaches, and the Restorer of paths to dwell in. Then would He condescend to raise up judges, as at the first, and counsellors as at the beginning.

I believe that the world needs our peculiar doctrines, and the testimonies growing out of them, as much now as it did in the early days, and unless we prove disloyal to our trust, that we are yet called upon, as a people, to hold up the light of advanced spiritual truth, and of practical righteousness in the earth.

In our daily lives and conversation, may we endeavor to fulfil the Scripture injunction, "Let your lights so shine before men that others, seeing your good works, may glorify our Father who is in heaven."

While many who profess the name of Friends have departed far from the ancient standard, may we not believe that for those who are faithfully adhering to the doctrines and testimonies, and they are not a few, a brighter day has dawned. That, notwithstanding many weaknesses and shortcomings, the "shout of a King is still heard in their camp."

It was said concerning the church formerly, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Behold the mercy and condescension of the Most High toward a rebellious people, and may we not humbly trust, that as we endeavor to "Cleave to the Rock whence we were hewn," that this gracious promise will be fulfilled, toward the militant church, wherever situated.

S. A. H.

THERE is not a man born into the world, if he have lived to commit sin, but hath felt and known in himself rebukes for sin; and these rebukes are the appearances of grace, and called in Scripture, light, and true light, for that it manifests every work of darkness; it shows us both when and wherein we have done amiss: and this it hath been in all ages.

SELECTED.

DANIEL WHEELER'S FAMILY.

"They grew in beauty, side by side,
They filled one home with glee."
F. HEMANS.

"I believe that bitterness and anguish of soul is not offensive when not accompanied with repining at the will and pleasure of my gracious and compassionate Lord, who, when passing through the straits and difficulties of humanity, went in love divine at the tomb of Lazarus. His compassions fail not, neither is the greatness of his faithfulness to a poor frail mortal one particle diminished, who in the depth of affliction and anguish still endeavors to breathe in humble resignation and sincerity the language of—"Thy will be done."—Extract from *Daniel Wheeler's Journal*.

An English home! what thoughts of bliss
In that dear word abide,
With earth's most sinless happiness
How is its sound allied,
Of all her promised scenes of rest
The happiest and the holiest.

The parents' love, the children's mirth,
Young voices, music sweet;—
Young feet that gladly tread the earth,
And as the swift years fleet,
So many strength and woman's grace
Deck that lithe form and this fair face.

Such was that home, that Christian home,
Where gathered round his knee
Sweet children in their ripening bloom,
And by his side was she,
The crown of all, the crown of life,
The tender mother, faithful wife.

Was not his heart at times opprest
With fears of what might be?
For barks that shared one haven's rest
Part far and wide at sea,
And flowers that filled one garden bed
In distant scenes their leaves have shed.

Some strand must be the first to break
In every cable bound;
Some tree must be the first to shake
Its foliage to the ground.
So first the mother's lonely grave
They made hard by the Neva's wave.

To stand that dying one beside
Not to his love was given—
Soon will the children too divide,
Some for earth, some for heaven,
While eyes with parting tears are dim,
"Some go to her—some stay with him."

Meanwhile his way by day and night
Is o'er the Southern Sea,
To bear to other souls the light
That lit his own, to bring wide,
Where coral reef each side enrings,
A messenger of heavenly things.

Not of home's solace all bereft,
While ever by his side,
One cherished hand and voice are left
To share those wanderings wide,
To the old familiar name
That childhood's lips so early frame.

But sorrow followed in his wake,
And track'd him o'er the wave—
Beside the Neva's banks they make
Again an English grave—
Haste, maiden, to thy mother's breast,
What cold can chill that place of rest?

Ere this another tale of woe
Is borne upon the breeze;
And the heart sinketh very low,
Amid those distant seas—
His first-born son (thus far 'twas blest)
'Neath English earth is laid to rest.

Summer and winter went and came
And still he journeyed on,
Beneath the Southern Cross of flame,
While yet—*Thy will be done*
Was murmured by the patient heart,
Shuddering beneath each fresh wound's smart.

Summer and winter came and went,
Nor yet his journeyings cease,
Till to the waiting soul was sent
"The order of release!"
And he may seek his native land,
His stripped and broken household band!

The blue French skies are smiling o'er
An English dying bed;
With weary spirit aching sore
Beats o'er it that gray head—
Yet; though the chills whom storms had spared
Is summoned from the path he shared,

Father, rejoice! not sin's strong hand
Doth are him from thy side,
O'er Death hath unloos'd the band
That Life had fondly tied;
One word still doubts and questioning dim,
One thought—the Lord hath need of him.

But with the sackcloth garb, alas!
Around the spirit cast,
The head anointed, washed the face,
Unseen of men to fast,
Across the sea he takes his way,
His Master's message to convey.

Still freshly yearning for his dead
The path might well seem rough;
But God is pitiful—He said,
"Said soon—*It is enough.*"
And where the Neva's World rivers sweep
He gave to his beloved—Sleep.

The broad Atlantic rolleth wide
To part those kindred graves—
Mother and daughter rest beside
The Neva's frozen waves;
And only alien footsteps tread
About their cold, snow-curtained bed.

The living English turf is green
O'er the brother's breast;
The lonely father sleeps serene,
Apart from all the rest;
But where no farewell tears may be
They meet—where there is no more sea.
From "*Poems by Jane Budge.*"

FOR "THE FRIEND."

"I am afraid you will laugh at this, but I should like to be just a wee bit pretty." So wrote a dear Christian girl, on whom the daily trials of life were pressing rather heavily, and who felt that she was not as happy as her heritage as a Christian should make her. And though the lack implied is a very small thing compared with at least one trial that shadows her life, yet her words won my sympathy, for they recalled the vain longings of my early years for a pretty and attractive face, which, I fancied, would win me more love. They recalled, also, these lines committed to memory before that wish was outgrown:

Seek for beauty if thou wilt,
But mark the quality; not that which shines
From human face, and gains applause
From gaping stares; that which fools admire,
And seek no other. But that higher kind,
Which earth not only appropriates, but heaven;
Pure, bright, celestial beauty of the soul;
Beauty of holiness!

Personal beauty, unless united to a modest and lovely character, is perhaps, more apt to excite envy than to win love, and has often proved a snare to its possessor; but the beauty of the soul we may long for, ever so ardently, and know that our wishes are in accord with our God's, for we are told, "So shall the King greatly desire thy beauty." (Psalms xlv: 11). Only as we consecrate ourselves heartily to God, submit to the operations of his Spirit, trustfully relying on the sacrifice of Christ for us, and continually seeking his grace to enable us to follow Him, will our King see in us the beauty He greatly desires. The thirteenth verse of the same Psalm says, "The King's daughter

is all glorious within." How far more desirable to be beautiful *within* than outwardly. And even the plainest face is made more attractive by "the outward shining of an inward light."

Then, while content, if so our Father wills it, without the perishing attraction of form or feature, let us seek earnestly for the beauty which He loves to see, and which will be a witness for Him to those about us. And Oh! the joy, if some who know Him not, might be led by this means to seek Him.

And we may ask trustingly; for what our God desires for us, and we too, desire—who shall hinder? "For this is the will of God, even your sanctification." (1 Thess. iv: 3.)

"Let the beauty of the Lord our God be upon us." (Psalms xc: 17.)

E.

SHERWOOD, N. Y.

FOR "THE FRIEND."

A Winter Walk.

The afternoon of the 16th of the Second Mo. was so mild and beautiful, that I was induced to visit a piece of woodland about four miles distant, from which numerous logs had been hauled past our residence, showing that the wood-choppers had been at work there.

One of the first objects that arrested my attention, as I walked along the road towards it, was a large Pin-oak (*Quercus Palustris*), with numerous spreading branches, and a multitude of branchlets, as is the habit of growth of this tree when growing in open grounds. The twigs were thickly set with gray, woody nutgalls of an inch or more in diameter—the result of the injury to the twig caused by its being pierced by the gall-fly, which lays its eggs in the growing wood, trusting that they will be securely housed by the abnormal growth which soon envelops them, and at the same time find nourishment in the sap of the tree. Why these galls should be more abundant on the Pin Oak than on other species, may perhaps be partially accounted for on the fact, that this species throws out more small branches and twigs suitable for the purposes of the fly.

In these galls the eggs are hatched, pass through the changes of insect life, and finally the matured fly eats its way out into the open air. There are many species of gall-fly, and each one selects a different kind of plant in which to deposit its eggs. Indeed, I had not gone far from the Pin-oak, before I came to another species of oak (I believe a White Oak), on the twigs of which were clusters of several small, smooth galls about the size of bullets. Noticing that no holes were visible in these, I cut one of them open and found the cavity filled with a white maggot. The dryness of the galls indicated that there was no longer a flow of sap to provide food, so that the insect had probably attained its full growth, and was quietly going through the transformations which would change it from a grub into a winged fly, in its snug home, secured from most sources of danger. Harris states that this kind eats its way into the open air in the Sixth or Seventh Month, so that it has learned to abide with patience, until the conditions are favorable for its exit, and the Oak twigs are in a state suitable for the reception of a new crop of eggs.

The brown leaves with which the ground was covered in places were interesting objects of study. Leaves, when freshly formed consist of a frame-work of woolly fibres, the stalk and its branches or veins; and a green cellular tissue, in which the light acts, and which performs

important functions, analogous to those of the lungs in animals. The green had now all disappeared and the cells which contained it had shrivelled, so that the ribs or veins were made more prominent. Their ramifications were beautiful. In the leaves of the Pin-oak the ribs reached to the extreme points of the divisions of the leaves, and extended beyond them as fine bristles or hairs.

In the leaves of the White Oak, and some other species, there was no such projection of the ribs beyond the border of the leaf. After entering the woods, I found many leaves so nearly resembling those of the Chestnut Tree, that there might easily be raised a question as to what tree they belonged. But a comparison with the Chestnut leaves lying around soon showed decided points of difference. The Chestnut oak leaves were broader than those of the Chestnut, and the ribs ended at the border of the leaf, while in the Chestnut itself, they projected as in the Pin-oak.

On the ground were numerous acorns, about an inch in length, which had sprouted and sent down a root into the ground; and were only waiting for the warmth of spring to send up a shoot with green leaves, and thus start a new crop of trees. The thick, fleshy portion of the acorn consists of two parts, lying side by side, which, as the plant develops, readily separate from each other. The material stored up in these nourishes the young shoot that arises from them, and enables it to grow while the root as yet is too little developed to absorb food from the earth. The process of growth in the acorn may be interestingly observed by suspending some acorns in a jar of water, and watching from day to day the gradual protrusion of the root and the stem from the top of the acorn, where the germs are situated. In many plants, the two parts, into which many seeds split in growing, are themselves lifted up from the ground, become green, and partly perform the uses of leaves. They are then called *seed-leaves*, and are generally very different in shape and appearance from the leaves which will succeed them.

There is a very large division of plants in which the seed remains undivided, as is the case with Indian corn, wheat and many other seeds. On this difference botanists found the distinction between the *monocotyledons*—those plants which have a single seed-leaf—and *dicotyledons*, those which have two seed-leaves. It is worth noticing that there are certain other characters which invariably accompany this difference in the seed-leaves. We have already remarked the beautiful subdivisions and branching of the central stem of the leaf in the oak leaves we picked up during our walk. If we take a leaf of a monocotyledonous plant, such as Indian corn, we will find that there is in it no such interlacing of the ribs or branches, but that they run side by side from the base to the point. These are called *parallel-veined leaves*, while the others are termed *netted-veined*.

If we examine the trunk or stems of the plants, we shall find equally well-marked differences between those whose seeds have two, and those whose seeds have but one seed-leaf (*cotyledon*).

The woodland had been clearing a portion of the woodland, where the acorns were abundant, so that I had plenty of opportunities of seeing the construction of the wood of the oaks, hickories, &c., which had stood there. The wood in the stumps was arranged in concentric layers, one being deposited immediately under the bark

in every year. Thus, as the tree advances in age it increases in diameter.

But if we examine the structure of a corn-stalk or other monocotyledonous plant, we shall find that the woody fibre is not disposed in layers, but consists of separate bundles or threads of fibre, running through the cellular tissues. These stems have no manifest distinction into bark, pith and wood. To this division belongs the great tropical family of palms. Although they increase in diameter as they grow older, it is done, not by depositing fresh layers on the outside as the oak grows, but by a stretching of the rind, which gives space for the new bundles of woody fibres that develop as the plant grows.

On the freshly cut end of a hickory log that lay on the ground, I observed the sap oozing out of the new wood just within the bark. It was sweet to the taste, and reminded me that the season was near at hand when the sap of the sugar maple is collected in some sections of our country, and boiled down to make the delicious maple sugar and syrup.

At one place in the fence corners by the roadside, some dark green oval leaves betrayed the presence of the trailing arbutus (*Epigaea repens*). The leaves are the production of the previous year and remain through the winter. The flower buds, which were formed in the previous autumn, were partially developed and gave promise of opening when assisted by a few weeks of warm sun in the approaching spring weather.

The curious burs which form the seed vessels of the Cocklebur (*Xanthium Strumarium*) attracted my notice. They are nearly one inch in length and contain two long seeds, in separate cells. The outside is thickly covered with spiny projections, whose sharp tips are recurved, so that they readily adhere to the hairs or clothing of passing animals. J. W.

FOR "THE FRIEND."

As regards our declining state as a people, I am of the belief that unfaithfulness in the support of the precious doctrines we were raised up as a people to maintain before the world, will account for it all. Many have gone out from us because they were never of us; others have been allured by some who would smooth the way to the kingdom, regardless of the declaration "this is not the place of your rest." Thomas Evans, in a testimony to our ancient doctrines, embracing that of self-denial and the daily cross, delivered in great authority in one of the sittings of the Yearly Meeting, said, "Some in this day are seeking to go to heaven in golden slippers."

When our Saviour was teaching on a certain occasion, many of his disciples said, "This is a hard saying, who can bear it." But as He continued his teaching He did not make the way any easier for them, and "from that time many of his disciples went back and walked no more with Him. And when He was betrayed and seized they all forsook Him and fled."

About seventy years ago our friend, W. Evans, wrote as follows: "Several days ago I had some instructive conversation with my beloved father respecting the ministry and the present very depressed state of our religious Society. He remarked that the degeneracy was not greater than among the Jews, and yet the prophets, by faithfulness to their Heavenly Leader, were enabled to stand their ground, and boldly declare against the corruptions of that day."

So we see that no new thing has happened unto the Christian church. The apostacy and

the diminution of numbers in our Society, in many places, I freely admit. Job Scott said "the apostacy of millions will be no help to thee or any excuse for thee in the day of account." I have faith to believe that this dispensation of shaking and being sifted as from sieve to sieve, will be succeeded by a brighter day. I trust there are yet very many that can say, "To whom shall we go. Thou hast the words of eternal life."

One of our prophetic friends that has passed to his reward, seemed to see that there would be a gathering in the next century; and our friend, W. E., in one of his powerful communications, said, "The declaration is very positive, 'the knowledge of the Lord shall cover the earth as the waters do the sea.'"

May it not still be said of many as individuals, and of us as a people, "Ye are they that have continued with me in my temptations, and I appoint unto you a kingdom even as my Father hath appointed unto me."

Let none conclude the Society of Friends has had its day and that the precious doctrines and testimonies unfolded to our predecessors, may now be laid aside for something more easy to the fleshly will. This is not the way of our blessed Lord when He walked among men; if his doctrine did not suit the people, He did not relax it, but said, "What and if ye shall see the son of man ascend up where he was before," thus leaving them altogether. It is not to be expected that there will be any other dispensation to mankind than this glorious Gospel one; or any other way to the kingdom but by Christ, the door.

I. H.

WEST CALX, Pa.

FOR "THE FRIEND,"

Incidents and Reflections.—No. 248.

The following interesting narrative is taken from *The British Friend*, which had copied it from some source not indicated:

THE PRAYING BANKRUPT.

A number of years ago, in a New England town of some maritime importance, there resided a deacon who engaged in lucrative business. Although of prudent habits, his benevolence led him to become security to a large amount for one who had won his confidence as a Christian brother, but afterwards proved to be a designing knave. This issued in the good deacon's failure, when, with scrupulous integrity, everything that could be claimed by his creditors was given up. A winter of great severity and of general business depression followed. His wife and young children looked to him for subsistence which he knew not how to furnish, as his most diligent efforts for employment were unsuccessful. A debt incurred with no prospect of payment was, in his estimation, a sin; and he sadly saw the little stock of provisions they possessed rapidly diminishing with no way to obtain more. He was a man of prayer as well as action, and carried the case to Him who feedeth the ravens. Yet long weary weeks passed, and no success came. At length the morning dawned when the last stick of wood was on the fire, and little Hatty told her father that the candles were all gone; "and how," asked she, "shall we take care of dear mamma to-night?"

The question went to the father's heart with dagger-like poignancy. The vision of his suffering wife, gasping her life away in the last fearful stages of consumption, her comfortless sick room

unwarmed, unlighted, and the thick darkness which he knew would enshroud her when made aware of the extent of their destitution, would have driven him to distraction were it not that he yet had hope in One mighty to save. He fled to his closet, and there in agony of prayer besought the Lord for help; and, forgetting all other wants, pleaded and pleaded again for the two articles now specially needed, specifying them with reiterated earnestness. He arose from his knees in full assurance of faith and with heavenly tranquillity, and went forth expecting deliverance, looking for it, however, in but one way—through his own earnings. But after a fruitless day of seeking employment, gloomily he returned home.

He entered his gate, and was startled to see before him a generous pile of wood. Little Johnny opened the door, clapping his hands, and exclaiming—

"Oh, pa! we've got some wood and some candles!"

"Where did you get them? Are you sure they were not left here by mistake?"

"Oh, no, pa!" interrupted Hatty, "they were not left by mistake. A man knocked at the door with his whip, and when I opened it, he asked if you lived here. I told him you did. Then he said, 'Here are some candles and a load of wood for him.'"

"I asked him if you sent them, and he said, 'I rather guess your pa don't know anything about it.'"

"Who did send them, then?" said I.

"Oh," said he, "I musn't tell; but you may say to your father they are a present."

But to what instrumentality they were indebted for the relief was a mystery. And what particularly interested Deacon P. was the character of the anonymous presents; that the very things so much needed, and no others, should be sent, and he was sure he had mentioned his want of them to no human ear.

He questioned the children anew. They described the man who knocked at the door, and the horse and truck he drove. A new thought struck him. "Why," said he, "that team belongs to my old enemy, Graff. Can it be possible that he is the donor. If so, surely the finger of God has touched his heart." Deacon P. was, however, so convinced that he was their benefactor, that he resolved on an immediate call on that gentleman.

But who was Graff?

Some years before the rest of the First-day of the week was openly violated by a brisk trade in fish. The hundreds of boatmen, sailors, and their friends engaged in this traffic were so potent in influence that nobody thought of risking interference. Deacon P., though a man of peace, was also a man of moral courage. He determined to put a stop to the iniquity. His friends warned him that his life would be endangered; but, at first alone, and then afterwards with a brother deacon, he would take a walk along the wharves of a Sunday morning to ascertain who broke the law by traffic on that day. Men swore at him like fiends, fired his dwelling at several different times, and at last bound themselves with an oath "to kill him. Yet they feared his presence, and at his approach stores would be deserted of customers and closed with great celerity. This species of Sabbath-breaking was at last given up, after various hairbreadth escapes on the part of Deacon P. and his compatriots, the authorities being shamed into action by their fearless zeal.

The brutal drunkenness of the sailors, and the

degradation and suffering of their families with which Deacon P. was, in this enterprise, brought into contact, opened his eyes to the evils of the liquor traffic; and, turning over his Sabbath reform to the legal authorities, he became known as a temperance advocate. This, also, brought him enemies, sometimes even changing friends into foes. Distiller Graff was among the latter, from a warm friend becoming bitterly alienated. In vain did the grieved deacon strive to conciliate by explanation and personal kindness.

Deacon P. entered the distillery of his old friend. For the first time for years its proprietor looked up with a nod and smile of recognition. It was evident something unusual had softened his heart.

"I have called," said the deacon, "to ask if you can tell me who sent some wood and candles to my house to-day?"

"Yes, sir; I sent them."

"You are very kind; but, pray tell how you came to do so."

"But first let me inquire if you really needed them?"

"Oh, I cannot express to you how much!"

"Well, then, I suppose I must explain," said Graff. "It's all very singular and sometimes seems very foolish. This morning, about ten o'clock, as I was busy at my work, suddenly a voice seemed to say to me, 'Send some wood to Deacon P. he is in want!'" I was astonished.

I could not believe you needed it, and I could not send it to you of all others. I tried to banish the thought, and went to work again more earnestly. But the voice—it seemed within me—said again with painful distinctness, 'Send some wood to Deacon P. he is in want!' I scouted the idea as weak and silly—a mere phantasy of the brain, but it was of no use; I had to succumb. The more I ridiculed and fought it, the more vivid and irresistible was the impression, until, to purchase peace, and in some awe, I confess, I bade John load his team with wood and leave it at your door.

"For a moment I was at rest; but only for a moment. The imperative whisper came, 'Send some candles!' Said I to myself, 'This is too absurd. I will not gratify this whim; but again I was so beset with the mandate, and so distressed and baffled in repelling it, that, as a cheap way to get out of torment, I handed John a package of candles also.

"This matter has been in my mind ever since. Sometimes I have thought it almost a freak of insanity, and then, again, such was the strange character of the impression, so unexpected, so solemn and powerful, and such the singular peace following compliance with its dictates, that I almost believe it to be supernatural."

"It is indeed the doings of Him who is wonderful in working," replied Deacon P. "It was about ten o'clock, I well remember, that I pleaded with God for the very articles you sent me, in an agony of wrestling I never knew before. It was then, too, that my soul was filled with the conviction that my prayer was heard and that relief would come."

Since hearing a generated relative relate this incident in his own life, we have often wondered how the sceptic can dispose of such occurrences. While it would be presumption for the believer, in ordinary circumstances, to expect to live by prayer alone, or to be fed without his own co-operation, yet are there not events happening all along the history of the Church, in the experiences of individual members, to be accounted for only on the ground of a special Providence, regardless of the emergencies of the believing,

uffering people of God? Surely "light is shown to the righteous," and to them.

"The deepest dark reveals the starriest hope."

How He Got His Place.

The boy who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion who works for another establishment is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful, and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when the opportunity comes a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident:

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question, "Can you give me any thing to do?"

Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face said, "If you want to work half an hour or so do down stairs and pile up that kindling wood. Do it well and I'll give you twenty-five cents."

"All right, thank you, sir," answered the young man, and he went below. As the store was about closing for the afternoon he came up stairs and went to Mr. Stone.

"Ah, yes," said that gentleman, somewhat hastily. "Piled the wood? Well, here's your money."

"No, sir; I'm not quite through, and I should like to come and finish in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more of the affair till the next morning, when he chanced to be in the basement, and recollecting the wood pile, glanced into the coal and wood room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal bin.

"Hallo!" said Mr. Stone, "I didn't engage you to do any thing but pile up that wood."

"Yes, sir, I know it," answered the lad; "but I saw this needed to be done, and I had rather work than not. But I don't expect any pay out my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself, clean and well brushed, for his pay.

Mr. Stone passed him his quarter.

"Thank you," said the youth, and turned away. "Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here," writing something on a slip of paper, "take this to that gentleman standing by the counter there; we'll tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as you did that down stairs, and—that's all," and Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then,

and its superintendent is the young man who began by piling kindling-wood for twenty-five cents. Faithfulness has been his motto. By it he has been advanced, step by step, and has not yet by any means reached the topmost rod of success. He is sure to become a partner some day, either with his employer or in some other business house.—*Selected.*

Natural History, Science, etc.

Birds in Forests.—It is commonly supposed that there is but little bird life in the forest, because so few birds are seen or heard. But this is not the fact. A large number of families are represented, though not many songsters waste their sweetness in the solitude. The forest is so dense and the undergrowth so thick, that the smaller birds easily hide themselves from sight, and if they utter a beguiling note or two you will look for them in vain. To study them one must choose proper localities and wait patiently for opportunities. One class of birds will be found in the thickets, another in the clearings, another in the evergreens and hard wood, near streams and on and about lakes.—*Forest and Stream.*

Hibernating Bears.—This story of a capture of hibernating bears comes from the State of Washington. It is related by two citizens of Skiplanon, who saw the beasts in captivity. Their owner said that in cutting down one of the giant spruce trees common to that region he discovered that one part of it was hollow, and, looking into the cavity, he made out three slumbering bears. Thereupon he made "slabs" of wood across the hole, and sawed off from the main trunk the section of tree in which the bears were housed. This he started down the mountain side in the usual fashion, and the novel cage and its contents arrived safely at the bottom. The bears, which are in a state of semi-torpor, are now on exhibition.

Egyptian Plants.—George Henslow, a famous botanist of the Old World, has recently made a critical examination of the desert flora of Egypt, and finds many points of general interest. The prevailing tints of blue-gray color is a feature similar to what we find on American desert, with the same adaptation by deep-rooting to sustain the vegetation during the long-continued heat and drought—the surface sand often indicating a temperature of 140°. There is not a drop of rain during ten months. Also, as in our deserts, spinescent plants, and plants with curiously knobby roots prevail. A felt-like hair clothed many leaves, and the cuticles of all are thickened. Calcium chloride, a powerful absorbent, is found in many of the species. Usually the flowers are not showy, and many species are self-fertilizing. Chickweed, which abounds in England and the longest settled portions of America, abounds in Egypt, but has there learned to do without the little white flower which it bears with us, he probably meaning that it is apetalous. Professor Henslow says that the "mummy wheat" is a fraud in which the Egyptians are adept. They can manage by sleight of hand to take it out of the mummy before your eyes. No mummy wheat that is genuine, says the Professor, can possibly grow. As for "mummy peas," the Professor declares that the Egyptians were in utter ignorance of any form of pea when the mummies were prepared.

Testing Coins.—As fine as a hair," could well be the praise accorded to the wonderfully delicate weight-tester for coins at the mint. As the coins run down into it through the long

spout, the tester needs to balance them but for an instant, immediately shooting them that are not found wanting into the expectant and open-mouthed sack at the end of a lower spout. If too light, they are tossed out through another spout, and if too heavy, through a third one. Not long ago an astonishingly large number of coins were tossed into the "too heavy" spout. Surprised at this unusual rejection of so great a load of the silver pieces, investigation was instituted; when lo! it was found that a single tiny hair, caught in the scales, had made overweight for every coin passed through.

Platinum.—The demand for platinum for use in science has raised its value to three-quarters that of gold. Three years ago it was worth \$80 a pound. It now costs \$180, or eleven times more than silver. It is found in small quantities in Peru, Columbia, Brazil, the Ural Mountains, California, Oregon and Borneo. The yearly output has never been more than four tons and is now three.

Iron Plates.—An active competition has for a long time past been carried on among the English iron-masters as to the degree of thinness to which cold iron could be rolled. In one case the sheets have been rolled to an average thickness or thinness of the eighteen-hundredth part of an inch—in other words, eighteen hundred sheets of this iron, piled one upon the other, would measure only one inch in thickness. And this marvellous fineness of work may be more readily understood when the fact is borne in mind that the great number of 1200 sheets of the thinnest tissue paper measures a slight fraction over an inch. It also appears that these wonderful iron sheets were perfectly smooth and easy to write upon, notwithstanding the fact of their being porous when held up in a strong light.—*The Age of Steel.*

Fluorine.—The beautiful fluor-spar of Derbyshire has long been known to contain the metal calcium in union with an element which was named fluorine, yet the utmost efforts of a score of chemists failed to isolate the latter, either from fluor-spar or from any other substance containing it. Sir Henry Roscoe in 1871 wrote:

"Judging from the results of these interesting experiments, it appears improbable that, for the present, at least, fluorine can be isolated."

Only ten years after this cry of despair, the chemical world was startled by the announcement that M. Moissan of Paris had succeeded in obtaining free-fluorine. He found that if he passed a strong current of electricity through liquid hydrogen fluoride, kept at a temperature of ten degrees below zero (Fahrenheit), fluorine was evolved as a gas of a pale yellow color. The properties of the new gas proved to be of the most interesting character. If a lump of sulphur be placed in the stream of fluorine as it issues from the apparatus, it is immediately set on fire; a piece of ordinary wood charcoal is instantly raised to a white heat; sand, one of the most inert bodies known, will burn with the greatest brilliancy; while hydrogen and fluorine, if brought together in the dark, unite with a violent explosion. The most recently isolated of the elements, fluorine is unequalled for the intensity of its energy, for the fierceness of its attack.

Items.

Bull-fights.—Sweet Charity, how many sins are committed in thy name! Charity balls, lottery schemes, and latest of devices for ministering to pleasure in the name of Charity, the revival of bull-fighting in the City of Mexico, a committee of

ladies, with Mrs. President Diaz at the head. Nine bulls of Belcher's breed were killed, the banderillos that had been stuck into the bulls being sold at extravagant prices, and twelve thousand people were debased by witnessing the brutal fight; but then \$25,000 were taken in for the relief of the flood sufferers.

A Native Meeting in India.—A young Scotchman, who a year or two since made acquaintance and had some intercourse with Friends about Philadelphia, and who had removed to the East Indies, in writing from Bombay to a Friend of Philadelphia, says:

"I have twice been at a meeting of Parsees, Mahometans and Hindoos of various castes. Here was a thing which is generally looked upon as impossible—for these people to meet and be at peace one with another in matters religious. Yet here they were; and when one of the number present, a Parsee, got up and read a paper, and gave some comments on the same, one could see that there was a great deal more union among them—by the assent given to the statements made—than will sometimes be found even in a Friends' Meeting. On the other hand, I don't think the most orthodox of us would dissent much from any thing done or said.

"The substance of the paper and comments were, showing how man became carnally minded, crucified, dull and deaf to the Creator by disobeying the voice within his soul; and how, if he is to gain that which is lost, he must come to that light which enlighteneth every man, and delivers him from the power of his senses.

"The fact is, to those who have eyes to see, God is working now, as ever, for the redemption of mankind."

An Armenian Congregation in Massachusetts.—There was recently organized, in the vicinity of Plymouth Congregational Church, Worcester, Massachusetts, what is supposed to be the first Armenian Congregational Church in America. Five were received by letter, three on certificates from missionary churches in Turkey, and eleven upon confession of faith, and others have applied; so that the total membership, it is expected, will be not far from forty.

Meetings of Friends in Great Britain.—The London Friend says that at the 42 Meetings of Friends in Great Britain, an increase of eight over the number last year.

SUMMARY OF EVENTS.

UNITED STATES.—On the 8th inst. the Cabinet meeting was devoted to the Behring Sea question. The opinion was unanimous that the position assumed by the British Government was untenable and not justified on the condition of the sealing industry. It was decided to insist on a *modus vivendi* somewhat similar to that of last year, having for its object the protection of the seal fisheries by the joint action of Great Britain and the United States pending the settlement of the questions at issue by arbitration.

There is no change in the Behring Sea controversy, and the communication to the Secretary of State, Lord Salisbury in response to the President's note of the 8th inst., insisting on a renewal of the *modus vivendi*.

A reciprocity treaty between the United States and Nicaragua has been arranged, and President Harrison has issued a proclamation setting forth that fact and giving a list of articles which Nicaragua will admit free of duty.

During the past four months more than \$7,000,000 in gold has been brought to this country from Australia.

After an existence of ten years, in which it has developed one of the greatest monopolies of the world, and created several colossal fortunes, the Standard Oil Trust, "in deference to the popular outcry against trusts," and in consequence of a recent decision of the Supreme Court of Ohio, which struck at the legality of the organization, proposes to dissolve without re-organization.

All the officers and leading employes of the Louisiana State Lottery were arraigned on the 7th inst., before the United States Court at New Orleans, charged with violating the anti-lottery postal law under an indictment returned in Trenton, New Jersey. This makes the fourteenth indictment which they have been called on to answer in as many different States

from Massachusetts to Dakota and from Minnesota to Texas.

The Kentucky Horse having passed the State Anti-Lottery bill, which makes dealing in tickets a felony; it has received the approval of the Governor.

The Senate of Iowa has passed a Local Option bill, and has indefinitely postponed one for regulating the sale of intoxicating liquors. The House carried Re-issuance of the Prohibitory law by a majority of six.

A dispatch from Minneapolis estimates, from reports received from sixty different points in Minnesota and the Dakotas, that the average amount of wheat unsold is 21.2 per cent. of the crop of 1891.

On the 9th inst. a blizzard passed over Minnesota, the Dakotas and other States, which was the most severe experienced for many years. The wind blew at the rate of sixty miles an hour, followed by a fall in the temperature to from six to fifteen degrees below zero, and the snow was so heavy that railroad and telegraphic communication was badly crippled. Much damage to property by the wind and snow is also reported from various points.

Thousands of acres of winter wheat in Kansas and other States are reported to have been ruined by the storm, and it is calculated that the corn and the peach buds were seriously damaged by the storm.

Deaths in this city last week numbered 515, which is 1 more than during the preceding week, and 46 more than during the corresponding period last year. There were of the foregoing, 271 males and 244 females; 69 died of pneumonia; 35 of consumption; 45 of diseases of the heart; 30 of diphtheria; 24 of old age; 23 of bronchitis; 20 of convulsions; 16 of scarlet fever; 15 of cancer; 14 of marasmus; 14 of inflammation of the brain; 13 of apoplexy; 12 of inanition; 11 of croup; 11 of congestion of the lungs and 10 of Bright's disease.

Markets.—do.—U. S. 2½, 100 a 101; 4½, reg. 115½ a 116; coupon, 116½ a 117; currency 95, 100 a 118.

COTTON was quiet and weak, on a basis of 7½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$18.00 a \$19.00; spring bran, in bulk, \$17.50 a \$18.00.

Flour, Best and Pennsylvania super, \$3.00 a \$3.25; do. do., extras, \$3.40 a \$3.75; No. 1 winter family, \$3.85 a \$4.15; Pennsylvania, roller, straight, \$4.25 a \$4.50; Western winter, clear, \$4.25 a \$4.50; do. do., straight, \$4.50 a \$4.75; winter patent, \$4.75 a \$5.00; Minnesota, clear, \$4.25 a \$4.50; do. straight, \$4.50 a \$4.80; do. patent, \$4.80 a \$5.10; do. do., family, \$5.00 a \$5.25; \$3.00 a \$3.25; No. 1 winter, on a basis of \$4.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$1.00 a \$1.00.
No. 2 mixed corn, 47½ a 48 cts.

No. 2 white oats, 36½ a 37 cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4½ a 4½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 3½ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 5½ a 6 cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 3½ a 4 cts.; lambs, 4½ a 7½ cts.

WHEAT.—Chicago, 74 a 7½ cts.; State, 6½ a 6½ cts.; and.

FOREIGN.—It is generally believed that the dissolution of Parliament is near at hand. It is said that the Queen, in preparation for her trip to the South of France, has already signed a blank proclamation dispensing with the services of her faithful Commons, which the date to be filled in when the occasion arises for it.

More interesting than politics even, to the English people, is the great strike of the coal miners. Already 400,000 miners are out of work, and it threatens to render 200,000 other workmen idle on account of subsequent strikes.

The foot and mouth disease is spreading alarmingly. Outbreaks are reported in Essex, Sussex, Yorkshire, Lancashire, Renfrewshire and Kent. The Board of Agriculture is alive to the momentous crisis in the cattle trade, which the epidemic threatens, and is taking the most prompt measures to control it. The farmer is restrictive in great numbers which it is deemed necessary to impose upon them, and are suspected of concealing instances of disease.

Great distress prevails among the working classes in Lisbon, and the situation grows worse daily. Many are reduced to absolute penury, and every day bread is distributed to great numbers who are starving. The Government is about to start public works to afford employment to the poor.

An accident occurred on the 11th inst., in a colliery near Charleroi, which it is feared will result in a great loss of life. Two hundred miners were employed in

the coal-pit when there was a terrific explosion of fire-damp. The pit mouth was rendered unavailable for rescuing the miners. The explosion was at the Anderluis Colliery. The total of the death roll so far is 215. Of this number it is estimated that 170 were burned alive by a fire that broke

The London *Freemantle's* St. Petersburg correspondent says: "The typhus epidemics are causing terrible mortality in all the famine districts. A lack of doctors, nurses and medicines is complained of. The daughter of General Radetsky, the defender of Shipka Pass, has died of typhus fever, contracted while nursing sick peasants.

The Star is incensed at the incompetence of the Ministers to deal with the famine. The greatest disaster prevails throughout the Empire and is daily increasing. This fact is regarded as evidence of the impossibility of governing from St. Petersburg."

Further measures against the religious sect known as the Sunnists have been taken by the Government. The punishment of offenders against the orthodox faith has been increased, and Sunnists have been forbidden to occupy public posts.

The Governor-General of Canada issued a proclamation on the 12th inst., for the enfranchisement of the Indians of British Columbia.

NOTICES.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 30th inst., at 8 o'clock. Friends generally are invited to attend. EDWARD MARIS, Clerk.

PHILA., Third Mo., 1892.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia on Sixth-day, the 25th inst., at 11 o'clock.

The Committee on Instruction meet the same day, at 9 o'clock.

WILLIAM EVANS, Clerk.

Third Mo., 1892.

WANTED.—A woman Friend for teacher in the school for Indian Children, at Tunnessa.

Apply to
SAMUEL SMITH, Olney, Philadelphia,
EPHRAIM MORRIS, 1110 Pine St.

WANTED, a teacher for Principal of the Moorestown Academy, apply to

SARAH S. CARTER,
Moorestown Academy, Burlington Co., N. J.

SAMUEL L. ALLEN,
1107 Market Street, Phila.,

Committee.

DIED, at her residence, near Winona, Columbiana Co., Ohio, on the 19th of Second Month, 1892, DOROTHY HOYLE, wife of John Hoyle, in the seventy-ninth year of her age. This dear Friend was firmly attached to the doctrines and testimonies of the Society of Friends, and was concerned to faithfully maintain them in her daily walk amongst men. She often mourned over the departures from the primitive simplicity and purity of our profession. Throughout the course of a lengthy life, she was a diligent attendant of our regular meetings, when health permitted. For several months past she manifested an increased tenderness toward her family—frequently spoke of the uncertainty of life, and it is believed was engaged to have her lamp trimmed and burning. We humbly trust that through redeeming love and mercy, she has been permitted to enter one of those many mansions prepared for the righteous.

—, at her home in Chesterfield, Morgan Co., Ohio on the 20th of Second Month, 1892, ELIZA BRANSON, wife of Dr. Smith Branson, in the sixty-ninth year of her age. She was a member of Chesterfield Monthly and Particular Meetings of Friends, and a diligent attendant when health permitted. She endured a painful illness with much patience and resignation, being from the first impressed with the belief that she would not recover, and her oft-repeated allusions to the change she felt was approaching, have left to her bereaved family and friends the comforting assurance that they may rest as those without hope; but that through adorable mercy, her redeemed spirit has entered into rest.

—, on the 24th of Second Month, 1892, DANIEL KOLL, of Salem, Columbiana Co., Ohio, in the eighth year of his age.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 266.)

1857.—Ninth Month 29th. "I went this morning to the Northern District Meeting; and was led to entreat the young people to give up to the Lord in the day of their visitation, and they would gradually know a worship in the Truth. Joseph who was hated of his brethren, was through faithfulness to his God, prepared to be as a saviour to his father's house, and governor of Egypt; having suffered persecution and imprisonment for standing firm to the Divine will. He could not foresee that which was afar off, respecting himself, but by obedience he was kept in purity, and grew in wisdom; so that his father, on his death-bed, compared him to 'A fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob.' While a lad, he was cruelly treated by his brethren, some of whom would have destroyed him. But he was preserved in the fear of the Lord, and the Lord watched over him; and in process of time, made use of him, when way was to be made to keep the people alive in famine. He became the instrument in the Divine hand, of keeping his father's family in the great dearth which spread over the country. Many young people in finding the guidance of their Saviour, have steadily advanced in religious growth, until, as they grew in years, they have become pillars in the Lord's house, and instruments in his hand to rebuke transgressors, and to draw souls to Christ."

"Tenth Month 15th. At Arch Street Meeting, this morning, the nature and efficacy of true faith were brought before me, and after a time of inward waiting, the impression was felt to rise with the testimony of the 'apostle, that 'By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; ' also the declaration of the wonderful power of faith, exemplified in the experiences of the holy ancients, who through it, wrought righteousness, stopped the mouths of lions, &c. This faith in God remains to be the same, and it is dispensed to his children by the Captain of their salvation, and becomes their victory, as they follow Him in the regeneration. Mere belief in the truths of the

Holy Scriptures, though of inestimable value, is not sufficient, without coming to Christ and receiving life and power from Him. Some were invited to examine themselves, whether anything had drawn them away from the devotion and faithfulness to Christ, which they had known in years past; whether their worldly pursuits had suppressed the love and allegiance they once bore to Him. The obedient ones were encouraged to keep fast hold of the shield of faith, and to put their trust in the Lord, who is as near to his children to preserve and defend them, as He ever was, though they may not perceive it; but in his time, He will manifest himself to their joy and consolation. I trust the power of Truth was felt to be in good measure over the meeting, and I came away in peace.

"Eleventh Month 22d. fervent desires have been almost unremitting, that the Lord would not let me be overcome by any temptation which the evil one may present. I feel the necessity of watching over my thoughts and words, as well as actions, wherever I go; in the street, in the market-house, at the store, at home and in company, lest anything should slip from me that would injure another, or wound my own soul."

"Twelfth Month 8th. My wife and I went to Westtown, and met Friends on the committee.

"9th. In the course of its deliberation, the disposition manifested by some of the scholars, to bring and wear clothing at the school, which is not suitable, as regards plainness, engaged our consideration. It was manifest, that an unabated concern pervaded the committee, to maintain the testimonies of the Society, in conducting this seminary, according to their original standard. The unity and solemnity that spread over us, were comforting and strengthening. It has generally been the case that Friends have been bound together in sweet fellowship, in conducting the affairs of this institution, and in their interest for the best welfare of the children."

"20th. Very unexpectedly, this morning, I felt a pointing to go and sit with the few Friends composing Newton Meeting. It was mournful to see the reduced state of the meeting, and I was brought into sympathy with some, upon whom the weight of holding it mainly rested. The conviction came over me, that some were, at times, clearly convinced of the emptiness and insufficiency of worldly possessions, to give substantial peace; and also of the calls of the Lord to come away from such enjoyments, and give themselves up to serve the Lord, who alone can grant peace, and make them fit to do his will; and as lights in the world, to glorify Him in their day. They were spoken to in the persuasive spirit of the Gospel, to deny themselves, take up the cross and follow their dear Redeemer. The burden-bearers were encouraged to hold on their way faithfully in the discharge of their religious duties. Supplication was made to the Lord to renew his visitations to the rebel-

lious and negligent, and to comfort and strengthen those who are often cast down and afflicted."

1858.—Second Month 1st. "We had a large Quarterly Meeting; many of our young members, and some Friends from the country being at it. Great stillness spread over us. In the second meeting, I felt drawn to call the attention of the young people to the daily reading of the Holy Scriptures, in a serious manner, with their hearts lifted up to their Heavenly Father, to open and apply them to their conditions, by his Spirit in their hearts. The more we are obedient to this Spirit, by which the Lord's will is made known, and by which strength is given to perform it, the more we shall love to read the Scriptures; which were given by inspiration of God, and are able to make wise unto salvation, through faith which is in Christ Jesus. The Holy Spirit will bind us to make use of the means which the Lord has provided for our help in the way and work of salvation; requiring the attendance of our meetings for worship and Discipline, and the support of all our testimonies."

"Third Month 28th. In meeting, this morning, I felt an affectionate draft towards the young people; that they might not give way to the temptation to abandon the path of obedience to their Lord, in the time of close trial. David's testimony was brought to my remembrance: 'The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake.' 'Surely mercy and goodness shall follow me all the days of my life; and I shall dwell in the house of the Lord forever;' which I was led to revive for their comfort and strength. This has been the experience of the Lord's children in all ages; and as they persevered in following their Shepherd, and the Bishop of their souls, faithfully and in humility, they grew from stature to stature in the Truth; were blessed from youth to old age, and made useful in his church and household; and when the end came, they died in peace and hope of everlasting blessedness."

"Seventh Month 28th. I am convinced, that the vast business into which some enter, is a great departure from the humility and self-denial which become a Christian; and the disposition to overlook this departure, and frame excuses for it, is an evidence that the conscientious obligation, which Friends in the beginning, felt and acted up to, has been much lost among many business men. But I trust the Lord will preserve faithful Friends, and raise up among the young people, those who will be brought, by the convicting power of the Holy Spirit, to keep in moderation, in their trade or business; and therein show the excellency of the religion of the Lord Jesus, and that their eyes are directed to a heavenly inheritance, above everything in this state of being. How has the desire after riches drawn hundreds away from the work of salvation, and a steady walking with God. In this way the glory has departed from many,

and the strength and ancient dignity of our religious Society become greatly eclipsed."

"10th. In the Quarterly Meeting held at Concord, this morning, I felt much for the young people, who had given up to serve the Lord, yet were buffeted by the temptations of Satan, and the floods of discouragement which the dragon was casting out of his mouth, if possible to destroy the true seed; and I was led to counsel them to gather inward to the Lord, and He would lift up a standard against the enemy, defend and deliver them. It is through tribulation the righteous enter the kingdom in this life, and in the world to come. The Lord on high is mightier than the noise of many waters; and we have a High Priest touched with a feeling of our infirmities, who knoweth that without Him we can do nothing. He constantly watches over his devoted children; and though at times He hideth his face from them, yet with everlasting kindness and compassion will He have mercy upon them. There is no new way to the kingdom, nor any new doctrine to be preached. It is the same strait gate and narrow way which our fathers entered and walked in; who have been gathered among the spirits of the just made perfect. As we are faithful in a little, we shall be made rulers over more, and by the baptism of the Holy Ghost and fire, be prepared like the wheat, to be gathered into the garner, where none can hurt or annoy us."

"Twelfth Month 12th. In our First-day morning meeting, my mind was clothed with strong desire, that the true spiritual nature and power of the Gospel dispensation, might be more generally and deeply felt among us; bringing all into a fervent travail of soul, to experience the work of regeneration, and more intimate communion with the Father of spirits, than is known by the professors of the Christian name generally. It is said, 'Jesus stood and cried, If any man thirst, let him come unto me, and drink;' and on another occasion, He said, 'Whosoever drinketh of the water that I shall give him, shall never thirst;' that is, for any other; 'But the water that I shall give him, shall be in him a well of water, springing up into everlasting life;' and out of the believer in Him, He declared, 'Shall flow rivers of living water.' He spoke of the Spirit, which they that believe in Him, should receive, after his glorification. And the same disciple that recorded these sayings of his Divine Master, further testifies in the Revelations made to him, 'And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.' I was drawn to show that we are not dependent on man, to obtain the life and spirit, which alone can nourish the soul unto everlasting life; but that it is through the mercy and goodness of the Saviour, the Mediator between our Heavenly Father and our immortal souls, that a measure of his Holy Spirit is granted unto us; by obedience to which, the work of regeneration is effected in us, and the soul thereby renewed up into the image of God, which Adam lost by transgression. Thus we are truly brought into the Gospel dispensation; which is a dispensation of life, and spirit and power; for Christ came, that his 'Sheep might have life, and that they might have it more abundantly.' Hereby we are made members of his mystical body, the church; and as we keep our places, will be ministers of righteousness and of the Spirit. It appeared to me very important that all should thus become worshippers of the Father in spirit and in truth;

and though it might be in silence, we would, at times, experience mental prayer and praise, like a cloud of incense, to rise from our assemblies before the throne, which would find acceptance with Him."

(To be continued.)

FOR "THE FRIEND."

Incidents and Reflections.—No. 249.

The history of the reform in the manner of treating insane patients, instituted by Dr. Pinel in Paris and William Tuke in England, furnishes an interesting illustration of the influence that can be exerted by intelligent perseverance in a good cause. The following narrative is extracted from the life of Dorothea L. Dix, herself an untiring laborer in the cause of humanity:

Dr. Philippe Pinel, on receiving in 1792, the appointment of superintendent of the Bicêtre, the asylum for incurable insane males, exclaimed—"Off with these chains! away with these iron cages and brutal keepers! They make a hundred madmen where they cure one. There is another and a better way. The insane man is not an inexplicable monster. He is but one of ourselves, only a little more so. Underneath his wildest paroxysms there is a germ, at least, of rationality and of personal accountability. To believe in this, to seek for it, stimulate it, build it up—here lies the only way of delivering him out of the fatal bondage in which he is held!"

With unflinching persistency did Pinel urge these humane convictions on the Commune, and seek to get authority to try the effect of his scheme on at least one-fourth of his patients. The idea seemed to those he argued with as wildly visionary as a deliberate proposal to go out to the Jardin des Plantes and fling wide the gratings to the jaguars and tigers confined there. At last, however, he persuaded the ferocious Couthon to go with him to the Bicêtre, and consider the problem on the spot. "They were greeted in the gloomy prison by the yells and execrations of three hundred maniacs, mingling the clanking of their chains with the uproar of their voices."

Already had Couthon had long and familiar experience in dealing with the most savage elements of society. But before the proposition now made him he utterly quailed. After looking over the patients, he said to Pinel, "Ah, çà, citoyen, est-tu toi-même de vouloir déchaîner de pareils animaux? (Citizen are you crazy yourself, that you would unchain such beasts?)" Permission, however, to try the mad experiment was finally given, some of the first results of which will be found recorded in the following abridgment of a portion of a memoir, read by the son of Pinel before the Royal Academy of Arts and Sciences:

"Near the close of the year 1792, M. Pinel, having repeatedly importuned the government to issue a decree permitting him to unchain the maniacs at the Bicêtre, went in person to solicit what had been refused to his written representations. With courage and resolution he urged the removal of this cruel abuse. At length, M. Couthon, member of the Commune, yielded to the impudent arguments of Pinel, and consented to meet him at the hospital, to witness these first experiments, as well as to assure himself that this was not a stratagem to give liberty to political offenders.

"Couthon proceeded, himself, to question the patients, but received only abuse and execrations, accompanied by terrible cries and the

clanking of chains. Retreating from the damp and filthy cells, he exclaimed to Pinel, 'Do as you will; but you will be sacrificed to this false sentiment of mercy.' Pinel delayed no longer, he selected fifty who he believed might be released from their chains without danger to others. The fetters were removed, first, from twelve, using the precaution of having prepared strong jackets, closing behind, with long sleeves, which could be used if necessary.

"The experiments commenced with an English captain whose history was unknown; *he had been in chains forty years!* As he was thought to be one of the most dangerous, having killed, at one time, an attendant with a blow from his manacles, the keepers approached him with caution; but first Pinel entered his cell unattended. 'Ah, well, captain, I will cause your chains to be taken off; you shall have liberty to walk in the court if you will promise to behave like a gentleman, and offer no assault to those you will meet.' 'I would promise,' said the maniac, 'but you deride me, you are amusing yourself at my expense; you all fear me, once free.' 'I have six men,' replied Pinel, 'ready to obey my orders; believe me, therefore, I will set you free from this durance, if you will put on this jacket.' The captain assented; the chains were removed, and the jacket laced, the keepers withdrew, without closing the door. He raised himself, but fell; this effort was repeated again and again; the use of his limbs, so long constrained, nearly failed; at length, trembling, and with tottering steps, he emerged from his dark dungeon. *His first look was at the sky!* 'Ah,' cried he, 'how beautiful!' The remainder of the day he was constantly moving to and fro, uttering continually exclamations of pleasure; he heeded no one: *the flowers, the trees, above all, the sky,* engrossed him. At night he voluntarily returned to his cell, which had been cleansed and furnished with a better bed; his sleep was tranquil and profound. For the two remaining years which he spent in the hospital he had no recurrence of violent paroxysms, and often rendered good service to the keepers in conducting the affairs of the establishment.

"The patient released next after the captain was Chevinge, a soldier of the French Guards, who had been chained ten years and had been peculiarly difficult of control. Pinel, entering his cell, announced that if he would obey his injunctions he should be chained no longer. He promised, and, following every movement of his liberator, executed his directions with alacrity and address. Never in the history of human mind, was exhibited a more sudden and complete revolution; he executed every order with exactness; and this patient, whose best years had been sacrificed in a gloomy cell, in chains and misery, soon showed himself capable of being one of the most useful persons about the establishment. He repeatedly, during the horrors of the Revolution, saved the life of his benefactor. On one occasion he encountered a band of "sans culottes," who were bearing Pinel to the Lanterne, owing to his having been an elector in 1789. "With bold and determined purpose he rescued his beloved master, and caused that life to be spared which had been so great a blessing to the insane in France.

"In the third cell were three Prussian soldiers, who had been for many years in chains, but how or for what they had been committed, none knew; they were not dangerous, and seemed capable of enjoying the indulgence of living together. They were terrified at the preparations for their release, fearing new se-

verities awaited them. Sunk into dementia, they were indifferent to the freedom offered.

"An aged priest came next; he fancied himself to be the Messiah. Taunted once with the exclamation, that if in truth he was Christ he could break his chains, he answered with solemnity, '*Frustra tentas Dominum tuum*.' Religious excitement had characterized his life. On foot he had made pilgrimages to Rome and Cologne; he had had a voyage to the Western world to convert savage tribes. This ruling idea passed into mania, and returning to France, he declared that he was Christ, the Saviour. He was arrested on the charge of blasphemy, and taken before the Archbishop of Paris, by whose decree he was consigned to the Bicêtre, as either a blasphemer or a madman. Loaded with heavy chains, he for twelve years bore patiently, sarcasm and cruel sufferings. Pinel had the happiness to witness *his recovery in less than a year, and to discharge him from the hospital, cured.*"

"In the short period of a few days, Pinel released from their chains more than fifty maniacs, men of various ranks and conditions—merchants, lawyers, priests, soldiers, laborers—thus rendering the furious tractable, and creating peace and contentment, to a wonderful degree, where long the most hideous scenes of tumult and disorder had reigned."

It was in 1796, only four years after Pinel's first experiment in the Bicêtre, and entirely independently of any knowledge of his work, that a precisely similar reform was inaugurated in England—this time not by a physician, but by a member of the Society of Friends, William Tuke, a merchant of ample fortune and great benevolence and force of character. In building with his own means "The Retreat," at York, and retaining the absolute control of its policy in his own hands, he prepared a suitable place for a fair trial of the new method he proposed.

It was by no mere chance, as men call chance, that this great reform in England sprang from the mind and heart of a member of the Society of Friends. The leading tenet of the Quakers, was one that logically led to just such an experiment as this, as likewise to invincible faith in its success. No other religious sect in Christendom had accumulated, and transmitted through inheritance to their children, so great a mass of testimony as to the power of gentleness, patience, and inward self-control to evolve rational order out of the chaos of warring human passions. William Tuke had the moral greatness to see with perfect clearness, and to pursue with heroic persistence, one luminous conviction, namely, that precisely the same moral and physical regimen which has proved itself the only power adapted to quicken, mature, and firmly establish the elements of reason and self-government in ourselves and our children, is the sole regimen that can be trusted to do the like for the feeble and more sorely beset elements of the same essential reason in these poor afflicted ones.

"His feeling that something should be done had been strengthened by a visit he had paid to St. Luke's Hospital, where he saw the patients lying on straw and in chains. He was distressed by the scene, and could not help believing that there was a more excellent way. . . . One day, in the family circle, conversation turned on the name that should be given to the proposed institution. 'The Retreat,' quickly replied the good wife. 'What's in a name? Everything at times. It was at once seen that feminine instinct had solved the question, and the

name was adopted, to convey the idea of what such an institution should be, namely, a place in which the unhappy might obtain a refuge; a quiet haven in which the shattered bark might find the means of reparation or of safety."*

"In person," writes a contemporary of William Tuke, "he hardly reached the middle size, but was erect, portly, and of a fine step. He had a noble forehead, an eagle eye, and a commanding voice, and his mien was dignified and patriarchal." Like all pioneers in the struggle of human progress, he had to encounter his full share of ridicule, obloquy, and opposition. In the end, however, he triumphed, and "The Retreat at York" became a beacon light of the world, shining through the dark night of one of the gloomiest chapters of human history.

Philippé Pinel and William Tuke: these, then, were the two original minds that inaugurated a new epoch in the history of the treatment of insanity, an epoch as revolutionary in character within this special realm as that of the Copernican system in the realm of astronomy. It implied an absolute reversal of all previous conceptions; the substitution in the place of restraint and force, of the largest possible degree of liberty; the abandonment of the whole previous idea of brute subjection for that of the emancipation of the reason and the enhancement of the sense of personal responsibility. Each one of these remarkable men achieved his task uninformed of the action of the other.

J. W.

FOR "THE FRIEND."

Criticisms on Philadelphia Yearly Meeting.

(Concluded from page 267.)

THE FRIEND of Fourth Month 7, 1860, contains the following in its editorial columns:

"The time has come when those who are mourning as in secret places, should come forth and show upon whose side they are, bearing an unflinching testimony for the truth, and against this modern heresy, and plainly proclaiming to the world that those who embrace or countenance it are not Friends, but apostates from the faith of the Society."

Philadelphia Yearly Meeting on many occasions in the last thirty years has lifted up a standard for the Truth on subjects bearing upon the defections of the day, and these changes of the Discipline may be classed among them. It would be a satisfaction thus to rest with a statement of the faithful efforts of Philadelphia Yearly Meeting, in opposing the defections which have developed in the last fifty years, but it would be as misleading to convey the impression that all the members of it were in harmony and consistent with its sound official actions and advices, as that all the members of defective meetings are in unison with them. And an acknowledgment of the existence of causes of possible decline cannot in candor be omitted.

Our Society has never known a period when there was not cause of suffering because of unfaithfulness, and the present age is no exceptional period on this account; for, great as have been the labors and exercises of faithful Friends of Philadelphia Yearly Meeting to preserve the flock from destruction, and often as they have spoken with no uncertain sound, there are many evidences of weakness amongst us which need not the pens of others to bring to our notice.

No doubt acknowledgments of weaknesses might be made in all bodies claiming the name of Friends; but we need not take satisfaction

* History of the Insane in the British Isles, p. 115, by Daniel Hack Tuke, M. D., F. R. C. P.

in this for whatever declining tendencies are prevailing amongst ourselves.

Perhaps in doctrines and principles we have succeeded in maintaining our ground in a good degree, throughout the past forty or fifty years, which is cause for thankfulness, although views are said to be published amongst us without apparent restriction, much in accordance with the new views of other Yearly Meetings.

Again, we are told that "Philadelphia Yearly Meeting now has some associations established within its limits, which were almost unknown thirty-two years ago, but which tend to draw individuals into much creatively activity, without waiting for the leadings of the Lord's Holy Spirit, as Friends ought to do in all their religious performances." The associations alluded to were not established by Philadelphia Yearly Meeting, nor have they any official connection with it.

Useful services may be engaged in without invoking too high a claim for the service; also our reason, and our humanity, and citizenship, might be too lightly esteemed, and incumbent duties be neglected; for, as a beloved Friend and minister once observed, "We are not to expect a revelation to tell us to eat our dinner and thus become Ranters," but on the other hand, there is cause to fear that religious services are undertaken without the preparatory experience and the call from the spirit, which Friends believe are essential for a furtherance of the Master's cause and work in the earth.

There is some ground for believing, that the same regard which the last generation held for the provisions of our Book of Discipline, does not obtain at the present time, for although many of our members are convinced that his advices and regulations are in harmony with the doctrines and principles we profess, there is, nevertheless, a growing feeling that it contemplates a plane of religious life and conduct, which cannot be generally maintained and need not be attempted in the present age.

It is true, that the spirit of the Discipline is not in keeping with the age, or rather the age is not in keeping with the spirit of the Discipline. It contemplates a maintenance of principles, support of testimonies, circumspection in daily life and conversation, and even caution in trade and business unacceptable to the spirit of the age, notwithstanding the many acknowledgments which are made as the years go by, of the sufferings and lapses which would have been avoided if the advices had been more closely studied and followed.

Probably every one sees clearly how others should support everything in the Discipline which he or she approves of, and yet considers that there are points in it which he or she cannot unite sincerely with, to support; and probably every one has seen some occasion in their lives when they felt easy to disregard some requirement of it, and yet the point to which exception has been felt has no doubt greatly varied in different individuals.

As a result of this chafing of the spirit of the age, there is an increasing desire for changes in some of the provisions and regulations of the Discipline; but whether changing the Discipline in the direction of less circumspect conformity to our professions, will be of advantage to the church, or whether new regulations would be more faithfully maintained, when inconvenient to observe, are matters for which there are reasonable grounds for doubt.

Touching the subject of marriage, it is generally conceded among all religious denominations

that marriages of their members with those of other denominations are adverse to the welfare of that society, and to the religious growth of the individuals themselves.

In many sections of our Society mixed marriages have long been allowed without resulting in such general advantages as to commend the liberty granted, but there is reason to fear that in our own Yearly Meeting the disposition to *discourage* such marriages as decidedly as our present Discipline enjoins, is weakening.

With our profession of religion there is apparently too often an association of worldliness, and a distaste for the plain and simple ways of our profession, and whether we are always consistent in discouraging among our own members what we have condemned in strangers coming amongst us, is worthy of quiet and impartial consideration.

The occupancy of important stations, and the participation in the work of Meetings for Discipline, and the engaging in religious service, was in former years more confined to persons who lived consistently with our Profession and were more imbued with the religious weight contemplated in the advices of Discipline, than it is to be feared prevails at the present time.

Many among us have too much love for our religious Society and its associations, to forsake them, but have too much love for the pleasures and attractions outside of them, to be consistent members of the Society, and thus, through lukewarmness, independence, or indifference, the church loses the aid and support of many who might have been a source of strength to those who labor in the harvest-field, and the individuals might, through faithfulness and obedience to conviction, have attained a far greater spiritual experience themselves.

From our own circles we learn that we are not clear of the encouragement of music amongst us, but that musical instruments are in many houses, and parents are having their children instructed in the use of them, and that some members have attended at concerts, and there is reason to fear there has even been participation in the performances.

A love of music is an infatuation of the age, cultured though its nature may be, which is seriously injuring the community, and, in gaining the hold it has amongst us, may result in effects not fully appreciated by those who lend themselves to its influence.

Preposterous as is the thought, that with the doctrines of Friends as to what spiritual worship is acceptable to the Father in Heaven, we should present as worship mechanical results of instruments, or the trained modulations of the human voice; the step from family entertainment to the offering of music and singing in family devotion or so-called family worship, is a very short one, and its extension from family to meeting-houses in other places has often been quickly accomplished.

Whether this will ever come to the Society of Friends in Philadelphia will depend on the faithfulness of the members and their ability to withstand the insidious lullings of this mental intoxicant.

Other subjects of concern and anxiety might be enumerated, but it is not an agreeable research to probe our weaknesses. All may know in their quiet moments how far they are in harmony with the standard of the Society, if they desire truthfully to inquire in the secret of their hearts.

The faithful members can only maintain the work committed to them while the strength of

their day shall last, and as they continue faithful to the cause of their Master. Those who do not co-operate, will, in measure, frustrate or mar the work and perhaps bring sorrow upon themselves.

FOR "THE FRIEND,"
RAIN-BOUND.

BY MARY ALLEN STEVENSON.

Yes, we've read our Whittier's "Snow-Bound,"

Amidst his native hills;
And, still later, beauteous "Ice-Bound,"
By our dear Ohio's rills.

And these lays, so full of merit,
Still we hear in magic strains;
And I wish they viewed our "Rain-Bound,"
On the southern Kansas plains.

Though such talents are denied us,
As "The Thousand Poets" wield;
Yet with humbler ones we enter,
With our Rain-Bound, on the field.

Now the rain has fallen, fallen,
Two long days and nights as well;
And our prairies all are spotted
With small lakes that wider swell.

While the lovely, calm Spring River,
Has become a torrent grand;
Rushing o'er its rocky pathway,
Overflowing banks and land.

Here it joins another river,
In its south and westward flight;
And they madly foaming, boiling,
Hide the glittering falls from sight.

But our Rain-Bound is forgotten,
For the river knows no stay;
And we turn our faces homeward,
This dark, dismal, dripping day.

And, as thence we take our journey,
We at last our theme desist;
By the roadside, wet and Rain-Bound,
A poor, abject group we spy.

Through the storm, half-starved and frozen,
They have plodded, till at length,
Their lean ponies (weak though willing),
Falter now, for lack of strength.

But the poor man, looking forward,
Longs to reach that promised land
Now so near his sight—but torments
Bid him halt, with stern command.

Blighted hopes and expectations,
These sad faces now portray;
For they're sick, and weak and hungry;
Starring, Rain-Bound on their way.

Women peering from the wagon,
Where is heard an infant's wail;
Looking more fit for bed or coffin,
Than in such a storm to quail.

Scanty fire from one small log,
Lights their tiny stove, for heat;
While oft sentient fare and raiment,
Show their want from head to feet.

Oft we see these fortune seekers,
With their herds of many a head;
While with few their only "Bessie"
Labors in a pony's stead.

Think not this a mind-drawn picture;
'Tis but one of hundreds more;
Who thus traverse o'er our prairies,
Western homesteads to secure.

Some "Dame Fortune" treats most kindly,
To repay their bitter lot;
While with others, disappointment
Mocks them ere they reach the spot.

And they turn away despondent,
From "the poor man's" only hope;
To retrace their dismal journey,
Though less fit with ills to cope.

Never to know home-born comforts,
Thus their dreary lives are past.

In their search for "land of promise"
May they gain a home at last.

Now, when "Snow" or "Ice" or Rain-Bound,
Our warm fires and homes invite;
Let us think of those less favored,
Who are Rain-Bound thus to-night.

VARCK, KAS, Third Mo., 7, 1892.

SELECTED.

WHEN TO SAY "NO."

"No" is a very little word;
In one short breath we say it—
Sometimes 'tis wrong, but often right;
So let me justly weigh it.
"No" I must say when asked to swear,
And "No" when asked to gamble;
"No" when strong drink I'm urged to share;
"No" to a Sunday ramble!

"No," though I'm tempted sore to lie
Or steal, and then conceal it;
And "No" to sin when darkness hides,
And I alone should feel it.
Whenever sinners would entice
My feet from paths of duty.
"No," I unhesitatingly cry—
"No, not for price or booty."

God watches how this little word
By every one is spoken,
And knows those children as his own,
By this one simple token.
Who promptly utter "No" to wrong,
Says "Yes" to right, as surely—
That child has entered wisdom's ways,
And trends her path securely.

—Golden Hours.

A Little Story.

Four stalwart men sat around the fire in the old homestead in Connecticut. They had come home for a family reunion, bringing their wives with them. They were all on the bright side of thirty-five, and altogether a "very likely" set—honest, upright, industrious, Christian. Their mother, a vigorous woman for her years, welcomed them, and could not do enough for them to make their home-coming pleasant. Their father had been many years dead.

One of the daughters-in-law, in moving around the room, paused at the window to look out on the landscape. It was snowing heavily, but there was no wind. Across the road that ran past the house she saw a big wood-pile, and at the wood-pile was a woman using the axe. She looked more closely; it could not be her husband's mother! She looked again through the blinding flakes. Yes, certainly it was the mother of these four stalwart men.

She crossed the room to where her husband was sitting, led him to the window, pointed toward the wood-pile, only saying:
"John, look at your mother!"

John quickly got his hat and went to his mother's aid, while his wife pondered on what had made her wonder through many years. John was kind, true, a "good provider," a just man; but he allowed his wife, unless she protested against it, to bring in the wood, to split the kindling, to wade through the snow in hanging out her clothes, to do any kind of hard, rough work she saw her do, while he sat quietly by the fire and saw her do it.

She had trained him, in a measure, to do his part of the chores and relieve her, and when she saw his old mother splitting wood in the snow-storm, rather than call on her sons to do it, she understood how her troubles had come about. The mother had not brought up her boys to be considerate and helpful, and to do their part in the general work of the household.

—Exchange.

One of The Impossible Things.

By WILLIAM C. WILKINSON.

To secure obedience from your children or your pupils to another than yourself. "Not transferable" is the brand of Nature on every kind of personal influence or authority. There are some impossible things, however, which it is well to attempt. But it is not well for a father to attempt transferring the authority by which he succeeds in getting himself obeyed to any other person whatever, not even to the mother. It is not well for a principal teacher to attempt to make his assistant obeyed by his scholars. It is not simply impossible because it is so difficult; rather, it is impossible because it is contrary to nature. It had better not even be attempted.

True, it is exceedingly important that mothers should be obeyed by their children. And it is exceedingly important that assistant teachers should be obeyed by their pupils. But the faculty of authority, the capacity to command, is an original gift. It cannot be imparted. It cannot be simulated. There is an infallible instinct by which those who are to be governed recognize those who are to govern them. It is instinctive to obey when the right person bids. If the mother has the natural gift of authority she will be obeyed by her children. If not, not. No intervention of the father will avail on her behalf if that natural gift be wanting. If the father be present he may, to be sure, enforce the mother's requirement; but it is then not the mother but the father that the child obeys. Watch if, in the father's absence, the child is at all more obedient on the next occasion to the mother. The father's interference to attempt making the mother's authority respected will serve only to render her infirmity more painfully evident to the child. It will surely in the end diminish instead of increasing, the child's disposition to obey. The same thing holds true of the several relations between principal and assistant teachers and their pupils.

Hardly any person can be imagined more irritating to children than to be subjected to the management of persons disposed to demand but incapable of commanding obedience. Mothers that are not endowed with the original gift of authority would do more wisely not to attempt to exercise authority. It only exasperates without subduing. A better way is to win influence with the woman's and the mother's beautiful arts of affectionate persuasion. Influence may be more or less effectual. It may grow from less to more. But authority is completely effectual or it is worthless. It seldom changes in amount except to become less and less.

At all events it is an axiom—a first principle never to be brought into question—that one person cannot cause a second person to be obeyed by a third.—*The Independent.*

In our present age, light within, a law within, spirit within, Christ within, is the scoffing of some, and little regarded by many; but whether they know it or not, I must tell them, they scoff and slight the chiefest treasure that ever the soul of any man was possessed of; they slight the talent that God hath given to every man to improve, in order to our rising from our fall, and returning to our native country, to live under the government of the eternal spirit; whosoever is without spirit and light within, is without God in the world. Take away this treasure, and we shall have nothing in us that is good, we shall be left quite graceless.—*Hugh Turford.*

Oriental Lesson-Lights.

"Come Ye to the Waters."—Who that has ever sat under the ragged shelter of bamboo and matting, that feebly attempts to afford a screen from the sun's rays in an Eastern bazaar, remembers not the sonorous and ceaseless cry of the water-bearer, as he perambulates the narrow streets? "Ho! every one that is athirst, come, drink water; come, drink sherbet, the price is naught, the water is good. Praise be Allah! the sherbet is good. In the name of the prophet, come, buy and drink!" Thus, with Oriental dignity in his gait, the water-bearer steps along, a goat-skin bottle of water slung on his left shoulder, with the neck or mouth hanging down in front, and often a jar or keg of sherbet strapped on his right side, and a drinking-vessel in his hand. For the smallest of Turkish coins,—for a para,—he pours forth his refreshing draught, which no good Moslem quaffs without giving praise to Allah. To such a purveyor the prophet here compares himself. He stands in some conspicuous spot in the great thoroughfare of life, and calls on the passers-by, wearied and worn with the heat of the way. He invites their attention to the refreshment they so much need, of which he assures them there is a goodly supply at hand, so that they may, if they will, "Taste, be thankful, and pass on." But he bids them drink freely, unlike the sherbet-seller, without money and without price. The wine and milk, in the days of Isaiah, would take the place of the sherbet, the sweet-flavored and slightly acid non-intoxicating drink of the modern Moslem.

"Wherefore Do Ye Spend [Hebrew, "weigh"] Money for that which is Not Bread?"—Here again we are reminded of Oriental customs. Money was not counted; it was weighed. In fact, it could not be counted; for the ancients had no coins, in our sense of the word, before the time of the Persian monarchy. Darius Hystaspes (B. C. 521) is the first monarch who is known to have issued a coinage; and his "darics," as they are called, both gold and silver, are well known. They are only stamped on one side, and bear a figure of the king kneeling, and bending a bow. Before this, the nearest approach to our idea of coinage were the stamped weights used in Babylonia and Egypt. These are found in the very earliest period of Egyptian and Babylonian civilization. The shekel was the recognized weight, and pieces of silver—it might be bars, as in China, ingots, or, as in Africa, rings of metal—were weighed in the balance. The custom of weighing the purchase-money in any transaction has come down to our own times. So varied and confused is the coinage in the East, and so clipped and mutilated are even the best coins (for the filling off of small portions of each piece is a habitual practice with dishonest traders), that it is impossible to ascertain the true value unless by weight.—*H. B. Tristram, in the S. S. Times.*

RESTRAINT is one of the essentials of the right training of others, as well as the right training of one's self. But no one is ever incited to good action by simple self-restraint, or by having restrictions imposed upon him by some one else. It is often said that children brought up very strictly are sure to burst their bonds in time and quickly go astray. And it is true that nothing is more dispiriting to a child than the consciousness that his parents make no other effort to help him to do right than hindering him from doing wrong. Many a parent acts as if his duty to his child were completed in the

use of the word "don't;" and many a child is thereby left to dodge blindly about among the innumerable negations or prohibitions without being furnished with any positive principle to guide him out through the maze toward the open road of righteousness. Let any parent who has erred in this matter of incessant "don't-ing," or nagging, try the experiment of saying "don't" to himself before he says "don't" to his child. Then let him try the experiment of sympathetically helping the child onward toward the right, instead of exclusively restricting him from the wrong. It is pretty certain that he will find that he and the child will come closer together, and that together they will move onward and upward.

FOR "THE FRIEND."

British Canadian Travel.

The average first-class traveller across the British American possessions west of Canada finds his experiences closely narrowed to the strip of country traversed by the main line of the Canadian Pacific Railroad.

This huge artery of travel has as yet sent out few branches into the vast adjacent territory, and for hundreds of miles passes through an uninhabited wilderness of plain and mountain, possessing nothing to tempt or feed the tourist's curiosity beyond the range of an observation car. A narrative of one's experiences in this trans-continental journey rarely shifts the scene more than a mile north or south of the railroad, and I can think of no better way to introduce and acquaint you with the subject in this paper than by making copious extracts from my diary and note-book.

My British Canadian journey may be said to have begun when I took the Puget Sound steamer Olympian, for Victoria, B. C. About an hour before sunset on the 20th of Eighth Month, 1891, the Olympian left her wharf at Seattle, and, seated on the upper deck, I bade my first adieu to the States across the rose-tinted waters of the Sound.

Seattle, the five-year wonder of the West, is, like Tacoma, built in a sheltered, hilly arm of the bay, surrounded on all sides by splendid snow and firland mountain ranges, of which you get grand views from the lofty parts of the city.

Everything seemed to contribute in making my adieu to the United States a pleasant and inspiring one; the sun, the full moon, the sky, clouds, snow peaks, hills and shores made the most memorable sunset picture I ever saw. It is impossible to exaggerate the magnificent color effects of Puget Sound sunsets. I watched the boat drive through till midnight, then went to bed on the floor, with satchel as my pillow, but slept little. Got to Victoria about 3:30 A. M. So quiet a place of its size we have not in America. It has 15,000 inhabitants, but I wandered about its dark, deserted streets after a four o'clock breakfast, till five, seeing no man. Then a stray Chinaman with half-grown pig slung on a pole, tottered along a cross street.

Victoria is the sleepest place of a morning one can imagine possible, so near Seattle. The people here sit up very late, which perhaps accounts for it. The town was very lively indeed when I came down Main Street to board the Yosemite for Vancouver, at 1 A. M.

While not decidedly so, Victoria is more English-like than Vancouver; one-half of its population are unmistakably Britishers. Canadian and United States money here are on a par. When I paid for my breakfast I got a

Canadian quarter or "two-bit" piece, a United States nickel and dime, and a Canada ten-cent piece in exchange for a Bland dollar. The soil around Victoria is much of it very good, but stony, and the general appearance of the country and vegetation similar to the best parts of New England. English writers say it resembles many parts of the motherland, not only in this respect, but that the climate during the year is almost identical with the English, without its terrible fogs. There is some farming and gardening done in the surrounding country, and the grazing of sheep and cattle is considerable, but for some unaccountable reason Victoria largely depends on California for her supplies of fruit and vegetables. The live people of the city are Yankees and Chinamen, whose enterprise, curbed by the soberness, slowness and solidity of the English, makes it a safer average place for investment or settlement than other of the Pacific coast cities at the present time. On the 21st took boat Yosemite about midnight for Vancouver; got a good berth on a cushion seat in the cabin, waking at 5 A. M., just as the sun burst up across St. George's Bay. Went outside and writ foregoing, in view of the quiet spread of the waters, blue, snow-tipped mountains and azure sky. But for those high white flashes of snow, the low foam-wake of the steamer and the dim sierra of confronting mountains, we would seem not floating here but to glide through an ethereal medium.

The breakfast gong puts a momentary stop to such thoughts; but now, as we round a picturesque point of rocks and drive into the reluctant fog, it is intensified. At twenty minutes of eight we plunge into a destructive-looking fog bank—seem to be driving on rocks—turn to right by a beautiful promontory, and over the tree tops see the spires of Vancouver.

A tea-shop is unloading in the land-locked harbor. But we have had no breakfast, and leaving the crowded wharves with their medley of Japs, Chinamen, fish crows, gulls and indians I seek a restaurant. I am surprised to see no solicitation on the part of hackmen. They have a beseeching look, that's all. The English observe more propriety in public than Americans. Like Victoria, Vancouver is a very quiet place, big, overgrown city that it is, and terminal too of the great trans-continental route between Asia and Europe. It boasts 15,000 people, many of whom are absent. In 1886 the site of Vancouver was occupied by a dense forest. At present it contains squares of splendid buildings, which, owing to the present depression of values in the northwest, are practically tenantless. You may look down some streets for squares and possibly see there one wagon and a half-dozen of men. This is all the more noticeable from the size and number of the business houses towering along the streets.

Either these English do very little business, or they have a sly, quiet way of doing it, totally unlike the bluster and din of the Yankee merchant.

There are plenty of typical Englishwomen in Vancouver. We have nothing in the States in the line of robust, springing, energetic womanhood, that compares favorably with John Bull's daughters, except, as I have always said, in Frisco, where live the statelyest, healthfullest, handomest lot of women in the world.

I am writing this on False Creek bridge, which connects the island (for such it is), on which the city stands, with the main-land. A pair of loving young Indians are staring at me as they pass by. Fish crows wheel about my

suspicious head and clamorously light on the mussel-flats by the bridge, and a cool, salt air from across the snowy mountains and intervening bay blows full in the face its joyous exhilaration. They are burning the woods on the other side. That's the way to clear land where, despite myriad saw-mills and charcoal burners, timber is a burden to the real estate man and speculator, and the bane of northwest agriculture. It is here, as at Tacoma and Seattle, an ever-rising smoke among the tree-laden suburbs and ever-rising houses in the denuded town lots. Not a tree of the splendid spruce, hemlock and pine forest dare they leave standing alone, for so shallow-rooted are these stately evergreens, the first gale sends them to earth when they have lost the shelter and support of their comrades. So rare is it to find native deciduous trees in this country, the people seem to forget to plant them, and these new-born cities of the West present in consequence a most bare, unlovely look to an Eastern man. The cost of completely clearing a piece of timber land for gardening or building purposes, often exceeds \$250 per acre. The finest logs from this may be worth \$50 per acre; but unless near the water they are worthless, and are burnt. The stumps, often twelve feet high, and as many in diameter, are blown to pieces with dynamite. Fir logs 300 feet long and averaging six feet in diameter throughout are frequently found. Before the late reaction in business and the South American revolutions, the saw-mills here did an immense business, six or eight vessels often loading at once for foreign and domestic ports.

Eighth Month 22d. After breakfast, wishing to post a letter, I am suddenly reminded as I stick the United States stamp to it, that I am in a foreign country; so I go to the post-office, ask the clerk for a stamp large enough to carry a message over the border, and give her a dime. She says it is three cents, gives me a three-cent stamp with the Jubilee Queen on it, two one-cent stamps, ditto, and a nickel. Now, such a thing as a penny or cent is not so much as named among the people in the "boom" country, from Texas all around the southern and western border to Winnipeg. If the small boy of these regions wants a stick of candy he begs a nickel and gets five. Penny newspapers are out of the question, and buying a postal card means getting a block of five, or two two-cent stamps, by way of change. They have copper nines out there but no coppers. I received, as special token of regard, a Canadian penny from a gentleman at Banff, who said he had carried it for years.

This afternoon walked out through Stanley Park to a rustic-seated promontory of English Bay and look back on the track to Victoria. The far-away mountains and more distant flocks of snow that shroud Mount Baker, present a dark, undulating margin between the water and the sky. A real Song-Sparrow gives a mid-air somersault and song-burst among the bushes, and a bona fide fish Hawk sails along shore in querulous anxiety for her young. The first reminds me of native land, the second of home, third of America. I turn; at my back stands the dark forest, revealing those unmistakable characters which are found alone on the American shores of the Pacific Ocean.

The famous forests of the Cascades, seen superficially, appear stunted by the immensity of their expanse and surroundings, but enter them and be undecieved.

The taller firs range from 200 to 300 feet in height, and in a primeval forest untouched by

axe or fire there are few below 250 feet. Owing to the thick shade, perennial dampness and general climate of this region, the virgin forests present a scene of lavish, superabundant growth strongly reminding one of the tropics.

2:20 P. M. Train of the Canadian Pacific Railroad is just moving out, and for the first time since Third Month 26th, I set face eastward and homeward. It is nearly 3,000 miles to Montreal, and the longest railway line in the world lies between this spot and home.

The Canadian Pacific was begun in 1868 by the Canadian Government. Owing to the rugged, unexplored nature of much of the country and the political corruption finally creeping into the management and giving of contracts the Government, in 1881, handed over the concern to a company of capitalists. Several hundred miles of railway had long been in operation in Eastern Canada. The continuation of this had been carried on by the Government to Lake Winnipeg, and another section of 213 miles built from Vancouver eastward to Kamloops, in British Columbia. The new Company undertook to build the remaining two thousand miles, receiving from the Government a number of privileges and immunities, with twenty-five million dollars in money and twenty-five million acres of agricultural land.

The last rail of the completed line was laid at Eagle Pass, in the Gold Range of British Columbia, in Eleventh Month, 1883, the Company then controlling 4,300 miles of track. The earnings of the road in 1889 were sixteen millions of dollars, with profits of six millions.

(To be continued.)

The Lost Boy.

From a letter of Samuel Baker, at Hoshangabad we gather the following:—Little Lal lived at Itarsi, a town in Central India. When he was quite a little boy he was out playing near his mother. He had not much clothing on; but his mother was proud of her boy, and had put some jewellery on his hands, legs and neck, so that he might look well. A fakir happened to come that way, and seeing the ornaments, thought "Here is a prize for me!" So poor little Lal was carried off by this religious beggar, and together they wandered about the country till at last they were far away from Itarsi. Sometimes people would come to the little lad and ask him his name and where he lived. At first he would tell them as much as he could, but as he grew bigger he thought it was best to say nothing about it, and when people asked him who his father was, he pretended not to know. So at last the fakir thought he had forgotten all about his home and his friends, and as he wanted to go a long way by train, he thought it would be safe to take Lal, who had now grown to be quite a big boy, with him past Itarsi, the station for Lal's home. When they got to the station from which they were to start, Lal asked a porter what places they were passing on the way to Cawnpore, and finding that Itarsi, where his own home was, would be one, he made up his mind to get free if he could when they got there. On the way he kept asking the passengers when they would come to Itarsi, and at last they got there. They had to wait here, so Lal and the fakir got out and went together a little beyond the station. "Now," said the boy, "this is my home. My father's name is La-j-i-Mal, and I mean to go and find him." The fakir got frightened, and began to talk sharply to the boy, so that people passing by stopped to watch, and there was soon a little crowd. And

then one and another recognized Lal, though he had grown bigger, and he knew some of them. The police came along and said that both the fakir and Lal would have to go to the police-station. The fakir said that the boy belonged to him, while Lal declared that he had been stolen away when he was a little boy, and now he had got back to his own home. Some of his old playmates were brought, and he was able to tell their names. But when his mother came, Lal had grown so big, and his hair was so long, just as the fakirs wear it, that she did not feel sure. But she knew that her boy had two marks, one on his body, and the other on his head, and if Lal had these marks, then he was her Lal. They found the marks, and the mother owned her son. Then said the boy, "Follow me, and I will lead you to my home." So a great crowd set out from the police-station, Lal leading the way, police following, and keeping back the people. He soon brought them to the old house, and then, sitting down as if to claim it as his own, he told them all about his having been stolen, and showed them the well where he was playing when the fakir came and took him away. Lal's father was so joyful that he said he would not punish the fakir. He had feared he would never see his boy again, and it was so glad that the fakir did not kill poor little Lal for the sake of the jewellery, as often happens. In his great love for his son he forgot the wrong done to him by the fakir, and his heart had no room except for joy and thankfulness that his long-lost boy was found. He felt poor like the father who said "This my son was dead and is alive again; he was lost, and is found."—*The London Friend.*

FOR "THE FRIEND."

On the Wrong Side.

Many years ago a meeting was held at a certain town in Scotland, to consider what ought to be done to check the drunkenness of the place, at which a very eminent and godly minister of one of the churches in the locality occupied the chair and addressed the meeting as follows:

"We are met in very solemn circumstances. You know how very drunken the population of his place has become, and we must do something to arrest the tide that is coming in so wofully and strong. Now, I do not believe in extreme measures, or in those who can take drink moderately sacrificing their moderate use of it, but still we are met together to consult in such a way, that while we reserve all our rights, we may yet stay the evil that is setting in."

"That's right," said a drunken man in the meeting, "you are on our side, minister." The good man stood up with a face as white as paper, and, looking at the drunkard, said, "Well, if I am on your side, I am on the wrong side, and I am a total abstainer from this hour."

Natural History, Science, etc.

Poisonous Secretions of Toads.—That Shakespeare was correct in saying that the toad swears venom is claimed by some correspondents of the *Lancet* who states that the toad does secrete a venom of a tolerably powerful character. Instead of this secretion taking place, as in the case of snakes, entirely through the salivary glands, it is actually secreted by the skin, so that the word "sweated" is most accurately descriptive. This secretion, Dr. Guthrie states, also occurs in the toad through the parotid glands, the venom being a thick, milky fluid, like the juice of dandelion stalks in taste and

appearance. When injected under the skin, it kills small birds in six minutes, and dogs and guinea-pigs in half an hour to an hour and a half. The symptoms in birds are loss of co-ordination followed by death: In guinea-pigs convulsions; and in the dog depression, vomiting and intoxication. Dr. Guthrie kept a small toad in a cage with some lizards, and one of them, having bitten the toad, became convulsed and died in less than two minutes. His dog having seized a toad was attacked by instantaneous and profuse salivation, violent vomiting, and collapse. He also noticed that the venom has a most powerful local action on the skin, so that after carrying a toad in his hand it tingled and felt numb, with slight swelling and dryness of the skin, which lasted for several hours.

The Discoloration of Water.—One of the most remarkable instances of discoloration of sea water is reported from Port Jackson, the harbor of Sydney, N.S.W. Suddenly the water presented in places the color of blood. This was found to be due to the invasion or rapid development of a microscopic *Glenodinium*, which in the course of a few days destroyed half of the shore animals. Nearly all the bivalves in the place which it affected died—the oyster beds being seriously injured, mainly, it is believed, owing to the molluscs having swallowed it in that uncritical fashion in which a graping shell-fish take in what is good, bad and indifferent, though the sea, fortunately, seldom contains anything noxious to the life it nourishes. This observation may explain the sudden disappearance of oysters from localities where they formerly abounded.—*Public Opinion.*

Items.

A Chinese Hospital.—There is in Brooklyn, No. 45 Hicks Street, a Chinese hospital with a Chinese resident physician, Chinese Christian nurses, but projected and cared for by American Christians. It is hard to get a Chinaman into an ordinary hospital, and the Chinamen themselves have a prejudice against these institutions. This hospital, however, though only thirteen months old, has had sixty-two patients, and has made such an impression upon the Chinamen themselves that the Chinese merchants in New York have voluntarily given \$1,330 of the \$2,900 expended for its support. The resident physician is the first Chinese graduate of an American medical school. The hospital is non-sectarian, and deserves to be appreciated.

Testimony of J. G. Whittier.—*The British Friend* prints the following letter, addressed to its new editor, William E. Turner, by our friend J. G. Whittier:

"MY DEAR FRIEND:—I have been an attentive and interested reader of the *British Friend*; and I have reason to believe that in thy hands it will continue to be the principles and testimonies of the Society of Friends, especially the doctrine of the Divine Immanence, the inward Word and Teacher, the root doctrine of Quakerism, without which the Society has no right to exist as a distinct body.

"There are unmistakable indications, at the present time, that many professing with us are abandoning, or holding loosely this vital doctrine, and it seems important that a Friend's journal should speak with no uncertain voice in regard to it.

"The life-long mission of George Fox was to proclaim this great truth; and as he pointed to the witness of it in the hearts of his hearers, multitudes were led to embrace it; and I cannot doubt, that if as faithfully maintained in this day, it would find a response in the spiritual yearnings of many, not only within our own pale, but in other denominations, who in this time of unrest and enquiry, are turning to this doctrine as the Stronghold of Christianity.

"I am, very sincerely, thy friend,

"JOHN G. WHITTIER."

Elements of Success.—Mark Holmes was not a young man of brilliant parts. He was an indefatigable worker, and his ideals as to quality of work in what he did were of the highest. He wrote a perfectly legible, clear and rapid hand. His shorthand writing was like engraving, his typewriting was faultless. The drawings he made in the first year of his scientific course he presented, by request of the professor, to the college in which he was a student, as models for other students to emulate. His recitations were invariably prepared with care, and his department was beyond criticism.

Yet when he saw young men in his classes with talents so much more showy and brilliant than his, he was inclined to despond as to his success in life. He was rather slow of speech, and found his pleasure in literary companionship with authors in their books rather than with the young men about him. He was not a "jolly good fellow." He did not smoke cigars, or carry a cane, or take a drink, or sing a comic song, or go on a lark. There was no fun in these things to him.

Fortunately he had a friend some years older than himself with whom he discussed his future with perfect frankness. At the conclusion of one of their talks this friend said to him:

"You need have no misgivings as to your future. With your character will be as large a factor in your success as education, family, or general ability. What the world needs is men who can be trusted, who can be depended on, whose integrity is firm, whose honesty is incorruptible, whose escutcheon is spotless. I am glad you are not brilliant. Many a young man has been wrecked by the possession of shining abilities, unbalanced by sterling virtue and established principle. You have only to go on as you are now doing, and the way will open before you; positions will seek you, and you will perhaps slowly but surely rise to the level you are capable of reaching by the simple force of your character and your manhood."—*Christian Advocate.*

THE FRIEND.

THIRD MONTH 26, 1892.

We have been much encouraged by the responses received to the appeal on behalf of the sufferers from famine in Russia, published in our issue of Third Month Fifth. In addition to several subscriptions from members of his own Monthly Meeting, which have been placed in the hands of the Editor, he has received contributions from Chester, Greene and Westmoreland Counties, Pa., Pittsburgh; Salem, Flushing and Cincinnati, Ohio; and Mooresville, Indiana—in all amounting to about \$300.

One of these contributors, in the letter accompanying his donation, says, that when he first started in business about twenty years ago, he had nothing in the way of property, and he covenanted with his Heavenly Father, that whatever of worldly goods was entrusted to his care, he would try and employ it in doing good, as he had opportunity. The notice in "THE FRIEND," he thought, furnished him with an opportunity of doing a little "through those with whom I am in unity by conviction, yet remote from any Meeting of Friends, with whom I can meet or have outward membership, yet one in spirit. I feel that they are the circumstance which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh."

The *London Friend* of 4th of Third Month, gives some information of the movements of the deputation sent to Russia by English Friends. It says that a letter received from E. W. Brooks and dated the 22d of last month, speaks of the warm welcome accorded to himself and his

companion by Count Heiden and his friends on their arrival at Petersburg on the 19th of that month, and states that they were in good health and had accomplished their journey without undue fatigue.

After interviews with Pastor Francis, they granted him sums of money for two villages in the Orenburg district, in terrible distress from hunger and cold. A sum was also granted to a pastor from the government of Samara, who had travelled to the capital to try and raise a fund for the distressed peasantry of his district.

Our friends intend to proceed with the least possible delay to the governments of Saratof, Samara, Kazan, and Orenburg, which are four of the "worst and most heavily-afflicted districts." They forward a letter addressed to them by a lady who is working in the government of Samara, in which she states that as the monthly allowance of food granted by the Zemstvos is usually consumed by the middle of the month at latest, the peasantry suffer terrible privations during the days that ensue before the next allowance is received. Speaking of some of these, she enquires: "What becomes of them during the last ten days of the month?" and in answer cites the case of a man who was accustomed to walk several versts daily to the local distributor for a miserable pittance of bread for himself and his children, consisting of about a quarter of a pound for each. He was at last found lying exhausted by the roadside, and was taken to the village priest, who tried to revive him, but he had no sooner partaken of food than he was seized with cramps and died. A young mother walking home in the rain, cold weather after coming for help, returned her infant to her, to warm it with the heat of her body, its clothing being insufficient, but by the time she regained her home the little one was beyond the reach of suffering. Many of the people are obliged to go barefoot, and in other ways are very insufficiently clad, having for the last three years, owing to their extreme poverty, been unable to purchase any underclothing.

In conclusion, our friend speaks of the need of further prompt help, and of the apprehension of "what must happen at the break up of the frost, when all the land transit of food will become impossible for at least a month," adding, "if the heart of the great city of London could be moved so as to induce large donations from city bankers and merchants, they should then feel liberated to give with a freer hand, and thousands of lives might be saved which I fear will now be lost."

SUMMARY OF EVENTS.

UNITED STATES.—The President has issued an executive order continuing in force, with certain modifications, the existing rules and regulations regarding the sale of intoxicating liquors in Alaska with a view to a more strict enforcement of the act of Congress passed in 1890 for the sale of intoxicating liquors in that Territory, except for medicinal, mechanical or scientific purposes.

On the 15th inst. President Harrison issued proclamations to Colombia, Hayti and Venezuela, declaring the duties set forth in Section 3 of the Tariff act of 1890 in force as to sugar, molasses, coffee and hides.

In the House, on the 16th inst., the Committee on Territories reported a bill for the admission of New Mexico and Arizona as States of the Union. They were placed on the calendar.

A dispatch from Washington dated the 20th inst., says that Representative Andrew, of Boston, has completed the report upon the tariff. To exclude political influence in the employment of workers under the authority of the United States, "he will submit a bill to the House to-morrow. The bill, according to the reports he has received, will affect some 21,000 employes, and will require that henceforth they shall be appointed or employed without regard to political consideration.

The General Freight Department of the Union Pacific Railway has compiled a statement of the acreage and condition of winter wheat in the counties in Kansas that show the wheat crop. The statement shows that the wheat crop in the 32 counties traversed by the road is 1,147,000, an increase of 100,000 over last year's acreage.

The Texas Bureau of Agriculture has received sam-

ples of flax, grown in that State, which is claimed to be equal to the Irish flax. It is said to be more profitable than cotton, and will grow anywhere in Texas.

Coal has been discovered beneath the town of Pinconning, Michigan.

A rich deposit of zinc ore is reported to have been found in the Black Hills, Montana.

A vein of silver quartz was recently struck in the village of Lincoln, Missouri, while a well was being drilled. The ore is said to be as rich as that of any Colorado mine.

The general offices of the Frankfort Lottery in Louisville, Kentucky, were closed on the 17th inst., and it is believed that they will remain closed permanently.

A cable message from the European Union of Astronomers to John Ritchie, Jr., announces the discovery, on the evening of the 18th inst., of two new comets and one asteriod. One comet is a return of Winnecke's periodical comet, and was discovered at Vienna.

The second comet was discovered by W. F. Dennington, an amateur astronomer, of Bristol, England. It is described as faint, with a northwesterly motion of nearly 100 miles an hour.

The asteriod is of the twelfth magnitude, and was discovered by Dr. Wolf, of Heidelberg. It is No. 325.

Deaths in this city last week numbered 504, which is 11 less than during the previous week, and 41 more than during the corresponding period last year. Of the foregoing, 259 were males and 245 females; 69 died of pneumonia; 43 of consumption; 45 of diseases of the heart; 28 of diphtheria; 22 of cholera; 19 of bronchitis; 18 of scarlet fever; 17 of convulsions; 16 of inanition; 15 of old age; 14 of marasmus; 13 of inflammation of the brain; 13 of crop; 12 of typhoid fever and 10 of Bright's disease.

MARKETS.—C. S. 85, 100, 109; 4's, reg., 115 1/4; 110; coupon, 110 1/4; 117 1/2; consols, 106 1/4.

COTTON was quiet, but steady, on a basis of 7c per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17.00 a \$19.00; spring bran, in bulk, \$17.00 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$2.75 a \$3.25; do., extra, \$3.40 a \$3.45; No. 2 winter family, \$3.75 a \$4.00; Pennsylvania, roller, \$3.40 a \$4.25; a \$4.50; Western winter, clear, \$4.15 a \$4.40; do., do., straight, \$4.50 a \$4.65; winter patent, \$4.65 a \$4.90; Minnesota, clear, \$4.15 a \$4.40; do., straight, \$4.50 a \$4.75; do., patent, \$4.75 a \$5.00; Minneapolis favorite brand, higher. By flour moved slowly, at \$4.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 99 1/4 a 99 3/4 cts.

No. 2 mixed corn, 45 1/4 a 45 3/4 cts.

No. 2 white oats, 35 1/4 a 36 cts.

BEEF CATTLE.—Extra, 5 a 5 1/2 cts.; good, 4 1/4 a 4 3/4 cts.; medium, 4 1/4 a 4 3/4 cts.; common, 3 3/4 a 4 cts.; culls, 3 1/4 a 3 3/4 cts.; fat cows, 2 a 3 1/2 cts.

SHEEP AND LAMBS.—Extra, 6 1/4 a 6 1/2 cts.; good, 5 1/2 a 6 cts.; medium, 5 1/2 a 5 3/4 cts.; common, 4 1/2 a 5 cts.; culls, 3 1/4 a 4 cts.; lambs, 5 a 7 1/2 cts.

HOGS.—Chicago, 7 1/4 a 7 3/4 cts.; State, 6 1/2 a 6 3/4 cts.

FOREIGN.—In the British House of Commons on the 21st inst., Balfour, the Government leader, moved the expulsion of George Woodvay Hastings (Liberal), member for the Eastern Division of Worcestershire, who, on the 11th inst., was convicted, on his plea of "guilt," of appropriating to his own use certain moneys and securities which he had received in his capacity as trustee under the will of John Brown, and who was sentenced to five years' penal servitude.

Gladsstone said he thought Balfour had arrived at the right conclusion as to the action the House should take in this matter.

The motion, adopted in silence, and Hastings ceased to be a member of Parliament.

The cattle market in Glasgow, which was closed because of the prevalence of the foot and mouth disease, was re-opened on the 16th inst. There was a slight fall in prices. Values of American cattle declined 1/2 to 1 cts.

A committee of the French Chamber of Deputies has unanimously adopted a bill making it a capital offence to blow up houses with dynamite.

The Banque Generale Chemin de Fer et Industrie, of Paris, suspended on the 19th inst. One of the directors has been arrested. Two have absconded in French, Spanish and Russian securities. The liabilities amount to 24,000,000 francs, and the assets to 5,000,000. The failure had no effect on the bourse.

The authorities were about to institute legal proceedings against the directors on the charge of fraudulent

bankruptcy and of obtaining money under false pretences.

Rumors were afloat last week that Chancellor Von Caprivi, of Germany, had offered his resignation to the Emperor. A dispatch from Berlin of the 21st inst., says: "Further inquiries in an official quarter as to the rumor that Chancellor Von Caprivi had resigned from the Prussian ministry, elicited the response that the newspapers indulging in such a surmise had not the slightest support of any well-informed authority."

The Kreis Zeitung says: "Chancellor Von Caprivi's prolonged retention in office is impossible. Once the crisis is over he must resign, as he has lost the confidence of Parliament and the Emperor."

A dispatch from Liban says: "The American steamer Indiana, Captain Sargent, which brought to this port the gifts of flour and provisions sent by Americans for the relief of the Russian famine sufferers, has since her discharge been lying some distance off shore. Last night she was towed into the harbor by the steamers Concordia and Vorwaerts. When the Indiana passed the jetty she was greeted with enthusiastic cheers by the assembled crowd."

A cable dispatch from Salvador, received at San Francisco, says that the Congress of that country has refused to ratify the reciprocity treaty with the United States.

A dispatch from Rio Janeiro, of the 18th inst., states that during the last fortnight there were 775 deaths from yellow fever there. The crews of twenty-three steamers had been attacked by the disease.

A dispatch from Summerside, Quebec, says thousands of seals have appeared at Cape North, and that the entire population is engaged in capturing them. It is said to be eighty years since seals appeared in that vicinity.

NOTICES.

ERRATUM.—In "Criticism on Philadelphia Yearly Meeting," page 207, middle column, insert quotation marks before with on 21st line from bottom, and after several on 29th line.

TRACT ASSOCIATION OF FRIENDS.—The Annual Meeting will be held in the Committee-room of Arch Street, Philadelphia, on Saturday evening, the 30th inst., at 8 o'clock. Friends generally are invited to attend. EDWARD MARIS, Clerk.

PHILA., Third Mo., 1892.

WESTWON BOARDING SCHOOL.—The General Committee meet in Philadelphia on Sixth-day, the 25th inst., at 11 o'clock.

The Committee on Instruction meet the same day, at 9 o'clock.

WILLIAM EVANS, Clerk.

Third Mo., 1892.

WANTED. A teacher for Principal of the Moorestown Academy, apply to

SAMUEL CARTER,
Moorestown, Burlington Co., N. J.

SARAL L. ALLEN,
1107 Market Street, Phila.,
Committee.

WANTED.—A woman Friend for teacher in the School for Indian Children, at Tanassassa.

Apply to

SAMUEL MORRIS, Olney, Philadelphia,
EPHRAIM SMITH, 1110 Pine St.

DIED. In Dartmouth, Mass., on the 25th of Twelfth Month, 1891, ELIZABETH MITCHELL, widow of the late John Mitchell, in the seventy-ninth year of her age. A valued member of Dartmouth Monthly Meeting of Friends.

She was born on the 19th of Second Month, 1822. MARY E. MARSHALL, daughter of James Haines, of Moncy, and wife of the late Edward Marshall. She was a valued member and Elder of Twelfth Street Monthly Meeting of Friends in Philadelphia. From childhood her faith and hope were in the Lord Jesus Christ, and it was her earnest endeavor to follow Him in simple trust. Near the peaceful close of her earthly life she said, "My only hope is in the Lord Jesus Christ Jesus Christ." Strong common sense, clear judgment, and general intelligence, combined with a cheerful, amiable disposition and a large measure of Christian charity, won and kept the love and esteem of those who were her friends. While her absence is keenly felt in the circle of her friends, they have the consolation of believing that, having kept the faith and finished her course, she has received the crown of righteousness.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXV.

SEVENTH-DAY, FOURTH MONTH 2, 1892.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Continued from page 274.)

1858.—Twelfth Month 17th. "In our Meeting for Sufferings held to-day, after a beloved Friend had expressed a desire, that Friends might become a more united body, supporting our principles and testimonies, and keeping in their tents like Israel of old; where, it was said, no divination or enchantment can prevail against them; I felt constrained to add my desire, that we might, individually, more fully experience a participation of the Divine, inward life, for which our Saviour came, that his sheep might abundantly partake of it. In this, we should know the unity of the Spirit, in the bond of peace, and resist all attempted innovations upon our doctrines and testimonies. Our ancient Friends were raised up to call the people to the inward participation of the life and power of godliness; but it is to be feared, that many among us have fallen short of this; which is the reason they have let those testimonies fall from their hands.

"By a letter received from a Friend in Ireland, I understand there is a probability of London Yearly Meeting so altering its Discipline, as to allow of members marrying those not in membership; and doing away the Query respecting plainness of speech, behavior and apparel. The prospect for our Society, should these changes take place, looks gloomy and discouraging; yet I hope there will be many, who will be stirred up and strengthened to stand firmly, in the meekness and constancy of true wisdom, in the defence and maintenance of all our testimonies, as required of our forefathers, to hold up to the world."

1859.—Second Month 16th. "I attended Salem Quarterly Meeting. At the reading of the answers to the Queries, the awfulness of a parent, at the approach of death, seeing that he had neglected the religious care and restraint of his children, and by his own example, led them into the world, instead of bringing them to Christ, came over me in so serious a manner, that I was led to open and proffer the consideration of it upon some present. The preservation and right training of children often greatly depend on the religious example of their parents; and not only their benefit, but the clearness of the parents from condemnation, at that awful hour, and the

belief they had done what they could, must be of unspeakable importance."

"Third Month 27th. True ministers of the Gospel have nothing in view, but to comply with the Lord's will, that they may be found clear in the day of account. The spirit of opposition to such is felt at times in meetings, and may be permitted to close up the way for Gospel service; but they who indulge it will bring flatness over themselves, and have to suffer for their wrong opposition to the Lord's children and servants. How different is the state of meetings, where brethren and sisters draw near to one another in heart and spirit, like holding up each other's hands, travelling together for the arising of Divine life, and rejoicing when the Lord opens the way for the current of true baptizing ministry to flow freely. Elders are appointed to watch over the ministry, to guard and counsel ministers, when needed; if they have left the gift, or said anything not according to sound doctrine; but this is not all their duty. They have as much need as any others, to watch over themselves, that they may know what spirit rules and actuates them; and they are to give themselves up to sympathize with the ministers, and to share in bearing the burdens which they are brought under; by which they may be preserved from judging in their own will and temper, and may be made instrumental to help them, and by a harmonious labor and travail of soul, assist in bringing to the birth the concerns which ministers are brought under. Hereby they are fellow-helpers in the Lord; and when ministers are raised up by their Divine Master in his authority, then a harmonious exercise is again known in the preaching of the Gospel, the great Name is exalted, and the baptizing power goes over the meeting. Ministers and elders thus fulfil their respective services, and contribute to each other's growth and establishment in the blessed Truth. The one preaching what the Holy Spirit opens to them, and the other keeping close to them in spirit, to aid and steady them in their work, that they may not give out, nor deviate from the line of service appointed them by the Great Minister of the Sanctuary."

"Fifth Month 18th. I am afraid there is a disposition in some, to speak highly of a belief in the sufferings of our blessed Saviour, without inculcating submission to his crucifying power inwardly revealed; the baptism of the Holy Ghost and fire. It is by the latter, that the chaff is burnt up, every defilement is removed, and we are prepared to receive the fulness of the blessings of the Gospel of Christ, and the benefits of his sufferings and death. The gift of grace comes by Him, by which we are made new creatures; for if any man be in Christ, he is a new creature; old things are done away, and all things are become new, and all things of God, who hath reconciled us to himself by Jesus Christ."

"Sixth Month 23d. A war having broken out in Europe, between the French and Austrians, occasioning great destruction of life; it

produces mournful feelings, on account of the slaughter of human beings, having immortal souls to be saved or lost; and for the unenlightened condition of those engaged in it. To me it is inconceivable, how man can be so lost to the common feelings of humanity, and the awfulness of rushing souls into eternity, as to destroy wantonly, without any fear of Divine vengeance, his fellow man; especially, when we remember the declaration of the apostle, "Ye know that no murderer hath eternal life abiding in him." What an unchristian spirit must he have, who can urge men under his command, to fire into an army, probably striking down thousands, or placing his army in the position of being destroyed in the same way by their opponents. What account can such commanders, and their military subordinates, give to the Almighty Creator of us all, for the dreadful carnage, by which suddenly and barbarously, thousands of their fellow-creatures are deprived of life; over whose existence they have no right of control. How needful for Christians to walk humbly before the Lord, asking of Him, strength and wisdom to do his will, and to show forth to those around them, the fruits of his Holy Spirit, that the kingdom of Christ, the Prince of Peace, may be spread in the earth, by their obedience to Him."

"Ninth Month 15th. We had little business to occupy our attention at our Meeting for Sufferings to-day. When it was finished, the clerk made some observations upon the necessity of every one coming more under a travail of spirit for his own sake, and for the cause of Christ. Much had been rightly said, about doctrines, but he believed that more of the life was needed; and it was only as Friends are brought individually to partake of it, that the Society would be restored to its former condition. S. C. spoke after him, expressing that the design of our Society being raised up, was to promote the Gospel of the grace of God; and its work in the hearts of the people; corresponding with what had been already expressed.

"I adverted to the coming of Friends from England to Pennsylvania and New Jersey, in the early settlement of this country, with the view of settling where they could hold and spread their religious principles and testimonies, out of the way of persecution; and that Philadelphia Yearly Meeting had always supported those principles and testimonies. I desired that we should firmly hold to our ancient doctrines and testimonies, under the guidance of the Head of the church, whatever efforts others might make to introduce changes. As we keep to our individual exercise, to know the life of the great Head to prevail, we shall be more and more united to one another, and still be examples for others to look to and follow. We sat for a time, under feelings of solemnity and tender fellowship; when David Cope said, he believed he would not be easy to leave the meeting, without saying, he united with what had been said, and added the expression of some similar sentiments.

"Friends parted under feelings of unity; one remarking to me, before he left his seat, that he had not known what the meeting would find to do, but he loved to have such feelings as he then experienced; and many others spoke of it as a good meeting."

"Tenth Month 5th. This day completes my seventy-second year. Seldom since the work of religion was begun in me, have I experienced more humbling dispensations than for several weeks past. My soul has been, as it were, poured out before the Lord, day and night, beseeching Him that He would defend me against temptation, and bring me down into low places; that every impurity may be removed, and every chaffy thing in me may be burned up with unquenchable fire. My secret cries have been unto Him, that whatever He may see necessary, may be administered, to keep me from falling, or bringing any reproach upon the blessed cause of truth and righteousness, of which I have made profession, and testified before many witnesses. I have thought there was evidence that the Lord's watchful care and mercy were over me; and hope and trust have been at times felt, that his everlasting arm, though invisible, is underneath; supporting and defending a poor creature, who is unworthy of the least of all his favors; that I shall be preserved again to behold the light of his glorious countenance, and be authorized to declare to others of what He has done and will do for those who call upon Him in sincerity and truth, and wait for the renewing of that life which is hid with Christ in God."

1860.—Second Month 15th. "Feeling an affectionate and sympathetic draft to the Friends of Salem Quarterly Meeting, I went to Woodbury, this morning. In their little Select Meeting, the spirit of tender feeling went forth for the consolation of the few tribulated companions of their Lord and Master.

"In the meeting for worship, preceding that for business, I felt impressed to revive the language of our Saviour, 'I am the way, the truth, and the life; no man cometh unto the Father but by me'; also, 'No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.' Showing that it is by the revelation of Christ by His Spirit in the heart of man, that the saving knowledge of God and of his beloved Son, is communicated and received. There it is He shows man his condition; that the Divine will concerning him is; and as He is received, He gives power to come out of all evil, and to do his will, in following Him in all his requirements. In this way Christ becomes man's Saviour and Sanctifier, and leads him along, step by step, in the way of salvation; opening to him those things that belong to his peace, building him up, and establishing him as a member of his church, upon the immutable foundation, which is himself. Thus he is made a partaker of the mercy of God, and the faith of which Christ is the Author."

(To be concluded.)

"WALK IN THE SPIRIT," said Paul, "and ye shall not fulfil the lusts of the flesh;" that is the only remedy, that is the soul-healing salve; and what is this walking in the spirit, but following the leadings of grace in our own hearts? For grace as it comes to have the rule over us, brings down all exalted thoughts, abaseth pride, shuts out covetousness, gives no place unto wrath, reduceth us to a cool, quiet frame of spirit, in which frame we can bear and suffer.

From the "CHRISTIAN STATESMAN." Our Anti-Tobacco Crusade.

"DUKE'S BEST" HAVE KILLED ME."

Late in the autumn of 1890, the cigarette manufacturing firm of Duke & Co., of New York City, and of Durham, N.C., made flagrant use of the United States mails to invade many thousands of the homes of Philadelphia, and presumably of other cities, with the advertisements of their dangerously drugged production. An indecent photograph accompanied every circular. Many parents sorely felt the indignity and scandal of having these unsolicited invitations to a bad habit and to impurity in thought thrust into the hands of their children of tender years, to whom in many cases they were addressed. Complaint was made to the United States District Attorney and to the postal authorities, but there appeared to be no redress, inasmuch as the circulars were not mailed in Philadelphia. The further opinion, officially given, was, that "while it is true that the receiver is equally guilty [with the sender] it would be absolutely necessary to show that he knew the exact nature of the contents of the envelope before he caused the same to be taken from the mails."

It thus appears (if the above view be correct) that under our present statutes, a whole city, in fact all the homes in the whole country, lay open to the infliction of a gross outrage, such as the foregoing, with the exception of those in the place whence the offensive matter may be mailed. It would seem as though there were protective provisions in the anti-lottery law which might be beneficially engrained upon the present insufficient statute.

What amount of moral and physical damage were inflicted through the unnumbered postal distribution of Duke & Co., upward of a year ago, we may never fathom. What their beneficial productions are capable of the following item from a recent morning paper may serve to illustrate: "William Homan, nineteen years old, who was employed in a shoe factory, died on Thursday morning at his boarding house, 818 South Sixth Street, Camden, it is stated, from the excessive use of cigarettes. Shortly before dying he said: 'Tell all my friends 'Duke's Best' have killed me, and beg of them never to smoke another.'"

It is probable that the conscience of Duke & Co. would fail to respond to this death-bed arraignment. They have no concern with the slain of their deadly cigarettes. Neither matters it to them how many ten thousands, or hundreds of thousands, as the case may be, have had their souls darkly stained with the impurely suggestive pictures that they have sent out with intent to increase their tobaccosales. Nevertheless, the sure word of Scripture declares: "God shall bring every work into judgment."

Pertinent to the subject now considered, the writer lately contributed to an educational journal an article (under the title "A Second Century of Dishonor and Retribution Accompanying It"), which was intended to show how the crime of the stimulated production of opium in India during the past hundred years, and its forcible introduction into China, has been fearfully returned upon the Angle-Saxon. These words of those two Hindu students who came over from England a few months ago, bearers of a pitiful appeal concerning the opium scourge, are quoted:

"Only fifty years ago our grandfathers did not dream that opium would bring ruin upon us, and now from the statistical reports of the gov-

ernment, and from the history of the opium curse itself, we can prophesy with absolute certainty that this opium traffic will bring the like calamities, if not worse ones, to the other nations of the world, if it is allowed to continue longer."

Following, are the concluding sentences of the essay referred to above, indicative of the nature of one of the retributive calamities which the product of the fateful poppy is visiting upon us:

"But the pervading curse of the drug, to be found in every city, town and hamlet in the land is referable to its fateful presence in the cigarette. A quarter of a century ago this form of manufacture of the weed was unknown. Lads essaying to smoke the cigar, having suffered the penalty of a bad attack of nausea, would in very many cases make no further trial, or would defer resuming the attempt until fuller grown. Now, however, the weed having been dosed with the captivating drug, even lads too young to be sent to school become victims of the habit, and earnestly declare that they 'can't break it off.' Almost every teacher can bear testimony to the rapid speed of this seductive and dangerous habit. Some of the readers of this may recall the circumstance of a Philadelphia police officer causing the arrest of a tobacco-dealer, several months ago, on the charge of selling cigarettes to school boys, his own son being among the number. It was stated in evidence that the teachers of the school complained daily of the injurious effect that the cigarettes had upon the children. The policeman testified that 'his son was nearly crazy from the use of cigarettes, and was unable to study or do anything at all after smoking them.' In West Chester last month, upon complaint of the superintendent of public schools, another dealer was arraigned for the like misdemeanor, but his case was discontinued upon payment of the costs. Meanwhile, every few days the daily papers acquaint us with instances of dementia and death to boys and young men, and to some that are more advanced in years, by reason of indulgence in the cigarette-smoking habit. One of the latest noted instances, occurring a month or two ago was that of John P. Richardson, the most extensive cotton-planter in Louisiana, and (so said) in the world."

I will only add that as the periodical returns of the Commissioner of Internal Revenue show that there is an annual increase of hundreds of millions of cigarettes manufactured, the bondage of our people to this enslaving habit is growing constantly greater. Will not some who may read these lines, who unhappily are held down by the habit, give it up for the children's sake, for their own sakes, for the sake of the Lord Jesus Christ, who bids us bear his cross if we would make clear the claim that we are his self-denying disciples?

JOSIAH W. LEEDS.

THERE is not one Prayer-Meeting in a hundred among our churches, where a silence of a minute in length is not regarded either as a wicked and unprofitable "waste of time," or at least as a great embarrassment, to both the leader and the people. How often do we hear the contentious exhortations of the pastor, "Now don't waste the time, brethren!" Be prompt brethren, and fill up the time," etc. Does it never occur to God's people that in the moments in which silence is preserved and the heart withdrawn from men and things and lifted up to God, is the opportunity for the Holy Spirit to breathe upon them and stir up in their hearts the "thoughts of God."—*New York Independent*

FOR "THE FRIEND."

Incidents and Reflections.—No. 250.

The way in which Dorothea L. Dix first became interested in the care of the insane, which proved to be the main work of her life, is an interesting illustration of the manner in which our Heavenly Father is at times pleased to lead his children in a way they know not, and to open before them fields of service of which they had before no knowledge.

Dr. Nichols relates, that "while a member of the theological school in Cambridge, I was one of a body of students who took the East Cambridge House of Correction in charge for Sunday-school instruction. All the women, twenty in number, were assigned to me. I was at once convinced that, not a young man, but a woman should be their teacher. Consulting my mother, I was directed by her to Miss Dix for further counsel. On hearing my account, Miss Dix said, after some deliberation, 'I will take them myself!' I protested her physical incapacity, as she was in feeble health. 'I shall be there next Sunday,' was her answer.

"After the school was over, Miss Dix went into the jail. She found among the prisoners a few insane persons, with whom she talked. She noticed there was no stove in their room, and no means of proper warmth. The jailer said that a fire for them was not needed, and would not be safe. Her repeated solicitations were without success. At that time the court was in session at East Cambridge, and she caused the case to be brought before it. Her request was granted. The cold rooms were warmed. Thus was her great work commenced. Of course I claim not a particle of credit. I was simply the instrument of the Good Providence to open the door for this Angel of Mercy to come in."

Was the state of things in the East Cambridge jail an exception, or did it simply exemplify the jail throughout the whole Commonwealth? This was the painful question now raised in the mind of D. L. Dix, to an unmistakable answer to which she resolutely devoted the next two years. Note-book in hand, she started out on her voyage of exploration, visiting every jail and almshouse from Berkshire on the west to Cape Cod on the east. Steadily accumulating her statistics of outrage and misery, she at last got together a mass of eye-witness testimony appalling in extent and detail. With this she now determined to memorialize the Legislature of Massachusetts.

As this was the first Memorial addressed by her to a State legislature—long as was the series of the like that to follow—full extracts from it are needful, alike to reveal the patience, energy, and spirit of humanity with which she addressed herself to her work, as well as the actual character of the evils she was now in arms against:

"Gentlemen. . . . About two years since, leisure afforded me opportunity to visit several prisons and almshouses in the vicinity of this metropolis. . . . Every investigation has given depth to the conviction that it is only by decided, prompt and vigorous legislation that the evils to which I refer, and which I shall proceed more fully to illustrate, can be remedied. I shall be obliged to speak with great plainness, and to reveal many things revolting to the taste, and from which my woman's nature shrinks with peculiar sensitiveness. But truth is the highest consideration. *I tell what I have seen*, painful and shocking as the details often are, that from them you may feel more deeply the imperative obligation which lies upon you to

prevent the possibility of a repetition or continuance of such outrages upon humanity. . . . If my pictures are displeasing, coarse and severe, my subjects, it must be recollected, offer no tranquil, refining or composing features. The condition of human beings reduced to the extreme state of degradation and misery cannot be exhibited in softened language, or adorned with a polished page.

"I proceed, gentlemen, briefly to call your attention to the present state of insane persons confined within this Commonwealth, in cages, closets, cellars, stalls, pens; chained, naked, beaten with rods, and lashed into obedience!"

Page after page, the Memorial then goes on to recite the details of a long catalogue of horrors.

"It may be doubted whether any instance has ever occurred in the history of the race, where the vital principle has adhered so tenaciously to the human body under such a load and complication of sufferings and tortures as in the case of Abram Simmons, an insane man, who has been confined for several years in a dungeon in the town of Little Compton, in this State.

"The writer accidentally met a gentleman this morning from that town, who recounted the following facts, with leave to publish them, and there can be no doubt that they are correct.

"He stated that he visited the cell of Abram Simmons during the past winter. His prison was from six to eight feet square, built entirely of stone—sides, roof and floor—and entered through two iron doors, excluding both light and fresh air, and entirely without accommodation of any description for warming and ventilating. At that time the internal surface of the walls was covered with a thick crust, adhering to the stone in some places to the thickness of half an inch, as ascertained by actual measurement. The only bed was a small sacking stuffed with straw, lying on a narrow iron bedstead, with two comfortable for a cover. The bed itself was wet, and the outside comfortable was completely saturated with the drippings from the walls, and stiffly frozen. Thus, in utter darkness, enosed on every side by walls of frost, his garments constantly more or less wet, with only wet straw to lie upon, and a sheet of ice for his covering, has this most dreadfully abused man existed through the past inclement winter. . . . His teeth must have been worn out by constant and violent chattering for such a length of time, night or day,

"Poor Tom's a-cold!"

"Should any persons in this philanthropic age be disposed, from motives of curiosity, to visit the place, they may rest assured that travelling is considered quite safe in that part of the country, however improbable it may seem. The people of that region profess the Christian religion, and it is even said that they have adopted some forms and ceremonies which they call worship. It is not probable, however, that they address themselves to poor Simmon's God. Their worship, mingling with the prayers of agony which he shrieks forth from his dreary abode, would make strange discord in the ear of that Almighty Being, in whose keeping sleeps the vengeance due to all his wrongs."

The more humble, lowly, meek and merciful any man is, the more he resembles his maker; the more patient, peaceable, just, upright and faithful any man be found, the more conformable he is to the life and nature of Christ.

First Impressions of a Friends' Meeting.

The entrance to the Bull Street Meeting-house must be known to most Birmingham people, but comparatively few have ever passed the portal. For my own part, although during the past twenty years I have seen the exterior of the building many thousand times, yet the interior remained a *terra incognita*, and I felt a little nervous and as though walking on forbidden ground when on a recent "First-day" morning I for the first time sailed through the entrance straits to the portico adjoining the building. An external janitor swung open the meeting-house door, and an internal brother led me to bench number seven. There was a large congregation sitting in perfect silence, and exhibiting an aspect of profound meditation and sincere devotion, such as I have never before seen in a Protestant place of worship. English worshippers often seem ashamed of their religion. They say their prayers with an apologetic air, and are careful to sing praises without detracting from their own dignity. The Quakers are as devout as the Roman Catholics. The atmosphere was permeated with solemnity. You might have heard a pin drop. There was a silence that might be felt. Even the ladies seem absorbed, and two little boys near me are doing some heavy thinking. It occurs to me that a religion which requires its members to *think*, can never be popular with the mob. Nor do the profane vulgar love quiet, and repose. To them silence is torture, and meditation an impossibility. For them there is no pleasure without noise. They must have pealing organs, clanging bells, choral singing, brass bands street pianos, and declamatory preachers, all sound and fury.

At some unseen signal the people rise as one, and a beautiful female voice, sweet and solemn and slow, breaks the silence. She is praying. I cannot see her; I do not try to see her; I do not need to see her. For her gentle accents come from the heart, and speak to the heart. Her voice is soft and low, "an excellent thing in woman," but though so soft, yet wonderfully clear and distinct. Her words convey the idea of culture, modesty, simplicity, fervor, devotion, patience, meekness, and humility. Her supplication is very short—too short, I think—and the Friends, who stand up during prayer, like the old Presbyterians, subside and re-commence their thinking. Presently a brother prays, and the Friends stand as before. We sit down again; and I begin to wonder why women have not been allowed, nay, even urged to preach during the long centuries of Christianity. Saviourarola and Martin Luther, and John Knox, and John Wesley were good for their work; but was there no room for the gentle persuasiveness of pure and holy women? If we allow them to persuade us in every other matter, why forbid them to press the most important? As if in response to my thoughts, lo! I hear another sister's voice. Not a prayer, but a preachment. Shortly and sweetly she offers a few observations and reflections on the text: "*He careth for you.*" Like the praying sister, she is good to hear, and I could have listened longer. Another period of cogitation and a well-known Friend—an ex-mayor—holds forth on the passage: "*Though I speak with the tongues of men and of angels, and have not Love, I am but as a sounding brass and a tinkling cymbal.*" This also was an excellent and practical sermonette, and I mentally congratulated the speaker on his substitution of the true translation—to wit, *Love* instead of *Charity*: the modern sense of the lat-

British Canadian Travel.

(Continued from page 278.)

By the Canadian Pacific Railroad the route across America, from China or Japan to England, is shorter than any other by a thousand miles, rendering possible the swift trans-continental passage of eastern and western foreign mail, recorded a few months ago as one of the greatest triumphs of the century.

Let us return to the journal. The Canadian Pacific cars are painted or stained light brown, are of American make and are run on the United States system. Our train consists of an ordinary passenger engine, burning Vancouver Island coal, one postal car, one baggage car, one Colonists' sleeper, one first-class day coach, one observation car and a Pullman sleeper.

Port Moody, once used as the western terminus of the road, is now passing. We leave here the eastermost inlet of the Pacific, and through the deep forests pass Hammond, New Westminster, and emerge upon the banks of Frazer River. New Westminster, in the doorway of the wilderness (for so it seems already), will answer well as the type of many towns twixt here and the cities of the plain. Immense forests and tremendous stumps loom above and crowd around with overpowering presence. The observation car is a pretty good place, but when we plunge into a longer stretch of forest darkness, and coal and tobacco smoke, pelting cinders and a perfect storm of fire weed down, drive the ladies back into the sleeper, life seems rather precarious. But now we enter a far different scene; crossing the Frazer, with its stretches of splendid meadow untouched by man or beast, and reaching away up into the mountains and down to the sea. Between Westminster and Harrison the train curvets along the mountainous borders of the Frazer, which slope westward through a narrow valley, occasionally opening into strips of fertile meadow and hill country, where the railroad stations are located.

At Great Harrison Lake, railroad and river turn abruptly northward, and not until 150 miles from the United States boundary, at Penny's, do we again permanently set our faces toward the rising sun. At Penny's the river turns east by Kamloops Lake to the junction of the Thompson, where the railroad crosses and quits the Frazer, and penetrates the passes of the Gold Range into the region of the Shuswap Lake country, where I have decided to stop off over First-day.

After leaving Harrison Lake there is a noticeable change in vegetation—willows, birches, heeches, asters, golden rod and cat-tails suggest the hop-fed country toward which we are now speeding at a fearful rate.

6 p. m. So narrow and deep grows the Frazer Valley, in our approach to Zale, that it often gets suddenly dark, as at the entrance of a tunnel, and then emerging from the mountain shadow it flashes bright again across the tortuous cañon. The steep mountain sides are often clothed from head to foot in the loveliest soft veil of spruces, an effect heightened by contrast with desolate intervening steeps bristling with rocks, fire swept and gashed with avalanches.

Leaving Zale in its rocky, mountain niche, and wondering why men live there and where the apples grow which the Indian girls sell us, the train assaults a succession of short tunnels, crawls along the cliffs awfully and storms up the grand cañon of the Frazer—"dark, deep and terrible," as the guide-books would say. Here

ter word meaning anything but love. The worthy alderman was succeeded—after an interval of silence—by a brother who went back to "*He careth for you*," and submitted the statement under another, but yet harmonious, aspect. After a few minutes to digest the last speaker's views, a third sister, who was very earnest, but also very nervous, offered a few remarks, which I confess I did not bear. This was my misfortune, but not my fault. Five minutes more of silent thought, and a Friend referred briefly to the "*Everlasting arms*," after which the audience again engaged in mute assimilation for a short space, and then, suddenly rising all together, left the place, the brethren assuming their headgear before getting outside.

The roomy portico was now a scene of bustle and conversation. Friends who had not seen each other for days, grasped each other by the hand, and eagerly inquired concerning each other's health. The scene was pleasing and rather affecting, and would have increased my respect for the Friends, had such increase been possible. I am not now surprised at the power and influence wielded by this comparatively small body. Their speakers are Christians by conviction and not by profession, and they hold their peace until they have something to say. They realize that while speech is silver, silence is golden. Their habits of silent thought develop prudence, foresight, wisdom. Their youthful intellect is not addled, nor their brain softened by compulsory hearing of curates, and machine-made sermons. And herein I submit the Friends are to be felicitated, as well as upon the labors of Fox in England, Barclay in Scotland, and Penn in America; whose precepts carried into practice have made the ancient nick-name of Quaker a name of sweet odor, a name of honor, a name which, truly borne, is of more *mere worldly* value to its bearer than wagon-loads of illuminated addresses or tons of testimonials.—*Birmingham Weekly Mercury*.

SELECTED.

THE SINGLE HEAD OF WHEAT.

All my daily tasks were ended,
And the hush of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.

"He that goeth forth and weepeth,
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweet."

This I read, and deeply pondered,
What of seed my hand had sown;
What of harvest I was reaping,
To be laid before the Throne.

While my thoughts were swiftly glancing
O'er the path my feet have trod,
Sleep sealed up my weary eyelids,
And a vision came from God.

In the world's great field of labor
All the reapers' tasks were done;
And each hastened to the Master
With the harvest he had won.

Some, with sheaves both poor and scanty,
Sadly told the number o'er;
Others staggered 'neath the burden
Of the golden grain they bore.

Gladly, then, the peary greetings
Opened wide to let them in,
And they sought their Master's presence
With their burdens, rich and thin.

Slowly, sadly, with the reapers
Who had labored long and late,
Came I, at the Master's bidding,
And was latest at the gate.

There, apart from all the others,

Weeping bitterly, I stood alone;

I had toiled from early morning,

Working for the others' good.

When a friend had fallen, fainting,

By his sheaves of golden grain,
With a glass of cooling water,
I revived his strength again.And another, worn and weary,
I had aided for a while.Till, her failing strength returning,
She went forward with a smile.Thus, too, others I had aided
While the golden moments fled,
Till the day was sped, and evening
On the earth her tear-drops shed;And I, to the Master's presence,
Came with weary, toil-worn feet,
Bearing—as my gathered harvest—
But a single head of wheat.So, with tearful eyes, I watched them
As, with faces glad and bright,
One by one they laid their burdens
Down before the Throne of Light.Ah, how sweetly, then, the blessings
Sounded to my listening ear!"Nobly done, my faithful servants:
Rest now, in your mansions, here."Then I thought, with keenest sorrow,
"Words like these are not for me:
Only those with heavy burdens
Heavenly rest and blessing see.""Yet I love the Master truly,
And I've labored hard since dawn;
But I have no heavy burden—
Will He bid me to be gone?"While I questioned thus, in sadness,
Christ, the Master, called for me;
And I knelt before Him, saying:—
I have only this for Thee!""I have labored hard, O Master—
I have toiled from morn till night;
But I sought to aid my neighbors,
And to make their labors light."So the day has passed unnoticed;
And to-night, with shame, I come,
Bringing—as my gathered harvest—
But a single wheat-head home."Then I laid it down, with weeping,
At his pierce and unshesed feet;
And he smiled upon my trembling:
Ah! his smile was passing sweet."Child—it is enough," He answered:
"All I asked for, thou hast brought;
And, among the band of reapers,
Truly, bravely, hast thou wrought.""While was thine appointed mission—
Well hast thou performed thy task:
Have no fear that I shall chide thee—
This is all that I could ask."-Then I woke, but long the vision
In my heart I pondered o'er,
While I tried to see what meaning
Hidden in its depths it bore.And, at length, the lesson slowly
Dawned upon my wondering mind:
"Never mind what others gather—
Do what'er thy hands can find.""If it be thy lot and mission
Thus to serve the reaper band;
And the evening find thee weary,
With an empty, sheafless hand;"Let thy heart remain untrodden;
Faithfully fulfil thy task;
Have no fear that Christ will chide thee—
Heavy sheaves He will not ask."

the broad, placid river narrows, deepens and rushes furiously below the iron tracks, over the salmon leaps, past the spearing platforms of the Indians and on to the placid washings of the Chinese, and golden sands of Texas and Emory Bar. Numberless tributaries of pale green water leap and fall under the bridges, to lose their beauty in the gray muddy torrent of the Frazer.

Suspended over the edge of the steeper rapids we may yet discern the frail pole platforms, where the Indians net and spear the struggling salmon, and suspend the brilliant slices to dry on the overhanging branches, or smoke them by the camp-fire for the winter's store.

I've been in the observation car again, and can soulfully say the wonders of the upper Frazer cannot be outnumbered or overestimated. It seems like sheer animal recklessness to travel on this line—the rolling of a stone, breaking of a bolt, rail or axle, or swing of a curve—and vanity of vanities! It is said to have cost three million dollars to make the preliminary survey of this section. We stop about forty minutes at North Bend in the evening for supper, long enough even for an Englishman, and ten minutes grace. The Canadian Pacific Railroad management have provided that forty-five minutes for meals is as consistent with ordinary timetable rates as with good digestion. Americans will please copy. Prices invariably 75 cents per meal at the Company's hotel, but cut rates are well advertised and patronized by economical tourists. I find it more satisfactory to be independent of both, and buy a couple of lunches before starting on a train journey. One can of potted ham or tongue, half a dozen bread rolls, with cakes and fruit, not only save you from one to two dollars per day but provide for a convenient void of offence.

Having changed engines here, we go on in the darkness through wondrous scenery which no east-bound passenger may see save by moonlight. And by moonlight I shall see it; nay, even by starlight the view is memorable—Jupiter hanging at the mountain's edge and Sirius climbing through the passes of the East! The train just creeps along at an eight-mile gait; short tunnels, creaking trestle-work, and buttressed curves under the precipices multiply and in the still, dark cañon the foam and rush of waters appears more terrible than it is.

Camp-fires of whites and Indians make dancing reflections in the car windows, and their canvas tents and wigwags along the railroad bank flare out in the blaze of our head-light as we pass them by. Leaning out from the now deserted observation car and looking up the nearest curve, another light appears as if suspended in mid-air. It is the swinging lantern of the lone track-walker awaiting us at some place of danger—bridge or tunnel mouth. A life to think about not with envy but with awe and kindness, is this of the solitary track-walker. As we glide by him over the bridge and into the cliff, I think of the lives dependent on his faithfulness at this moment.

Between Spence's Bridge and Penny's, and the hours of ten and twelve p. m., the climax of the upper Frazer scenery is reached. Crossing the main stream at Lytton, the railroad proceeds along the south bank of the Thompson River, and in the full moonlight all that we have heretofore seen of beauty, awe and grandeur receives a final touch that is indescribable. Somewhere west of Penny's I fell asleep. At the station I was roused at midnight by the brakeman, who said the observation car would be taken off there; so I went into the day coach, curled up

on a seat and slept, waking hourly to inspect the country. My nap in the observation car, despite our elevation of 2,000 feet at a latitude of 51°, and the fact that I was very lightly dressed, was most delightful, owing to the dryness of the air of this part of the country and the prevalence of the warm Chinook winds from the northwest coast.

The country from Ashcroft to Kamloops is a rolling plain, covered with "bunch" or Buffalo grass and devoted exclusively to grazing, being too arid in summer for growing crops without irrigation. Saving on the higher mountain slopes and stream banks the country is very bare of trees.

The Canadian Pacific Railroad runs along the deep waters of the Kamloops Lake for thirty miles ere it reaches the city of that name. Kamloops is an Indian name, meaning river confluence, for here unite the north and south forks of the Thompson. It is the oldest town in the province next to Victoria, and a divisional point of the railroad.

Eight Month 23d. The sun has fully risen before we resume the journey through the semi-arid regions west of Shuswap Lake, where irrigation is more extensively carried on than elsewhere in British America. The general appearance of the country strongly reminds one of the narrower valleys of Arizona and southern California. Both evergreens and deciduous trees are abundantly interspersed, and cattle and horses graze about, making a picture strongly similar to what one sees on our southern border.

Near the upper waters of Great Shuswap Lake, and before crossing it, we come to Sicamous—a station, store, hotel and two log cabins. Here I get off, being advised to do so if I want to see some big game. Mountain Sheep and Goats, Caribou, Bears, Panthers and occasional Elk and Moose are to be found in the vicinity. The season for these opens on the 15th of this month, but as yet the Siwash Indian and French Canadian guides and hunters are not obtainable, so I must defer the sight of these noble animals for another journey.

Sitting now in a boat on the Shuswap, I am strongly reminded of home by the birds that fly and sing about me. Kingbirds, Vireos, Kingfishers, Robins and Chickadees for the first time in many months sound their familiar notes. Sheldrakes and Mallards swim along the water's edge, and the peet weat of sandpipers sounds peculiarly sweet and familiar. But other sounds remind me of the thousands of miles between fancy and reality.

A pair of Golden Eagles scream and banter each other among the dead fir tops on the mountain, a family of ravens croak and gobble like parrots over a dead salmon along shore, and the hesitating notes of the varied Thrush are whispered in a dark grove across the lake.

(To be continued.)

As all evil motions that lead unto sin, all baits, snares and lures that we meet with in the course of our lives, are the strugglings and strivings of the evil seed; so all calls that we find in ourselves for justice, equity, honesty, truth and faithfulness, with all inward checks, rebukes and convictions, are the strugglings and strivings of the good seed: for if these things are hearkened unto, obeyed, followed after, and lived in, it keeps down the growth of vice; so that though we have a root of sin in us, it remains powerless, it doth not rise and come to reign over us.

Natural History, Science, etc.

A Tame Spider.—A man living in Bermuda is said to have tamed a spider of the species "Mygale" and made it live upon his bed-curtain and rid him of the flies and mosquitoes which disturbed his nightly rest. He thus describes this remarkable pet: "I fed him with flies for a few days, until he began to find himself in very comfortable quarters, and thought of spinning a nest and making his home. This he did by winding himself round and round, combing out the silk from the spinnets at the end of his body till he had made a nest as large as a wine glass, in which he sat motionless until he saw a fly get inside our gauzy tent; then I could fancy

I saw his eyes twinkle as his victim buzzed about, till, when it was within a yard or so of him, he took one spring and the fly was in his forceps, and another leap took him back to his den, where he soon finished the savory morsel. Sometimes he would bound from side to side of the bed and seize a mosquito at every spring, resting only a moment on the net to swallow it. In another corner of the room was the nest of a female Mygale of the same species. She spun some beautiful little silk bags, larger than a thimble, of tough yellow silk, in each of which she laid more than a dozen eggs. When these hatched the young spiders used to live on her back until they were old enough to hunt for themselves. I kept my useful friend on my bed for more than a year and a half, when, unfortunately, a new house-maid spied his pretty brown house, pulled it down, and crushed under her black feet my poor companion."—*Will Nature Turn You by Kindness.*

A Tame Wombat.—The Wombat is a squat, thick, fat, slow, awkward-looking creature, with a broad, flat body, more the shape of a beetle than anything else I can think of, only just a little larger, as a Wombat often weighs forty or fifty pounds. It has a broadish kind of snout, very small eyes, short ears, short tail, and very short legs, on which it shuffles along at no very rapid rate, you may suppose. Its extremely thick skin is covered with long, coarse, grey hair, and its whiskers are long, stiff bristles—altogether not the sort of a thing you would pick out of a menagerie for a household pet; and yet we were very fond of our poor "Dumpy," as we named the one we had for about two years. We had him when quite young, and when we were little too, and the good-tempered, harmless beastie used to play with us in its gentle, cumbersome way, and follow us about the house and garden like an old dog.

We gave him a broad box, in a corner of a covered shed, to sleep in, with a large piece of a blanket for a bed. He knew his room quite well, and it was very dull to see him clamber up and turn himself round in the blanket, and if part of it had fallen over the side, he would pull it up closely round him with his hands (for all these creatures use their fore-paws very much in the same way that monkeys do), just as cleverly as you cuddle the clothes about you on a cold night. But although this was a warmer bed than he could find outside in his native state, he soon began to covet one more luxurious, and if he could get into a bed-room without being seen, and find anything to clamber up by, one or other of us would find Dumpy curled up between our blankets when we went to bed. The servants objected to this trick of his much more strongly than we children did; indeed we liked the fun of having him, but Dumpy was not popular in the kitchen. Once

or twice he was missing for a day, or day and night, and then reappeared, seeming quite knocked up, and slept for an unusually long time. We heard afterwards that he had been purposely taken away into the bush to be lost, but had found his way back to us from a long distance. I heard once of a tame Wombat being taken in a boat across a large river to be got rid of, having become troublesome by the same habits; but in some extraordinary way the poor thing travelled back to the house it had lived in, and, after such a touching proof of fidelity, was not sent away any more.—*Tasmanian Friends and Foes.*

Game in Tibet.—The country was everywhere literally alive with game; yak and wild asses were particularly plentiful, but antelopes, wild goats, bears, wolves, hares, ducks, geese, sheldrakes, sand-grouse, and partridges also were met in vast numbers.

Wild-ass-shooting proved a difficult sport, these handsome animals having wonderfully acute sight and hearing, and when at all frightened running at tremendous speed for great distances, and generally up the mountain sides. They were so numerous, however, between the mouth of the Alang gol and Lake Alang, that without much fatigue I got some good shooting; but, when not very badly wounded, they usually managed to get away, one, whose front leg I had broken, giving me a chase even of several miles before I could get another shot at it. Each band of ten or twelve is led by a stallion; and when in motion, on they go in single file, with heads erect and tails outstretched. These asses but rarely bray, and the few times I heard their voice it resembled more a bark than what their tame congeners treat us to; it was neither as powerful nor as prolonged as theirs. At night they herd close together, and in a circle with heads towards the centre, their heels ready for any wolf or other enemy that may venture to attack them.—*The Land of the Lamas.*

K'ang or Stove Bed of Tibet.—One end of every room is raised about two feet from the ground and covered with a thick coating of mud or tiles. In the interior is an empty space, at one end of which is built a chimney on the outer wall of the house; at the other is a hole through which fuel is put into this structure. When the fire is lit this hole is closed, and the fuel smoulders until entirely consumed, imparting such a high degree of temperature to the whole k'ang that hardly any bed-covering is necessary even in the coldest nights of winter. But this is precisely what makes a heated k'ang so uncomfortable to one not used to it; roasting on the side next to the k'ang and freezing on the side away from it, there is no position in which one can get comfortable all over.—*The Land of the Lamas.*

Bas-reliefs of Butter in Tibet.—When it had grown dark, I again walked to the gold-roofed temple, for the great sight of the festival, the butter bas-reliefs.

Outside the southern wall of the temple, were the two principal bas-reliefs under a high scaffolding, from which hung innumerable banners painted with images of gods and saints, while here and there were gaudy Chinese lanterns with pictured sides. The bas-reliefs were about twenty feet long and ten feet high, supported by a frame-work, and lit up by rows of little butter-lamps. The subjects were religious, representing in the usual lamaist style, gods, scenes in the various heavenly abodes, or the different hells. The central figure in each was about

three feet high, and in the background were long processions, battles, &c., each figure—and there were hundreds—not over eight inches in height. Every detail was most carefully worked out in these great slabs of butter, and painted in the florid but painstaking style of lamaist illumination. Around these tableaux had been wrought elaborate frameworks of flowers, birds, Buddhist emblems, from amidst which a squirrel was peeping, or about which a dragon was twisting its long, scaly body. Along the walk which led around the temple were seven smaller bas-reliefs, about eight feet long and four feet high, representing scenes similar to those in the larger ones.—*The Land of the Lamas.*

FOR "THE FRIEND."

In a memoir of Mary Capper, of Birmingham, England, a valued minister of the Society of Friends, is contained the following remarks, made by James Backhouse, in writing of a call made on her, soon after his return from his labors abroad. He says:

"In the course of conversation, she informed me that she had adopted the principles of total abstinence as regards intoxicating liquors; that though on the first mention of the subject she had doubted its propriety, yet, on reflecting upon it, and considering the numbers led away into inebriety, and that all these began their course of drunkenness by taking intoxicating liquors in what had been thought to be moderation, she determined that no one should be able to plead her example for taking them at all. At the time she left them off, she was upwards of eighty years of age, and in the practice of taking a single glass of wine daily with her dinner; and having been for many years unable to take animal food, this glass of wine had been thought almost essential to her existence, especially as she had been accustomed to it from an early period of her life. She told me that she expected to have something to suffer in making this change, and that she might probably have to endure a greater sense of feebleness during the remainder of her days; but the welfare of those by whom she was surrounded, and on whom her example might have some influence, she considered to be of much greater importance. On making the trial, she was, however, agreeably disappointed; for though she felt some languor for a few days, she soon became sensible of an increase of strength, and was more vigorous without the wine than she had been with it; so that she had cause to commemorate the goodness by which she had been enabled to make this sacrifice, and I believe that her example in this respect, as well as her Christian practice exhibited in a great variety of other points, had a beneficial influence on many."

It may be added that she lived to the age of ninety, and her biographer says, "Seldom has there been a more encouraging or animating example of old age." "She was preserved in such sweetness and liveliness of spirit, and though feeble, was generally comfortable."

GAMBLING.—When Judge William Buder was presiding over this judicial district, probably about 1872, he delivered to a Grand Jury a charge in regard to what constitutes gambling, remarkable for its terse and comprehensive meaning. It made a considerable impression on the community at the time, as well as on the inquest, so much so that the writer, who was then serving in that capacity, made a note of it as being worthy of preservation. It was in substance as follows: "Gentlemen of the Grand Jury, you

are charged with a high and important trust. It will be your duty to examine the bills of indictment as presented by the District Attorney, and after acting on them it is also your duty to inquire into the causes of crime in our community. From facts which have come to the knowledge of the Court we have reason to fear that there are secret infringements of the law in many particulars, and it is your province to search them out, and if you perform your parts in ferreting out the secret places where crime of every nature is carried on we will see to it that they are properly punished, but if you do not present we cannot punish. You stand at the very portals of justice. We shall send before you for examination the police officers, whom you must interrogate as to their knowledge where liquor is sold contrary to law; houses of bad repute, where gambling in any form is carried on—and I mean by gambling any and everything where the result is obtained by chance, all such things as are called gift enterprises, lotteries of every kind, whether carried on in churches for professedly religious purposes or not; they are all wrong, and those who institute and conduct them are but deceiving themselves and injuring the morality of the community by such proceedings. We therefore call your attention to all such sources of crime and ask you to assist in ferreting them out and bringing them to public notice, and after making inquiry of the police and others who may be sent before you it is your duty to inquire of each other as to your individual knowledge of any resort where crime is carried on," &c.

The writer would particularly call attention to the language, "and they are all wrong and those who institute and conduct them are but deceiving themselves and injuring the morality of the community." What was true in 1872 remains to be true in 1891, and it is very sad indeed to have such scenes revived among us, feeling well assured that all such enterprises are steps in a wrong direction. We have here a large, well-lighted and inviting reading room, where our young men can profitably spend their evenings and where those who have families can procure interesting volumes to carry home and read aloud in the domestic circle, and how much more peaceful will be the mind when the head is laid upon the pillow for a night's repose to have been thus employed than in sitting around the card table or engaged in other exciting games of chance. The awful summons, "Steward, give an account of thy stewardship, for thou mayest be no longer steward," will sooner or later be sounded in the ears of all. Then, oh, then, how very desirable it will be to be able to surrender up an account with joy and not with grief.—**W. P. T.**

EXTRACT from a letter from Matthew Franklin, whilst on a religious visit to New England, dated Eighth Month, 1812:—

"We called to see Comfort Collins, aged one hundred and eleven years and eight months. A more instructive and precious opportunity I have no remembrance of. All her faculties are in a measure, fled, save her religious. She has no kind of a recollection (though she has been twice married) that she ever had a husband or children, houses or lands; nor could she recollect her nearest friends when named; yet her sense of Divine good and the religious fervor of her mind appear unabated. We stayed about an hour, the whole of which time she was engaged in praising her Maker: in exhorting us to love the Lord and to lay up treasure

in heaven, several times saying, 'One hour in his presence is better than a thousand elsewhere. I know it, friends; I know it from experience.' And then her voice would seem to settle away, with that kind of melody which dear old Mary Griffin used to make. And after being still a minute or two, she would again lift up her voice, with angelic sweetness, in praising the Lord, and advising us to love and fear Him, and would look around upon us and say: "I love you, dear friends, though you are strangers to me; but I love them that love the Lord—blessed be his name." She held another Friend and myself by the hand, nearly all the time. The whole company were in tears while we stayed. The remembrance of the opportunity is not off my mind, and I hope never will be whilst memory remains."

FOR "THE FRIEND."

Reflections.

Mariners on life's sea would restrain the ever flowing tide of human events when fraught with evil, but, while deploring, fail in restoring, when treasures are removed beyond the reach of mortals. Man, powerless in himself to command a blessing, only as sought for in accord with the Divine will, finds that in accordance with that Supreme will the tide of evil is restrained when man's real needs are met.

The Apostle James said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." In this way disappointment ensues when it is proved that what connects itself to a carnal appetite. "True prayer is the heart's sincere desire uttered or unexpressed." Inspired of God, the hour of tribulation is a sweet hour. Speech is full of meaning, when in language understood it speaks, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord" "God is Love." He prepares the heart in humble thanksgiving to confess,

"Good when Thou gives—supremely good;

Nor less when Thou deniest."

Crosses and exercises in thy sovereign hand

Are blessings in disguise."

P. R. GIFFORD.

PROVIDENCE, Second Mo., 1892.

Items.

Foot-binding in China.—The Roman Catholics observe the custom and furnish medicines to be applied to the foot so as to render the operation more successful, and at Chungking it is said that they had the reputation of being able to compress the foot more than the natives could. At a recent conference of missionaries there the question came up, and one of the leading members who had been up to pray earnestly over the matter with his wife, had decided not to bind the feet of his daughters, sprung to his feet, and laid before the company his decision. He was so earnest in his presentation of the matter, that the whole body pledged themselves individually hereafter to oppose foot-binding. This settles the question for the mission in that district.

Superstition.—We have mentioned how one of the wealthiest corporations in the city engaged in business secures money by giving a minute medal to those who pay twenty-five cents for membership, and that among the virtues of the medal it is stated that if it is put in water drunk by animals will protect them from disease. This method of making money by playing on the superstitions of the ignorant is individually hereafter to be suppressed. The following is sent out to the simplified:

Bee-culturists' Contribution to the Sacred Heart.—We wish to bring to the knowledge of our people that there has been formed a bee-culturists' association for the purpose of erecting in honor of the Sacred Heart a column, called the Column of the Bee-culturists, in the Church of Montmartre. Each

associate is asked to offer for this purpose two cents for each of his hives. This offering will afford a protection against the diseases which attack the hives, and a suitable gift for calling down the benediction of the Sacred Heart on the bees of those associated.—*The Independent.*

Taxing Evils.—A bill proposing to lay a heavy tax on lotteries has been introduced into the Senate of the United States. The purpose of the bill is supposed to be the destruction of the Louisiana Lottery, and that no lottery company could continue long to exist and pay to the Government seventy-five per cent. of the face of every ticket drawn. The New York Sun opposes the scheme in a forcible editorial. One sentence expresses the whole question: "Either the existence of that concern is against good morals and public policy, or it is not. In the former case the police agents of the Federal and State Governments should be used for every constitutional way against it. In the latter case the Government has no justification for discriminating against it." Will not this argument apply with equal force to the liquor traffic? If the liquor business is against good morals and public policy, there is but one right course for Federal and State Governments to pursue with reference to it. They must abolish it. It is not a generalizing and damaging business, it is not just to discriminate against it by laying a tax on it in the shape of license or any other form. This is the end of the argument, and but for the influence of liquor in politics all good citizens could see it, and all secular papers except those devoted to demoralizing uses would advocate suppression.

Our African Missionaries Not Tobacco Dealers.—An Advent paper stated in one of its numbers for First Month that nearly all Missionary stations in Africa are trafficking in tobacco with the natives, and adds that the Bishop Taylor forbids it, but compels the traffic in all stations under his control. We sent to the Rev. Ross Taylor for information on this point, with this result: "Tobacco is the small currency of Liberia, but in no other part of Africa where we have Missions. Hundreds of natives will take nothing else." For more than three years we fought against it, and then consented to send a shipment to New York. A brother prayed that it might be lost and it was shipwrecked. The part recovered was totally worthless. We sent no more of any kind. For small currency for Liberia we have sent out four tons of Colgate's soap, and a large supply of hatchets, mattocks, fish-hooks, and so forth. Our missionaries nowhere now trade in tobacco in any form.—*Christian Advocate.*

Presumptuous Superstition.—A curious custom of the Greek Church was illustrated at the funeral the other day of a young Grand Duchess Paul of Russia. Before the coffin was closed the Metropolitan laid a written paper in the right hand of the corpse, which read: "We, by the grace of God, prelate of the Holy Russian Church, write this to our master and friend, St. Peter, the gate-keeper of the Lord Almighty. We announce to you that the servant of the Lord, Her Imperial Highness, the Grand Duchess Paul, has finished her life on earth, and we order you to admit her into the kingdom of heaven without delay, for we have absolved all her sins and granted her salvation. You will obey our order on sight of this document which we put into her hand."—*Paris Letter to Chicago Herald.*

THE FRIEND.

FOURTH MONTH 2, 1892.

Very beautifully does the Psalmist describe the situation of the man that dwelleth in the secret place of the Most High and abideth under the shadow of the Almighty. "He shall cover thee with his feathers and under his wings shalt thou trust." "Because thou hast made the Lord thy habitation, there shall no evil befall thee." "Because he hath set his love upon me, therefore will I deliver him."

May we not say that he "abideth under the shadow of the Almighty, who habitually lives in a sense of the presence of God, and with reverence, godly fear and filial love, endeavors to be found doing his will, and rendering to the Author of all our mercies the constantly arising tribute of thanksgiving and praise."

Such, we believe, was the experience of our late dearly beloved friend, Joseph Stratton, of Winona, Ohio. An intimate friendship of many years had impressed on my mind the conviction that above all other things, he desired to be found living in harmony with the Divine will, and promoting the spiritual welfare of mankind. He had given much of his time to waiting upon those who were travelling in the work of the ministry; and had often accompanied such in their visits to meetings in the section of the State in which he resided. One such Friend, who had been in his house, said since his death that he seemed to be a man "full of the Holy Ghost," the main bent of his thoughts being towards Heaven and heavenly things.

Some months before his death, he had an impression made on his mind, that he should not live long—and only a few days before he was taken sick, on returning home, after attending the funeral of a member of the meeting to which he belonged, he told his wife, that it had been said to him as distinctly as if an audible voice had uttered the words, "Thy days will be few. But thy name is written in the Lamb's book of life." Thrice was this message given to him.

In a few days he was prostrated with pneumonia. He lingered for eleven days before the change came, but with little suffering. He several times replied to the queries of his family, as to how he felt, "Comfortable in mind and body."

The physician who attended him told me, that he regarded it as a privilege to wait upon him, everything was so quiet and peaceable. His mind continued clear until the period came when the death of the body gave the Spirit entrance into the joys of immortality.

For further particulars the reader is referred to the obituary notice in another column.

SUMMARY OF EVENTS.

UNITED STATES.—Lord Salisbury's reply to our Government's request that the modus vivendi of last year, for the protection of seal life in Behring Sea, has been received, and sent to the Senate with the opinion of the President, that it is very satisfactory. It is in effect that Great Britain is willing when the treaty has been ratified, to agree to an arrangement similar to that of last year, if the United States will consent that the arbitrators should, in the event of a decision adverse to the United States, assess the damage which the prohibition of sealing shall have inflicted on British sealers during the pendency of the arbitration, and, in the event of a decision adverse to Great Britain, should assess the damages which the limitation of slaughter shall, during the pendency of arbitration, have inflicted on the United States or its lessees.

The Cincinnati *Commercial Gazette* says: "If cigarette smoking were sold, it is almost exclusively imported about it—it is a monstrous evil. In thirteen years the manufacture of the little rolls of bad-smelling tobacco has increased from 238,276,817 to 2,877,999,400. Fully two-thirds, perhaps, of this enormous number of cigarettes annually made and sold are smoked by boys. The first thought of many when their attention is called to this subject is that a monstrous evil should be suppressed by law. It is much more easy to make that statement than to carry it into effect. The reformation should begin at home, at the home of parents." It is reported at the Custom House in Boston that a large amount of Persian opium is now being imported from India. The opium is also extensively used for smoking purposes, and is often used in the manufacture of cigarettes.

On the 24th ult. the Silver Bill was discussed in the

House of Representatives, and Representative Bland demanded the previous question. Representative Burrows, a Republican, moved to lay the bill on the table. This motion was defeated by a tie vote, brought about by the casting vote of the Speaker. The result was a surprise to the silver men, and the bill is remanded to the calendar. It is believed that this mischievous proposition is indefinitely postponed.

There are now more than half a million almonds trees actually bearing in the United States; there are hundreds of thousands of bearing coconut trees; there are more than a quarter of a million olive trees producing fruit equal to the best Mediterranean varieties; there are more than half a million bearing banana plants, 200,000 bearing lemon trees, 4,000,000 orange trees and 21,000,000 pine-apples, and the value of tropical and semi-tropical fruits grown under the American flag is nearly \$30,000,000. Senator Cameron has introduced a bill appropriating \$1,000,000 to erect a mint in Philadelphia. A similar bill appropriating \$800,000 has been introduced in the House by Representative Bingham.

On the 23d ult. the House Committee on Territories decided to report favorably the bill to give local government to Utah.

Roger Q. Mills has been elected U. S. Senator from Texas, by a practically unanimous vote.

The bill substituting county option for prohibition in Iowa, was, on the 22d ult., indefinitely postponed in the Iowa House. The vote was a strictly partisan Republican majority favoring postponement and the Democrats opposing.

The lower house of the Iowa Legislature, on the 26th of last month, adopted a bill to make silver dollars legal tender in Iowa, "heading off loan and trusts companies from requiring payments to be made in gold."

The Washburne-Crosby Co., of Minneapolis, last week, sent out 175 cars, containing 22,000 barrels of flour, consigned to the Russian Relief Committee of Philadelphia. The train was started in eight sections, but the cars will be run into Philadelphia in one section, if possible, for sanitary motives.

Dr. D. Hayes Agnew, of this city, an eminent surgeon and author, died on the 22d of Third month, in his seventy-fourth year. He was a man of excellent character.

Ario Pardee, millionaire and philanthropist, of Hazleton, Pa., died on the 29th ult., at Rock Lodge, Florida, aged eighty-one years.

On the 24th of last month the bodies of twenty-five miners who were entombed in the Hill Farm Mine, at Dunbar, Pa., on Sixth Month 16th, 1890, were recovered.

Deaths reported in this city last week were 493, which is 11 less than last week, and 11 less than the corresponding week last year. Of the foregoing, 269 were males and 224 females; 72 died of consumption; 62 of pneumonia; 35 of diseases of the heart; 25 of convulsions; 18 of old age; 18 of diphtheria; 17 of scarlet fever; 17 of erysipelas; 17 of bronchitis; 14 of inflammation of the stomach; and 10 each of typhoid fever; 11 of Bright's disease; 11 of apoplexy and 10 of cancer.

Markets, &c.—U. S. 2½, 100 a 102; 4's, reg. 115½ a 116½; coupon, 116½ a 117; currency 6's, 100 a 118.

Wool, as usual, a small way to spinners, on a basis of 7c. per pound for middling grade.

FEED.—Winter bran, in bulk, \$17.00 a \$18.50; spring bran, in bulk, \$17.00 a \$17.75.

FLOUR.—Western and Pennsylvania flour, \$2.75 a \$3.25; do. do., extras, \$3.25 a \$3.60; No. 2 winter family, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.15 a \$4.40; do., do., straight, \$4.15 a \$4.40; do., straight, \$4.40; do., straight, \$4.40; do., straight, \$4.40 a \$4.75; do., patent, \$4.75 a \$5.00. Rye flour sold slowly, at \$4.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 96½ a 97 cts.
No. 2 mixed corn, 47 a 46½ cts.
No. 2 white oats, 35½ a 36½ cts.

BEEF CATTLE.—Extra, 5 a 5½ cts.; good, 4½ a 4½ cts.; medium, 4½ a 4½ cts.; common, 3½ a 4 cts.; culls, 3½ a 4 cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 6½ a 6½ cts.; good, 6 a 6½ cts.; medium, 5½ a 5½ cts.; common, 4½ a 5 cts.; culls, 3½ a 4 cts.; lambs, 5 a 7½ cts.

HOGS.—Chicago, 7 a 7½ cts.; State, 6½ a 6½ cts.; Western, 7 a 7½ cts.

FOREIGN.—The Durham miners in England have voted to continue the strike. The police in the strike districts have been reinforced.

The new extradition treaty between France and the United States was signed on the 25th ult.

There was a terrific explosion of dynamite on the evening of the 27th ult., at 39 Rue Clichy, the home of Bonlot, the public prosecutor of Paris. The attempt was against his life, which has been threatened repeatedly lately by anarchists. The police say that at least eight pounds of dynamite must have been used. Houses for some distance were rocked as if by an earthquake. Seven persons were injured.

On the 25th the Chamber of Deputies, without debate, passed the bill relative to inflicting the death penalty on any person or persons convicted of having destroyed property by means of explosives. A clause was added to the bill extending from the punishment provided by the measure persons who have information whereby the guilty parties were brought to justice, even though the informers were accessories before the fact, provided that they informed the authorities before the crime was committed.

The same day the Spanish Government drafted a stringent decree for the punishment of anarchist outrages. More dynamite cartridges have been found in a street in Barcelona. A man was injured by the explosion of one of them.

On the 22d ult., the Minister of Colonies stated that the prosperity of Cuba has so increased that that colony could now support an annual expenditure of \$30,000,000, although her actual expenditure did not exceed \$21,000,000.

The correspondent of the New York *Tribune*, in relation to the resignation of Count von Caprivi resigns as Prime Minister of Prussia, retaining his post as Imperial Chancellor, and becoming, or remaining, Prussian Foreign Minister. This was suggested last week as a possible way out of the difficulty, but it is doubtful whether it does not create more embarrassing complications. Prince Bismarck tried it, and pronounced the separation of the Prussian and Imperial Premieriisms unworkable. What Prince Bismarck could not manage, Count Von Caprivi will hardly carry through; even with Count Von Eulerberg as Prussian Prime Minister to help him, who is able and has administrative experience. There seems to be no prospect of Count Von Caprivi resigning the Chancellorship also, and retire from political life. The Emperor refused to allow him to go; yet the general impression is that Count Von Caprivi is so much weakened that his final withdrawal is only a question of time.

The Imperial bill at this rate is dead; or all those clerical features of it which made it hateful to every man who values religious freedom. It was the Emperor's surrender on a question he had declared vital which made everybody believe his health was giving way. The wisdom of his surrender only makes it the more surprising. He has discovered that public opinion is stronger than he, and that Imperial infallibility has its limits. The immediate future of Germany is the brighter for this unexpected clear-sightedness of her ruler.

A dispatch dated Third Month 23d, from Berlin, states that a conflagration was raging at Immenhausen, a town about 10 miles inland, in Hesse-Nassau. Ninety houses and a number of stables had been burned. The decree prohibiting the export of wheat meal from the ports of the Azof and Black Seas has been repealed, but it is provided that the same quantity of wheat must be imported as wheat meal is exported.

An act excluding the Russian Jewish refugees was made public in Breslau on the 25th ult. It absolutely forbids Jewish immigration. Even Jews with money and Jews whom the Frontier Committee guarantee to support on their journey, and those who have both money and ocean tickets are turned back as long as the act is in force. The Jews have already been shot in attempting to evade the law. The estimate of the number of Jews now seeking to leave Russia is 400,000. A great majority of these have been forcibly removed by Russia from their homes and sent to what is known as the Pale on the borders of Austria, and here they are crowded together and starved to death. "The agricultural Jews of the Son," says the Governor of the Pale in a recent official dispatch to the Minister of the Interior, "are in a terrible plight, and but for the unostentatious charity of Lord Rothschild and his co-religionists in England the death-roll would have been enormous."

ERATRY.—On page 243, near the close of the Extracts from "My Christian Experience," instead of "the heart is hardened with sorrow please read, *hardened with sorrow*."
M. B. T.

NOTICES.

FRIENDS' INSTITUTE.—The Board of Managers propose to inaugurate Botanical and Geological excursions under well qualified leaders, for members of the Friends' Institute, on Seventh-day afternoons in the spring and early summer. Those members who would like to go on these excursions, will please send their names and addresses to the Friends' Institute, 1305 Arch Street, in order that they may be notified as to the time, of dates and other necessary information regarding the excursions.

PHILA., Third Mo., 1892.

WANTED, a teacher for Principal of the Moorestown Academy, apply to

SARAH S. CARTER,
Moorestown, Burlington Co., N. J.
SAMUEL L. ALLEN,
1107 Market Street, Phila.,
Committee.

WANTED.—A woman Friend for teacher in the School for Indian Children, at Tunusassa.

SAMUEL MORRIS, Olney, Philadelphia.
EPHRAIM SMITH, 1110 Pine St., "

FRIENDS' TEACHERS' ASSOCIATION.—The next regular meeting will be held at 140 N. Sixth Street, on Seventh-day, Fourth Month 2nd, at 2 P. M. H. J. Mackinder, of Oxford University, will address the meeting on "TEACHING OF HISTORY."

Prompt attendance is requested.

ELIZABETH N. WOOLMAN, Sec'y.

DIED, at her residence near Springville, Luzerne Co., Iowa, on the 22d of Tenth Month 1891, ELIZABETH C. PATEY, wife of William Patey, in the thirty-second year of her age. She was a much beloved member of Springville Monthly Meeting of Friends. This dear Friend, who was taken from our midst in the bloom of life, gave evidence to those around her, by her patient suffering, of her submission and confidence in the mercy which fell from her lips that she, through faith in the mercy of her Saviour, was favored with a well-grounded hope, that a mansion awaited her.

—, on First Month 10th, 1892, at her late residence near Chester, Delaware Co., Pa., HANNAH L. SHARPLESS, wife of George Sharpless, in the eighty-third year of her age. A member of Chester Monthly and Particular Meetings of Friends.

—, First Month 27th, 1892, at Sapporo, Japan, TOMAS NTOBE, son of Inazo and Mary P. E. Ntobe, aged eight days.

—, at his residence in Cheltenham, Montgomery Co., Pa., Second Month 25th, 1892, JOSEPH JONES, in the seventy-fifth year of his age. A member of Frankford Monthly Meeting of Friends. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

—, at his residence near Winona, Columbia Co., Ohio, on the 5th of Third Month 1892, JOSEPH STRATTON, in the sixty-seventh year of his age. A member and minister of New Garden Monthly Meeting. During his illness his mind was preserved entirely clear, and he uttered many weighty and comfortable expressions, expressing entire resignation to the Divine will. At the same time he was enabled to arrive at that state where he could say, "Come He or come death, the will of the Lord be done." To a friend who came to visit him he said, "I 'thout hast come to see a poor creature. I never did want to claim much for myself," and added, "His mercies are very great. If it were not for mercy, what would we do. At one time he remarked, "I love a quiet habitation; I will rest in it forever." At another, "The effectual, fervent prayer of a righteous man availeth much;" soon after, "I trust in the Lord; his paths are paths of peace." His work, so far as concerned himself, seemed to be done, but his mind, during his illness, was brought under religious exercise on account of others, and he was enabled to impart suitable counsel to some who visited him. On the First-day previous to his close, during the usual meeting hour, he requested those who were about the house to gather into his room, that they might have a solemn sitting together with his voice, which has been feeble for some days, was raised, and he was strengthened to address those about him. Toward the close he supplicated that he might be preserved to the end. At one time exclaimed "Oh! for patience;" at another, "I long to be at rest with Israel!"

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THE FRIEND.

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FOR "THE FRIEND."

Selections from the Journal of William Evans.

(Concluded from page 282.)

1860.—Third Month 15th. "Haddonfield Quarterly Meeting, held this morning, was, I think, unusually large, many young people attending and sitting in a solid manner. I felt drawn to speak of the different periods of life—youth and old age—and the unspeakable comfort and peace of being able to look to the close, with humble trust of being admitted into the everlasting kingdom of the Redeemer. To be thus favored, it is important to lay the foundation in early life; and the visitations of the Holy Spirit are extended to young people, even when they have few opportunities of receiving instruction from mingling with religious friends. The Lord condescends to commune with them, and to show them his blessed will, in relation to those things which are wrong, and his controversy is with. If they obey, He gives power to resist temptations, and turn the back upon them, and thus prepares them to perform his will.

"It seemed to me, the Lord was regarding our present low state, and would visit sons and daughters, and bring them out, to exalt and honor his name and cause; and raise us up as but of the miry clay, and make his glory to shine among us, as in days of old, as in former generations."

"Fourth Month 8th. The anticipation of our approaching Yearly Meeting, has been, at times, attended with feelings of much concern. There has been a great stripping of members of enlarged experience, and understanding in the management of the affairs of the church, under the direction of the great Head. There is a spirit seeking to lay waste Friends, who cannot mix with new principles and practices, or a livid, scattering disposition. Yet I believe the Lord has not forgotten to be gracious, but as we are brought low, and keep sensible that we can do nothing without Him, He helps us, and gives a little renewal of our faith."

"14th. In the Yearly Meeting of Ministers and Elders, we were favored with holy help; under which I was enabled to set forth the qualification and authority of a minister of Christ. Unsound doctrine could not be Gospel ministry, nor could sentiments, sound in themselves, but declared without Divine authority, have a baptizing effect upon the audience, and be received as the preaching of the Gospel of

Christ. While it is needful to guard against creaturely activity, it is also necessary to be aware of the suggestions of Satan, who would induce the timid, cautious ones, to hold back from their duty; and thereby lose their strength, and the meeting be deprived of what the Head of the church designed for its comfort and help."

"Seventh Month 22d. In our meeting at Orange Street, after sitting a long time; the constraining power of Christ led me to break the silence on behalf of those who at times are brought to long for a knowledge of the right way of the Lord, and to obtain reconciliation with Him, and a sense of his Divine approbation. It is He who begets these hungerings after righteousness; and He alone can satisfy them; and as He is obeyed in all his requirements, He will meet the penitent, humbled soul, with the reward of sweet peace."

"Eleventh Month 18th. The different reports of the men sent by Moses to search the land of Canaan, are descriptive of the different voices there are in christendom, on the subject of religion; producing their respective effects upon the people. Those who made false reports were not permitted to enter the promised land; by whom the people were discouraged, and though entreated by Caleb and Joshua, would not go up and take possession of it; but, refusing to obey the will of the Lord, they were turned into the wilderness, as many now are, in a spiritual sense. When they found what awaited them for their disobedience, they determined to go up in their own wills; but having taken the government into their own hands, many were slain by their enemies, who met and destroyed them; and the rest were turned back, to perish in their wilderness abode. So it seems to me, that such as disregard the voice of the Holy Spirit in their hearts, and refuse to obey the Lord's will, are left in a bewildered condition, and fail to find the state of rest and peace which those do who go forward at the Lord's bidding. They are left in a way to be destroyed, if they continue unwilling to receive the Saviour, when He shall again visit their souls with the offers of his mercy and saving light."

"Twelfth Month 2d. This has been a day of deep proving, and fears. In the afternoon meeting, a warning was held forth to those who are at ease; neglecting their day's work, and the calls of Divine grace in the heart. Our Saviour said, 'That many shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; those who have had many invitations of the Grace of God, but after having these favors, have put off a compliance with the Divine call, to a period at which they may think it will suit their convenience; while they know not at what hour the Son of Man may come to call them to judgment. Some comfort was handed to the suffering seed, who are bearing heavy burdens; who are let down into low places; and under a sense

of their nothingness, and the dangers that surround them, are crying to the Lord for protection against the assaults of the evil one."

1861.—Fifth Month 28th. "I went to the Northern District, where I was exercised on the importance of learning and practising patience and resignation to the Divine Will. That as we quietly bore the afflictions and sufferings that come upon us, the Lord would sanctify them to us, and finally turn Satan backward; releasing us from his buffetings and temptations; and causing his own peace and love to flow into our hearts. This would keep out all enmity towards others. And as we were drawing nearer every day to the judgment seat of Christ, we should strive to have our hearts sweetened by his love; and herein the unity of the Spirit would increase among us. We shall never become the Society we were in the beginning, unless all ill-will is cast out, and we show forth the fruits of the Spirit of the Lamb, as Friends did then, under contumely, reproach and persecution, which had a powerful effect to convince others of the truth of their principles; and draw many to join them."

"Sixth Month 10th. We are sometimes in danger of overvaluing ourselves and our attainments, and of being over-estimated by our kind-hearted friends; all of which have their dangerous effects, if not prevented by the daily watch, in the fear of the Lord. This morning, I was particularly abased, under a review of some of the sins of my youth, and the feeling that what I had done in the persuasion of religious duty, when the candle of the Lord shone about me, and opened the way to perform what He required of me, was of but little avail. I felt very much bereft of evidence of Divine regard, so that it was difficult to believe I was an object of the Lord's continued mercy and approbation. But as I have often recommended the essential necessity of experiencing the baptisms of the Holy Ghost and fire, in order to consume thoroughly every impurity, I desired to abide under the present humiliating feelings, and secretly breathed that the Lord would not forsake me; but would cut short the thread of my life, rather than permit Satan to bring reproach by me, upon the blessed truth, as professed by our Society."

"13th. Feeling my mind drawn to the Arch Street Meeting, I went, and through the condescending goodness of the blessed Shepherd of the sheep, I was enabled to hold forth the language of encouragement to those who love the Lord Jesus; of whom I believed there were many preserved. The testimony of the apostle was revived; that 'Tribulation worketh patience, and patience experience, and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.' Whatever may be our tribulations, as this love abides in us, we shall not only love God above everything else, but be brought to love all men; so as to desire their salvation. This path, as we keep the faith and patience of the saints, is a

glorious path, and will shine more and more unto the perfect day; in which we shall be made victorious over all the temptations of Satan; and be kept to the end, through the intercession of Christ, who bore the cross for our sakes, and is set down at the right hand of the Father, making intercession for us poor unworthy creatures."

"Eleventh Month. In contemplating the trials and overturnings to which our religious Society has been subjected for many years in this country, I was made to believe a few days since, that the gracious Shepherd was still near to us, and that the time was not very far off, when He would go through his flock, and renew the visitations of his love to the younger members. That He would bestow gifts upon them, to be occupied in his church; and prepare and send forth servants to proclaim and spread the doctrines of the Gospel, and his blessed cause, from sea to sea; and from the rivers to the ends of the earth. Hebry the beauty, and strength, and influence of our Society, in this Yearly Meeting, and in this city, will be restored; and a body of solid and deeply experienced men and women, it appeared to me, would be again raised up as standard bearers, and watchmen upon the walls of Zion. May the Lord hasten it in his time and way; and enable us to continue to bear patiently the sufferings that remain for us to endure; for our own sakes, and for one another, whatever they may be.

"4th. Our Quarterly Meeting for Discipline, was a season of favor. The spring of Gospel ministry was afresh opened; in which several were made partakers; and the open service was closed with prayer, that He, who in mercy had visited us in early days, and been with us all our life, unto this day, would continue to watch over us, warn us of surrounding dangers, and deliver us from them; and that He would visit the young people, and raise up instruments in his blessed cause; to join in spreading the kingdom of his dear Son, our Lord Jesus Christ, from sea to sea, and from the rivers to the ends of the earth."

[It was not long after this, especially as soon occurred the sudden and unexpected termination of the life of his beloved wife, who had long been, as he records, "a most faithful companion, and cheerful, experienced counsellor and comforter," that the labors of our honored friend's remarkably dedicated Christian life seemed to point to their close. The last time he got out to meeting, was in the afternoon of First-day the 30th of Twelfth Month, 1866—being a little over seventy-nine years of age.]

"During his long confinement," wrote his dear and valued brother and biographer, Dr. Charles Evans, "he continued to maintain a lively interest in the welfare of our religious Society; manifesting on different occasions, the earnest travail of his soul, that Friends might be drawn more nearly together in the fellowship of the Gospel, and be willing faithfully to support the doctrines and testimonies, which he believed the great Head of the Church had raised up the Society to exemplify to the world. He was frequently visited by many of his beloved fellow members, ministers and others, and many precious opportunities were thus afforded for retirement before the Lord; and not unfrequently he was clothed with ability to minister to those present; as were others to speak in the language of comfort and encouragement to him. On more than one occasion he expressed his earnest desire that nothing might be said by way of commendation;

nor, unless they felt Divinely authorized, should any speak as though his salvation was secured; for he felt that the watch and the warfare must be continued to the end, if the crown immortal was, through mercy, obtained. Notwithstanding these humble views of himself, and the care he manifested not to presume on any past experiences, he on more than one occasion intimated that his gracious Master had given him the assurance, that when done with time, he should be admitted into everlasting rest."

"During the last few days of his life, he conversed but little; not only because the oppression made it difficult for him to speak, but his mind appeared to be fixed in the contemplation of the change that awaited him, and in being fervently engaged to be found ready when the summons came.

"His decease took place on the morning of the 12th of the Fifth Month, 1867, in the 81st year of his age. 'Blessed are the dead which die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them.'"

FOR "THE FRIEND."

WHERE are the watchmen who formerly were found standing on the walls of our Zion? They have passed away, and how are we left? The great vineyard of the Lord has become barren in places, or grown up with noxious weeds, that have choked up every plant that the Lord God had planted therein, leaving an unprofitable waste, thus causing the passer-by to cry out: Where is the God of Israel, who planted this great vineyard, and placed watchmen over it to labor in it and keep it? Have they not turned their faces from the great Lord of the vineyard and gone the way of Baal?

Why wander from our Heavenly Father? There is no place of safety but in his holy enclosure. Let us seek to enter therein, and there remain until the dark clouds that gather around us at times and seasons, have passed away, and the light of his countenance shines in upon us as a Society. Let us keep pace with knowledge as revealed within our own hearts, being obedient to the teaching of our Lord and Saviour; then shall we be found worthy to stand as watchmen upon the walls of our Zion, and be helpful in gathering others to the great Shepherd.

Our Saviour oft retired to some desert place to hold communion with his Father. Let us who are so far isolated from Society, follow his example in retiring often, to wait and know the will of God. Thus shall we be ready to obey Him with a willing and cheerful heart, and be enabled to put on the whole armor of God, whereby we may escape the wounds of sin. Thus, with faith, love and hope in our hearts, we shall be sustained and cheered on our way Zionward. We shall be able to walk and not be weary; run, and not faint by the way.

It is not those that settle down at ease in an outward form of worship, but those that experience the inward work of the Spirit, who will receive the blessed assurance of "Well done, good and faithful servant, enter thou into the joy of thy Lord.

Come listen to the call of the Lord, ye sons and daughters of Israel. Come taste and see that the Lord is good, then there will be no more wavering in your minds—no more falling away, but a gathering into the great Shepherd's fold. Here is safety for the humble, waiting soul.

H. T.

Incidents and Reflections.—No. 251.

In one of her public documents, Dorothea L. Dix narrates her first visit to Little Compton. As it throws light alike on the courageous mercy with which she went about her work, and on the character of the persons in whose charge such poor wretches were placed, it seems useful to give it.

After investigating carefully the condition of two or three miserable beings confined there and being warned not to go into the cell of Simmons, as he would surely kill her, she proceeds as follows with her narrative:

"Your other patient, where is he?" "You shall see, but stay outside till I get a lantern." Accustomed to exploring cells and dungeons in the basements and cellars of poor-houses and prisons, I concluded that the insane man spoken of was confined in some such dark, damp retreat. Weary and oppressed, I leaned against an iron door which closed the sole entrance to a singular stone structure, much resembling a tomb, yet its use in the courtyard of the poor-house was not apparent. Soon, low, smothered moans and groans reached me, as if from the buried alive. At this moment the mistress advanced, with keys and a lantern. "He's here," said she, unlocking the strong, solid door. A step down, and short turn through a narrow passage to the right, brought us, after a few steps, to a second iron door parallel to the first and equally solid. In like manner, this was unlocked and opened; but so terribly noxious was the poisonous air that immediately pervaded the passage, that considerable time elapsed before I was able to return and remain long enough to investigate the horrible den. Language is too weak to convey an idea of the scene presented.

The candle was remote from the scene, and the flickering rays partly illuminated a spectacle never to be forgotten. The place, when closed, had no source of light or of ventilation. It was about seven feet by seven, and six and a half high. All, even the roof, was of stone. An iron frame interlaced with rope, was the sole furniture. The place was filthy, damp and noisome; and the inmate, the crazy man, the helpless and dependent creature, cast by the will of Providence on the cares and sympathies of his fellow-man—there he stood, near the door, motionless and silent; his tangled hair fell about his shoulders; his bare feet pressed the filthy, wet stone floor; he was emaciated to a shadow, etiolated, and more resembled a disinterred corpse than any living creature. Never have I looked upon an object so pitiable, so woestruck, so imaging despair. I took his hands and endeavored to warm them by gentle friction. I spoke to him of release, of liberty, of care and kindness. Notwithstanding the assertions of the mistress that he would kill me, I persevered. A tear stole over the hollow cheek, but no word answered to my importunities; no other movement indicated consciousness of perception or sensibility.

In moving a little forward I struck against something which returned a sharp metallic sound; it was a length of ox-chain, connected to an iron ring which encircled a leg of the insane man. At one extremity it was joined to what is termed a solid chain—namely, bars of eighteen inches or two feet long, linked together and at one end connected by a staple to the rock overhead.

"My husband," said the mistress, "in winter

rakes out sometimes, of a morning, half a bushel of frost, and yet *he never freezes*;" referring to the oppressed and life-stricken maniac before us. "Sometimes he screams dreadfully," she added, "and that is the reason we had the double wall, and two doors in place of one; his cries disturbed us in the house."

"How long has he been here?"

"Oh, above three years; but then he was kept a long while in a cage first; but once he broke his chains and the bars, and escaped; so we had this built, where he can't get off. Get off! No, indeed; as it might the buried dead break through the sealed gates of the tomb!"

What was the first practicable step toward providing fit accommodation and care for the miserable creatures she had found all over the State of Rhode Island? There already existed a small asylum in the city of Providence, conducted on wise and humane principles. But it was totally inadequate to the demands made on it. Still it furnished a good foundation, and an appeal to the wealthy and humane for means towards its immediate enlargement seemed the wisest present course.

In this juncture was it that the extraordinary power of D. L. Dix to reach the heart and purse of those whom everyone else failed to move showed its first proof. Among the list of persons to whom she resolved to make appeal was Cyrus Butler, a man of large business capacity, who ultimately left an estate of four million dollars, but who, like so many men absorbed in the pursuit of wealth, had contracted a passion for accumulation that rendered it well-nigh impossible to persuade him to give a dollar away. People smiled significantly when D. L. Dix announced her intention of calling upon him, and expressed the usual sentiment about getting "milk out of a stone."

"But none of these things moved her." Her faith in human nature, if only strongly and wisely enough appealed to, was invincible.

Accompanied, therefore, to the house of Butler by Edward B. Hall, D. D., of Providence, who left her at the door, she made the momentous visit. It was a singular visit. For some time, through sheer force of lifelong habit, Butler sought to put her off by diverting the conversation to the familiar but rather unprofitable topic of the weather. So great is the variety of weather in Rhode Island as well as in her sister State of Massachusetts, that whole days might thus have been spent without exhausting the subject. Preserving her temper and self-control, D. L. Dix pleasantly adjusted herself to the humor of the scene, until finally, feeling that the thing had gone far enough, she arose with commanding dignity, and said: "Mr. Butler, I wish you to hear what I have to say, I want to bring before you certain facts, involving terrible suffering to your fellow-creatures all around you—suffering you can relieve. My duty will end when I have done this, and with you will then rest all further responsibility." Then, quietly, clearly, and with suppressed emotion, she told the pathetic story of what she had seen with her own eyes. She told it as though, there in that parlor, were standing for judgment two accountable beings before the tribunal of poor Simmons' avenging God. Cyrus Butler listened, spellbound, till she was through, and then abruptly said, "Miss Dix, what do you want me to do?"

"Sir, I want you to give fifty thousand dollars toward the enlargement of the insane hospital in this city!"

"Madam, I'll do it!" was his answer.

No one who has ever visited the Hospital for the Insane of the Army and Navy, at Washington, D. C., could have set foot within its grounds without exclaiming, "This is the ideal site for an asylum!" Situated at the junction of two broad and noble rivers, the Potomac and the East Branch; commanding a superb view by land and water; gently sloping on all sides from its highest elevation, so as to secure perfect drainage; and embracing within its bounds the most varied charm of wood and pasture, it seems to unite every conceivable advantage. Now at the date of the passage by Congress, in 1852, of an appropriation for founding an asylum for the insane of the army and navy, this beautiful domain was the private property of Thomas Blagden, and, in carefully examining the whole country surrounding Washington, Dr. John H. Nichols, who had labored indefatigably toward the passage of the bill, had made up his mind that there was no other site at all compared with it. Blagden, however, turned a deaf ear to every proposition on the part of Dr. Nichols to buy it. The estate had become endeared to him through the exceptional beauty of its situation, and was, moreover, the especial pride of his wife and daughters. Besides, the full amount appropriated by Congress for the purchase of a site was but twenty-five thousand dollars, and on no consideration, Blagden insisted, would he part with the property at less than forty thousand dollars.

One day, after having exhausted every personal effort, and thoroughly depressed in spirits, Dr. Nichols went in to see D. L. Dix. "There is nothing more to be done!" he exclaimed; "we shall have to give the matter up; and it is the finest site for a hospital in the world!"

D. L. Dix listened without excitement, and then replied in her usual quiet tone, "We must try what can be done!" Seeking a personal interview with T. Blagden, so earnestly and movingly did she reason with him to surrender, for the future good of thousands of his suffering fellow-creatures, what was so precious, indeed, to him and his family, but to one household only, that the appeal proved irresistible, and he gave her his promise of the estate at the amount appropriated by Congress. None the less the parting with it cost him a fearful wrench; for on Dr. Nichols' calling on him the next day, with the requisite papers to sign, Blagden was found walking the room to and fro, weeping and wringing his hands in a half hysteric condition. "I don't want to part with it!" he kept reiterating. "It is dear to me and dear to my family. But I won't break my promise to Miss Dix, I won't break my word! I told her she should have it, and she shall have it."

Such scenes as this do honor to human nature. Indeed, it would be hard to instance a more beautiful tribute to the power of consecrated womanhood than is found in the following letter, so simple, hushed and awestruck in its tone, sent to D. L. Dix by T. Blagden, the evening of the day on which she had thus closed in, in Jacob's angel wrestle, with his deepest nature:

"WASHINGTON, November 13, 1852.

"DEAR MADAM—Since seeing you, to-day, I have had no other opinion (and Mrs. B. also) but that I must not stand between you and the beloved farm, regarding you, as I do, as the instrument in the hands of God to secure this very spot for the unfortunates whose best earthly friend you are, and believing sincerely that the Almighty's blessing will not rest on, nor abide with, those who may place obstacles in your way.

"With Mrs. Blagden's and my own most friendly regards,

"Very respectfully,

"Your obedient servant,

"THOMAS BLAGDEN."

Scripture Illustrations.

"PREPARE YE THE WAY."—As every Eastern traveller has learned, roads, in our sense of the term, are unknown. True, we have the phrase corresponding to the English "the Queen's highway" (*ed-derb sultani*), "the sultan's road," but it is a mere track. The feet of camels and horses are the only road-makers in the East; and generation after generation walks round the same boulder, makes a circuit round the same hollow, no man ever dreaming of cutting, leveling, banking up, or draining a road, although the remains of the paved and leveled highways of those master engineers, the Romans, may be seen at every turn. But let a sultan or a shah propose a royal progress, and then all is changed. Pioneers hurriedly sent forward along the whole route, the neighboring population is at once impressed, and compelled to work without pay, the stones are gathered out, the dry watercourses are filled in, the rocks are scarped, the sides of the hills are cut, and the track leveled and guarded. No obstacle delays the monarch's advance. I myself have seen exactly this preparation made, and the road cut and leveled from Jaffa to Jerusalem, to receive the visit of the Prince Imperial of Austria. But it lasts not long. The first rain washes all this loose earth away, and the old rocks and watercourses reappear. Then, when the highway is completed, the heralds are sent forth, proclaiming with trumpet and clarion the advent of the great man. For a royal personage there are three sets of heralds: the first, on the day before his arrival; the second, on the morning of the day; the third, which we should call outsiders, immediately in front.

"WARFARE ** ACCOMPLISHED."—This phrase conveys a very special meaning to dwellers in these lands to-day. The "time of service" appointed for every Muslem youth is regarded with dread. Those who have returned speak of the hardships of their military service, and their worn frames only too often afford cogent corroboration of their tales. The joy of return to home and friends, free, can be easily imagined. When the young men are taken away, they are led forth bound and manacled, guarded by soldiers with loaded rifles, followed by troops of weeping friends, who hardly hope to see them again. When the day of release comes round, again the troops of friends go forth, with fife, drum, and cymbal, with singing and dancing, and every demonstration of joy, to welcome them home again. I often watch them coming in from the north, along the seashore, dressed in holiday attire, their music and singing waking the echoes in the old ruins behind us, the returning ones walking in the midst of the process, with a great contentment mirrored in their faces. Their warfare is accomplished.—S. S. Times.

DISCOVERY.—Sir Anthony Ashley, who first planted trees in this country, has a cabbage sculptured at his feet upon his monument; a much more honorable trophy than all the herald's mummery, or the emblems of military prowess. A potato plant would have afforded the noblest crest for Sir Walter Raleigh, were it not deemed more honorable to destroy our fellow-creatures in war, than to minister to their gratification and support in peace.—The *Tin Trumpet*.

FOR "THE FRIEND."
WINTER WINDS.

Ye winter winds that howling blow,
And whirl the fine and drifting snow,
Against my window pane;
Tell, in what far-off clime of earth
Had your fierce blasts, their pristine birth,
Where will your fury wane?

Methinks I hear you moaning, say,
We come from arctic fields away;
Far in the frozen north;
Where sunlight pales for half the year,
All nature, desolate and drear,
Tis thence we rally forth.

Where Mount Elias' glaucous cone
Is lifted high through cloudy zone,
Wrapt in perpetual snow;
From thence—and from those lonely plains
Through which—released from icy chains
The mighty Yukon flows.

With blizzard breath we swept those fields
Where earth her richest harvest yields,
To feed a hungry world;
And thence, across the "unsalted seas,"
Impetuous swept our chilling breeze,
And icy billows curled.

Careering on our destined way,
We see afar the billows play,
The rocky shores among;
And out o'er ocean's swelling tides,
A summer river gently glides,
The watery wastes along.

'Tis here our chilling blast subsides,
The climes, this gentle stream divides,
We meet with balmy air;
Soft breezes laden with the heat
Of Indian isles with us compete,
And we their mildness share.

In this our course, o'er sea and land,
We but perform what nature planned,
Her purpose to fulfil;
To purify the atmosphere,
From harmful taint the air to clear
Twas shielding life from ill.

These arctic winds and summer gales,
That course our hills and fertile dales,
Alternate reign supreme;
Seed-time and harvest, cold and heat,
Successive rule, in order meet,
Perfecting nature's scheme.

The autumn wealth of golden grains,
That deck our fields and fertile plains
Is labor's just reward;
In sweat of brow our land is tilled,
In sweat of brow our barns are filled;
All things in just accord.

Here art displays her dainty skill,
Makes things of use more pleasing still,
When fashioned by her hand;
And science from her ample store,
Delighted turns her treasures o'er
To meet each new demand.

MASS.

J. T.

GOD'S WORK GOES ON.

BY JOSEPHINE POLLARD.

God's work goes on in spite of war and famine,
The dreadful pestilence, or baneful blight,
In spite of all the selfish greed of man,
That toils amid the shadows of the night;
In spite of evil hearts and hands essaying
To crush the temple that we build upon,
The law and order so divine obeying,
Unmoved by man's device—God's work goes on.

Not always in a radiance of splendor,
The brilliant dazzling of the noontide sun,
But in an atmosphere serene and tender
His mightiest miracles are daily done;
And though short-sighted and dull-witted mortals
Themselves against his majestic array,
Nor give Him entrance through the heart's closed
portals,
God's work goes on, and will not make delay.

No human power can interrupt its mission:
As well attempt the planets to remove,
Or change a single star from the position
It holds amid the galaxy above;
And so when all our plans prove unavailing,
When busy hands and throbbing hearts are stilled,
Doubt not, but rest assured that still unfailing
God's work goes on—his plans are all fulfilled.
—S. S. Times.

NEW YORK CITY.

FOR "THE FRIEND."
THE SLEET STORM OF FIRST MO., 1892.

Never did I see such beauty
Clothe the wintry earth before;
Never saw such robes of splendor
Wrought from Nature's richest store.

Day reveals ten thousand sparkles
From the robes of crystal white,
Like the starry host of heaven
In the diadem of night.

And the moon, from skies unclouded,
Weaves in tree-tops many a wreath,
For admiring eyes to feast on;
Stars above and stars beneath.

Did the sunlight, moonlight, starlight,
Ever see on earth before
Rainbow'd robes of regal beauty,
Such as these the landscape o'er?

How I wish that all the dear ones
Dwelling nigh affliction's rod
Might behold the matchless beauty
In this handwork of God;

That the dwellers in the cities
Might these crystal wonders see,
Clothing all the fields with beauty,
Gilding every shrub and tree.

As I've seen the starry beauties
In each icy, sun-bathed crown,
It has seemed a glimpse of heaven,
To the earth sent gently down.

And, with heart too full for utterance
For these beauties to us given,
I have thought, if *these be earth-born,*
What the glories up in heaven?

In that city with foundations
Set with gems of purest ray,
And whose pearly gates are open,
Open through eternal day.*

Where the sun is never needed,
Moon or stars in splendor bright;
For 'tis God himself enlightens
And the Lamb thereof is light.
Where "ten thousand times ten thousand"
Shining angels round the throne
Sing the songs of praise triumphant
Due the "Lamb and God alone."†

May such scenes of earthly beauty
Gently draw our thoughts above
Came our hearts to seek the haven
Of the Father's perfect love.

S.

BARNESVILLE, OHIO.

MANY who gave proof that they were the visited children of the Lord our God, who had covenanted with Him, and for a time evidently confirmed the same by sacrifice; but for want of continuing to walk wisdom daily, to go in and out before the Lord with acceptance, (for I find if we are favored to possess it we *must daily* ask wisdom of Him who still fails not to grant liberally); and by giving the things of this world the preference—riches and greatness—they have been suffered to obtain their heart's desire, but it has been evident that which they thus coveted did not come alone, but attended with its never-failing companions—leanness of soul and unfruitfulness toward God.—*Thomas Shillito.*

* See Rev. xxi, 19, 23 and 25 verses.
† Rev. v. and vii chapters.

FOR "THE FRIEND."
British Canadian Travel.

(Continued from page 285.)

24th. Took train at 8 A. M. for Glacier House. We pass through vast burnt forests of "cedar" and fir, and among dense groves of aspens by the river's side, ever higher among the mountains and lakes of the Gold Range, past Craigellaebic and Summit Lake, 2,000 feet above the sea and 500 above the Columbia River, only eight miles distant. Shooting down the slope we quickly emerge upon the banks of the far-famed Columbia, which we cross upon a bridge half a mile long, and enter the station of Revelstoke upon the left bank.

Before reaching Revelstoke the Columbia has travelled three hundred miles from its source in the Rockies, around the Selkirk Range a hundred miles farther north, past Bolden (where we will cross it again), to the 52d parallel, and then southward to this point. Revelstoke is at the head of navigation, and steamers of the tug and hind-wheel pattern ply between this point and Colville, just south of the United States boundary. The river here, like all large streams of the region, is a deep boiling flood of swift, putty-colored water and, independently of its surroundings, has no beauty.

Around Revelstoke the mountains are snow-laden and we take on the observation car again. The crowd which take possession of it indicate the kind of scenery we are likely to find. This is to be the finest day's journey on the line, from a scenic stand-point. All the Revelstoke Mountains are fire-swept and desolate looking. Indeed this has so far been the rule all along the road.

Below Revelstoke the first track-sheds appear along the steep bluffs, some to shunt snow and others falling boulders, from the track.

A lot of "personally-conducted" excursionists are on board the train, and most of them are here in the observation car. All of them know each other, and there is much of a social nature sandwiched between views. Most of them are United States people, but one, if I mistake not, is a Britisher, namely, the man who dropped his cane and waited for his wife to pick it up. The way I looked at him has made him suspicious of me ever since, and now he leaves the car. There is a girl, with interrogating little finger, who spends a full hour talking to a young man and eating huckleberries from a potted-tongue can. Two Kodak ladies are always hesitating whether that's the best view till too late, then snapping at it out of range, and sorry ever after when a better view presents itself. The train stops for a five-minute view of Albert Cañon, hardly worth the trouble of dismounting. The Twin Buttes, however, here present their best front, and in consequence the camerists must be dragged, half-fainting, onto the moving train before they take it in.

Again we pass through interminable lengths of shedding, these happening, of course, just as the view transforms from sublime to appalling, and though we were fain to shut our eyes that very moment, it don't suit to have it done that way.

Thus every dark passage draws reproachful remarks from the ladies—"how aggravating;" "it's too rude"—"as if something was going on that wouldn't bear daylight.

With heavy engines fore and aft we now begin to climb the Loop to the Glacier House.

Without doubt this Loop, in beauty and variety of surroundings, surpasses those of the

Southern Pacific Railroad, through the Shasta and Siskiyou Mountain ranges of California and Oregon, but it is on a far smaller scale. The Selkirk Loop is not more than four miles long below Glacier Station, and rises above the Illecillewaet only a few hundred feet, while that at Siskiyou, above Ashland, is fifteen or twenty miles long, and where it passes through the mountain top emerges at an elevation of 4,000 feet above the wooded slopes that fringe the broad fertile valley of Rogue River.

We reached Glacier House, the beautifully-situated Canadian Pacific hotel, about one o'clock p. m. The Great Selkirk Glacier reaches down from Mount Donald to within a mile of the railroad, and can be seen stretching up and away among the crowding peaks while you stand on the porch and feel the driving spray and hear the roar of the Illecillewaet bounding by. Having registered, and partaken one of the best of dinners, I struck out for the Glacier.

Coming to a rustic seat, I stop to pen the following:—Tremendous and varied scenery is here crowded and heaped together. Nature was in an extravagant mood when she fashioned this amphitheatre for the sportive elements. The rustic bridge, where I stand now, is in the midst, and everything about me seems to converge here to a focus: the bridge timbers tremble with the violence of the icy torrent, and are drenched with its bounding spray. A chill rush of air pushes you against the railing with mysterious power as you cross. A ring of glacier and fir-capt summits hem the view on every side, seeming less to rise above than crowd in upon the scene, and the very trees lean out and gaze into the deep arena like interested spectators on some dark tragedy. The air's a little rare and the sun hot, so after a short scramble I'm on a log again in the shade of slim columnar firs. A pair of dainty Golden-crown Kinglets overhead tell me how near winter it is here, and the quick heart-beats and gasping breath, of my increasing altitude above the sea. For a minute all is desolation; the path leading over the wreck of a tremendous avalanche—boulders, rocks and sand half hid in a terrible network of logs, trees, stumps and brushwood over acres of ground. Close upon this grow fairest spruces, their roots bedded in mosses, fern and trillium vines. Having crossed the rocky level space between the glacier foot and the terminal moraine, which marks the retreat of the glacier during the summer, crossing with difficulty several turbulent streams coming from other sources, I sit down facing the glacier, with the sun at my back.

Direct sunshine laughs in Winter's face, but Jack Frost grins in his shadow, and while the thermometer registers 100° between my shoulders, face and hands are bathed in a temperature of 33°—a state of affairs too startlingly like that experienced by an unfortunate in Dante's Inferno, to be comfortable. By slowly revolving around your backbone once in five minutes this situation may be compromised, not only with safety but with a fair conception of the grandeur and beauty of your surroundings. With one foot on the sharp edge of the glacier and the other treading a stone that has just freed itself from the ice-grip, I stand and look along, at an angle of 20°, over the swelling plateau to where it rises abruptly in white fantastic nusses a mile beyond and loses itself on the opposite slope of the mountain. The water drips and tunnels out under the ice foot, and, gathering volume, leaps across the stony levels

of the moraine into the clustering aspens, which seem crowding up the slope to receive it. Just here the water is not clear, but white with the sediment of grinding quartz and limestone rocks, but further to the left the main torrent issues pure and crystalline from beneath the ice. There a sudden sense of gladness seems to take possession of the century-prisoned waters. As they roar and gallop down the steep the effect is a most inspiring one. The terminal moraine reminds one of the rounded debris of a limestone quarry piled up in a semicircular form around the base of the glacier, like the shattered ruins of a huge fortress. The lateral moraines, three in number, are far larger and more extensive, being forced up against the mountain sides, in long precipitous ridges, by the tremendous weight and wedging power of the glacier.

At this season the base of the glacier is solid ice, and no snow is found till you get 1,000 feet higher, there being no precipitation in the summer months below that level, except as rain. Owing to the mixture of earthy matter in its surface, the face of the glacier presents a gray appearance. In the crevasses this changes to a pale sea-green color, which exhibits in changing lights an astonishing play of opalescent and iridescent hues. The very water-drops in these weird chasms assume the same evanescent tints as we stoop to drink them. Wonders have just begun. At my first turn a great rock, fast-rooted in the mountain, disputes the ice king and has cleft a deep wound in his side, where I may stand, in a crystal palace older than history, stranger than fiction, and fairer than the art of all the Russias.

How this climbing gives a fine edge to feeling, a tension to the nerves, and makes one courageous, skilful. I've just passed a most dangerous piece of perpendicular climbing by pressing hands and knees against a narrow flume, and ascending like a chimney sweeper over the wall of rocks. Over this obstruction I reach the top of a great moraine. The shift of scene to this vantage point belittles and shames me. What I had taken to be the main body of the glacier proves to be the instep. All my leaping and crawling in the past two hours has just brought me on a level with the monster's great toe. This precious member has dashed itself against a stone and split into terrible fragments, some lying heaped on the side of the moraine, others rising in fantastic, fan-like shapes like the frozen waves of a storm-driven sea. Three hundred feet above, another glacier-born torrent from invisible regions beyond, leaps out of a vast wall of rock, falls a hundred feet, rushes down the stony grade past me with a roar, and over the brink of another precipice into deep unconsciousness.

It is six o'clock. Now I descend, and so does the sun, behind opposing mountains. Everything seems descending.

(To be concluded.)

"In the Tenth Month, 1803, I met with a very close trial. Going with some relatives to visit a friend's family in a social way, when we arrived, their dog flew at me and bit me; but they seemed to make light of it; which tried my temper very much. Oh! my brittleness and proneness to anger! Shall I ever get away from it? The night following I got but little sleep! Oh! the need of great watchfulness to guard against this weakness. It is like the dead flies in the apothecary's ointment; and that hurts me worse than the bite of the cross dog!"—John Hunt.

Faith.

"This is the work of God, that ye believe on him whom he hath sent." (John vi: 29.)

"Jesus [is] the author and finisher of our faith." (Heb. xii: 2.)

"For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." (Eph. ii: 8.)

Grace is the outstretched hand of mercy; faith the power and will begotten of God in man, to lay hold of the same. As "the grace of God, that bringeth salvation, hath appeared to all men," (Tit. ii: 11), so "God hath dealt to every man a measure of faith," (Rom. xii: 3).

The Apostles' prayer to their Lord was, "Increase our faith," (Luke xvii: 5). And as to degrees of faith, Jesus gently rebuked his disciples with, "O ye of little faith," and of the Roman centurion he said, "I have not found so great faith, no, not in Israel." (Luke vii: 9).

As men may "do despite to the spirit of grace," (Heb. x: 29), may turn a deaf ear to its warnings and warnings, and thus place themselves outside the pale of grace, so also "the sons and daughters of God" may, through unwatchfulness, forget the rock that begat them, and "become children in whom is no faith," (see Deut. xxxii: 18, 20), yet even then, as Jesus wept over Jerusalem, so doth God wait to be gracious so long as their day of visitation lasteth.

The condition of man as fallen from his state of innocence in the creation is graphically depicted by the inspired writer in these words: "God * * * saw that every imagination of the thoughts of his heart was only evil continually." (Gen. vi: 5). In this fallen, earthly state, "there is no man that sinneth not," (1 Kings, viii: 46). Is it not, then, evident that this evil, bitter rock, could never bear such a heavenly fruit as faith? But as "where sin abounded, grace did much more abound," (Rom. v: 20), so the dawn of faith, which dawn is the belief that there is a God, "and that He is a rewarder of them that diligently seek Him," (Heb. xi: 6), is made so plain to every man's conscience by the light of the Gospel, that it becomes to man a self-evident truth, the denial of which marks a sad state of moral corruption. God is the Creator, Preserver and Saviour of all men, (Isaiah xliii: 3, 11). His love, pity and mercy followed man in that state of darkness and death, into which sin had plunged him, and the Lord devised a way, a highway, whereby man thus separated by sin from purity, bliss, and the enjoyment of God's presence, might again be restored to the same; but to do this it becomes absolutely necessary that man should be separated from sin, which caused the offence. This way is Christ and the faith which is by Him. He who is "the light of the world," the life of God in the soul of man, comes with life and power to redeem those for whom He hath paid the ransom. He quickens the soul, and openeth the eye of the understanding, that man may see his transgressions; but this is not to make men more miserable, for Christ is the power of God, to salvation, and his light manifesteth his presence and He brings with Him life and power to obey, that man may overcome sin, cease to do evil and learn to do righteousness.

And no man need despair of God's mercy, or that his day of visitation hath expired, whilst he feels any reproofs for sin or any earnest desires for life and to do good; otherwise they are past feeling and alienated from the life of God (see Eph. iv: 19.) * Whilst ye have light,

believe in the light, that ye may be the children of light." (John xii: 36).

The Holy Scriptures bear abundant testimony as to how man comes into possession of this saving faith. The Apostle Paul declares, "faith cometh by hearing, and hearing by the word of God." (Rom. x: 17.) Again, the Apostle writing to the Colossians says, "the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; and this is the Gospel of which the Apostle said, 'I am made a minister.'" (Col. i: 23.) Let, then, no man take away from the blessed fullness, life and power of this glorious gospel of Jesus Christ, nor deny to others that to which he himself as yet may be blind; but humbly acknowledging his blindness come to Him "who maketh the deaf [to] hear the words of the book, and the eyes of the blind [to] see out of obscurity and out of darkness." (Isaiah xxxix: 18.)

This word of faith, of which Moses wrote and the Apostles preached, is the foundation of the saints in all ages. It is the revelation of God and of his will towards us by his Holy Spirit, which is the promise of the Father, and comes in the name and power of Jesus Christ, the only begotten Son of God. God thus revealed the saving knowledge of himself, and the promise of the Saviour to Eve, to Enoch, to Abraham, Isaac, and Jacob; and many such revelations are recorded in Scripture. But Christ, not then having come in the flesh, the Lord descended, by the ministry of angels, to confirm that faith.

As "God is light," and his Son "is the true light that lighteth every man that cometh into the world," this light is then the Spirit of Christ, the same which was in the prophets and testified beforehand the sufferings of Christ, and which now seals the same to our understanding, making us partakers with them and heirs of the same faith. Job by faith testified, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," (Job xix: 25), and this he knew by the teaching of the Light, Grace or Spirit of God, and so came into possession of the faith of Christ, and patience of the saints.

John the Baptist knew Jesus to be "the Lamb of God that taketh away the sin of the world," by the revelation of God's Spirit, (see John i: 33), and our Saviour declared to Peter on his confession of Him to be the Son of God "Flesh and blood hath not revealed it unto thee, but my Father which is in Heaven," (Matt. xvi: 17). This same Holy Spirit of promise which is by the coming and preaching of Jesus, more abundantly poured out on all nations, is to "reprove the world of sin, and of righteousness, and of judgment," (John xvi: 8.) "He shall show you things to come," (John xvi: 13.) "He shall testify of me," (John xv: 26.) "He will guide you into all truth." He shall teach you all things.

Jesus said, "Verily, verily * * He that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth Him that sent me." (John xiii: 20.) Therefore he that receiveth the Spirit of Truth, "whom," said Jesus, "I will send unto you from the Father," receiveth Christ, and receiving Christ, he receiveth God who sent him. To receive is to believe in and obey, and as Christ through the Spirit obeyed the Father and kept his commandments, and so abode in his love, so shall we if we obey the Spirit, keep the commandments of Jesus and abide in his love; and Christ's sure promise is to such "and my Father

will love him, and we will come unto him, and make our abode with Him." (John xiv: 23.)

To those who hear and obey, Christ is as truly present as ever He was with his disciples "in the days of his flesh." He is to the true believer a present Saviour, delivering us from the power of our souls' enemies, and cleansing us from the guilt and power of sin.

All men are either in the way to life or the way to death, and as the tree falls so it lies. We all have sinned and come short of the glory of God, therefore are all in need of that love and mercy of God in Christ Jesus, which our Heavenly Father hath extended to every man. Jesus Christ, the only begotten Son of God, came from the Father's bosom, to restore that which was lost, and he hath opened up a new and living way through faith in his blood, whereby we are created anew in Christ Jesus, and receive the adoption of sons. Having died for all men, He visits all men by his Holy Spirit, and there is no sinner but what has at times, received some reproof for sin. God taketh from them his peace, and setteth before them the end of their course unless they return and repent at his reproof.

To such as "do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil * * but glory, honor and peace to every man that worketh good." (Rom. i: 9, 10.) So all are left without excuse, for to all souls comes this true witness for God. These reproofs of wisdom, if obeyed, are the way of life. As we turn to this light, it is none other than He, who of himself said, "I am the light of the world," the same of whom David wrote, "The Lord is my light and my salvation," (Psalms xxvii: 1.) If we diligently give heed to his reproofs, and walk in obedience thereto, the Divine promise will be verified. "I will pour out my spirit unto you, I will make known my words unto you," (Prov. i: 23). Having thus been turned from unrighteousness to righteousness, from darkness to light, we come to walk in the light. To the Corinthians, who had so done, the Apostle Paul wrote, and the same is applicable to all true believers, "but ye are washed, ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God," (1 Cor. vi: 2.)

This divine preacher, whose word is heard by every creature under heaven, brings with him to those who incline the ear and hear, the word of faith with power, and the word of reconciliation, for "as God was in Christ, reconciling the world unto himself," so are we, as we come to walk in the light, reconciled to God. Oh, the precious gifts in store for the obedient ones, pardon and remission of sins through Christ's atoning blood, a new heart, a new spirit, new and holy desires, wisdom, knowledge, sanctification, justification, restoration, redemption and eternal glory. This is the saving faith of Jesus.

W. W. B.

AND as we walk in the light, we shall grow in grace, and add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity; "by which [as Peter said] an entrance will be ministered unto us abundantly into the everlasting kingdom of Christ." A right spirit will come to be exalted in us, and to have the alone rule and government over us; and under the government of a right spirit, we shall bring forth a right conversation, acceptable in the sight of God.

Natural History, Science, etc.

Operating on a Tiger.—Dr. Houghton, the curator of the Dublin Zoological Society, discovered that one of the tigers was lame. Upon examining its paws through the bars of the cage, he found that a claw was growing inward into the ball of the foot, causing the poor brute great agony whenever it tried to walk. The doctor determined to cut out the claw.

Five keepers assisted him, three in front of the cage and two behind. The tiger was lassoed and, much against his will, tied down, the five keepers firmly holding the rope. The doctor then raised the bars, entered the cage and began operating.

But he had forgotten to guard himself against the tigris in the cage adjoining. She managed to reach him with one paw and knocked off his hat. The keepers, seeing this, took fright, let go the rope and fled, leaving the doctor at the mercy of his patient. The tiger jumped up and prepared to spring, but the doctor jumped through the raised bars and pulled them down. Against them the tiger dashed, gnashing and foaming with fury.

The doctor called the keepers together and reprimanded them for their cowardice. Then he locked the doors, put the keys in his pocket, and said:

"I intend to perform this operation, whatever happens. You will fix the lasso again, and if you let go the rope this time I can escape, and you will be left with the tiger."

The men behaved bravely, the troublesome claw was successfully removed and was afterward worn by the doctor as a scarf-pin.

From that time, whenever the tiger heard its friend's footstep, it would throw itself on its back, purr, roll about to attract his attention, and would never be satisfied till he approached and recognized it.—*Youth's Companion.*

Cunning Gulls.—An example of the cunning of gulls was observed at Tacoma, when several alighted on a bunch of logs that had been in the water for a long time, with the submerged sides thick with barnacles. One was a big gray fellow, who seemed to be the captain. He walked to a particular log, stood on one side of it, close to the water, and then uttered peculiar cries. The other gulls came and perched on the same side of the log, which, with their combined weight, rolled over several inches. The gulls, step by step, kept the log rolling until the barnacles showed above the water. The birds picked eagerly at this food, and the log was not abandoned until every barnacle had been picked.

Deterioration of Soils.—The annual report of the Pennsylvania State College, located in Centre Co., contains an instructive table, showing the market value of the fertilizers needed to replace \$10 worth of various farm products at average prices. According to this table, the farmer who sells \$10 worth of wheat sells with it about \$2.58 of the nitrogen, phosphoric acid and potash, on which the fertility of the soil depends. This \$2.58 may be regarded as so much taken from his capital—the stored-up fertility of his soil. Hence the need of manuring to replace this waste.

The loss of the fertilizing materials in selling hay varies from about \$5 to \$9 in every \$10 worth of hay. This increased loss is probably due to the fact that hay commands a smaller price per pound than grain, so that larger amounts of it must be sold to obtain the same sum of money. The waste in dairy and meat products is much less in proportion.

Codfish off Alaska.—Large Fishing Banks Where a Great Industry may be Developed.—Fish is one of the most abundant products of Alaska, and the fact that it is procured so easily insures the most thriffllest with an easy means of subsistence. Perhaps it is not known generally that the codfishing banks along the eastern part of the Aleutian chain and in Behring Sea may supply this country with most of the codfish it consumes. Two San Francisco firms are in the Alaskan codfish business at the Shumakin Islands, south of the Alaska peninsula and in Behring Sea. Their catch in 1890 amounted to 1,138,000 fish, valued at \$569,000. The business is increasing in importance, and no one knows yet of what development it is capable. In fact nothing was known of the extent and value of the banks until systematic investigations were made a while ago by the United States Fish Commission. A bulletin recording the results of these explorations in 1888 on the Albatross was issued a year ago. The report contained a full account of the fishing banks discovered, and recorded the belief that the entire submerged plateau from off Unalaska Island to Fairweather is one immense fishing bank.

Governor Lyman E. Knapp, of Alaska, in his latest annual report, enumerates a number of these banks that were discovered during the Albatross's voyage. There is a bank called Polatch, extending northeasterly from the eastern end of Kadiak Island about 115 miles. Shumakin bank, from ten to forty miles south of the Shumakin Islands, has an area of about 4,400 square miles. Albatross bank, off the southeastern side of Kadiak, has an area of 3,700 square miles. Davidson bank, southeast of Unimak Island, has an area of 1,600 square miles. The Sannak bank, southeast of Sannak, has about 1,300 square miles. In Behring Sea the finest cod are taken, but the boundaries of the banks are not defined. It is known that codfish abound off the coast west of Bristol Bay for more than 100 miles, and about twenty miles north of Unimak Pass eastward to Bristol Bay. Fairweather ground also gives evidence of the presence of these fish in large numbers. In several localities off the shore in southeastern Alaska cod are caught for local use, but no careful investigation has been made of the grounds with reference to a determination of the extent and value of the banks.—*New York Sun.*

The Spectroscope in Astronomy.—Sir Robert Ball, in his interesting article on the new astronomy in "The Fortnightly," waxes justifiably enthusiastic on the triumphs of spectroscopic photography in extending our knowledge of the heavens. The movements of the stars in a direct line to or from us, which were not noticeable on merely telescopic examination, are now measured with wonderful exactness. Stars at such a distance that, if they were brought ten times nearer is would still be too far away for measurement by the ordinary processes of the observatory, are now their diameter gauged. It is surely, says Sir Robert Ball, a noteworthy epoch in the history of astronomy when, for the first time, we are able to apply the celestial calipers to gauge the diameter of a star. * * * Who would have predicted some few years ago that the spectroscope was to be the instrument to which we should be indebted for the means of putting a measuring tape around the girth of a star. Of the dark satellite of the variable star Algol so such has been deduced by the aid of the new spectroscopic methods that Sir Robert Ball is

able to say: "Here is an object which we have never seen, and apparently never can expect to see, but yet we have been able not only to weigh it and to measure it, but also to determine its movements."—*London News.*

Items.

Indian Children.—General Morgan, Commissioner of Indian Affairs, in an article in the *New York Independent*, pleads for the same charity in estimating the educational progress of the Indian children which we accord to our own offspring. He shows that the Indian child enters school with many disadvantages—one is the ignorance of the English language; and another, the want of the preparation derived from early training in cultivated families.

The Home Mission Committee of London Yearly Meeting.—A correspondent of *The British Friend* expresses his views of the practical results of the establishment of that Committee as follows: Perhaps it is not too much to say that in looking back over the ten years that have passed since this step was taken, the fears of those to whom the first proposal was unsatisfactory, have been more than realized. The workings of the new system, limited though it has been in this country, have in the judgment of many, told unfavorably on the Ministry in our meetings—on the sense of responsibility in small churches, and on the unity with which London Yearly Meeting has been so long favored. In this un-Quakerly procedure the Society has in some measure practically retraced its steps, and gone back to a cumbersome and artificial line of action which it had once, and on principle definitely abandoned. It has admitted into its organization the germs of the "one-man system," with all the risk, and with already some of the results of its paralyzing influences. The tone of many of our Meetings and much of our Ministry has been distinctly lowered by this unhappy and inconsistent policy. Faith in silent waiting and all that it implies has been disparaged, and the spirit that feeds on words has been roused, and is manifesting itself in a way of unpromising ways.

The Best Argument for Christianity.—Great men are not required to confute the cavils of unbelievers. Any Christian can do that. A good life is the only argument needed. "For so is the will of God, that by well-doing ye may put to silence the ignorance of foolish men." The best answer to objections against Christianity is a Christian life. This argument is unanswerable. By the grace of God every believer can frame this argument.—*Christian Advocate.*

A Rebuke to Infidelity.—At a recent meeting in New York City, in honor of Frederick Douglass, one of the speakers had the poor taste to make an attack on Christianity, and called upon the negroes present not to follow the God of the whites, or any God who had permitted slavery in the world. After he had finished, Chauncey M. Depew, who followed in turn, called the attention of the colored people to the fact that slavery was universal in the world when Christ appeared upon the earth; and just as far as the true spirit of Christianity had extended, slavery had disappeared. This reply aroused great enthusiasm in the audience.

A National Disgrace.—The Board of Directors of our proposed World's Exposition recently resolved to allow exhibitors of various kinds of intoxicating liquors to sell the same within the enclosure on each day upon which the Exposition is opened, provided that a reasonable share of the profits goes into the treasury of the Exposition aforesaid!

THE FRIEND.

FOURTH MONTH 9, 1892.

The regulations adopted by the Society of Friends for the transaction of its church business and for the regulation of the conduct of its members—collectively known as the "Disci-

pline"—is not the product of a set of men who had undertaken the task of compiling a systematic set of rules; but is the result of the deliberations of the Church during successive generations, on questions that arose from time to time, and on which the body, guided as we believe by its Holy Head, issued advices or instructions, which are collected for the information of our members in the Book of Discipline.

The severe persecutions to which our early Friends were exposed, involving imprisonment and loss of property, soon rendered it apparent that there would be a service in the organizing of meetings which should look after the wants of prisoners and the families of such as were in need, should see that all things were reputable and orderly in the cases of proposed marriage, and should exercise a care that the members lived in a manner consistent with the principles they professed. Thus Monthly Meetings became established, as the executive bodies of the Society. Although George Fox met with considerable opposition in their introduction from some who feared their liberties would be unduly curtailed, yet the manifest advantages connected with them soon opened the way for their permanent establishment among Friends.

The Yearly Meetings were originally composed of the ministering Friends, who naturally assembled at intervals to consider the cases of those under sufferings, the spiritual interests of those whom they had been instrumental in convincing of the Truth; and other matters connected with the spread of the kingdom of Christ among men.

In the Annual Epistle issued by this Body in 1675, it is recommended that the Friends of every Quarterly Meeting send up a faithful, understanding Friend, to meet with Friends at London, so that they may advise together for the help of those under suffering, so as to put a stop to their persecutors and destroyers. These representatives joined with the ministers constituted the Yearly Meeting. In process of time, other solid Friends were allowed to sit with these, until gradually the door was opened to admit all in membership who walked orderly. But the practice of sending representatives is still continued, although with us but few duties devolve upon them, except naming the Clerk and Assistant.

The Journal of John Hunt, a minister residing near Moorestown, N. J., illustrates the manner in which many of the provisions of our Discipline were framed, to meet the cases which arose from time to time. He mentions that, at a Yearly Meeting in Philadelphia in 1796, he was on a committee concerning a case brought from Rahway, of a mulatto woman that had requested to be received amongst Friends; and of whom they gave a very favorable account, but could not unite in receiving her on account of her color; so they brought the case to this Yearly Meeting. When the committee met, Martha Routh, from England, Mary Miffin, Ann Miffin, and a considerable number of other weighty, wise, solid women Friends, and likewise a number of men Friends who were not of our committee, attended, and gave in their testimony and views in a solid manner; and it was a heart-tendering season. Jacob Lindley, Samuel Smith and John de Marsillac also appeared zealous in behalf of this cause; and it was unanimously agreed that there never was any Discipline amongst Friends to prohibit any from being received into membership on account of color or nation, whatsoever. We therefore reported to the Yearly Meeting, that Month-

ly Meetings should be considered at liberty to receive all such, when they were convinced of their sincerity, without distinction of nation or color; with which the meeting very heartily united.

In our Book of Discipline, this provision will be found with the date 1796 formal code.

The Discipline is not a mere formal code of laws, with regulations adapted to every particular case that may arise, but it is also a declaration of principles to be applied as best wisdom may point out.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a decrease of \$1,256,362 during Third Month. Total cash in the Treasury, \$800,762,212.

The Supreme Court of the United States on the 4th inst. decided the case of *O'Neal* a dealer, of Whitehall, New York, who filled orders for liquors received from Rutland, Vermont, sending the jugs by express, and marked "c. o. d.," the persons ordering paying express charges. *O'Neal* was indicted under the laws of Vermont, forbidding unlicensed sale of intoxicants. After trial he was convicted of 307 offences, the fines amounting to \$6,140, and it was adjudged that *O'Neal* should remain imprisoned three days for each dollar of fine or costs unpaid, which would amount to 19,914 days if none of the fines or costs were paid. One month's additional imprisonment was also ordered, with additional imprisonment in case of the fines not being paid. The Supreme Court, Judge Blatchford delivering the opinion, held that the sale was made in Vermont, and that the large aggregate sentence imposed did not bring the case into conflict with the constitutional provision prohibiting cruel and unusual punishment any more than could the fact that sentences of a large number of burglaries might result in imprisonment for life. There was no Federal question involved of violation of the Inter-State Commerce clause of the Constitution. Justices Field, Harlan and Brewer dissented.

The Legislature of Mississippi adjourned finally on the 23d inst. One of its last acts was to amend a section in the crimes chapter of the new Constitution, as follows: "Any news dealers who shall offer for sale any newspaper or publication containing a letter advertisement shall be guilty of a misdemeanor and subject to imprisonment for six months."

The water so low in Salmon Lake that the salt company has been taking out salt.

On the 31st ult. a cyclone swept over Kansas and Nebraska, and portions of Missouri, Iowa, South Dakota and other States. In Kansas alone it is estimated that thirty-five persons were killed and that the number will probably reach fifty. One man was fatally injured in St. Louis by the collapse of a wall, and two persons were killed in other portions of the State; one man was killed at Winterset, Iowa, and there were five victims of the storm in Texas.

A fire broke out in New Orleans on the 3d inst. and destroyed four blocks, including 60,000 bales of cotton. The total loss is believed to be \$2,500,000.

Carmen Rodriguez, a Mexican woman, said to be 150 years old, died at Tucson, Arizona, on the 30th ult. She was naid of honor at the Mexican Vice Regal Court, under Spanish domination. Later she was situated at the Hotel de Maximilian, and after the famous Cinco de Mayo, followed the fortune of Emperor Iturbide.

A woman and six girls, named Harvey, were arrested on the 4th inst. at Salmon City, Idaho, for stage robbery. They were dressed in male attire, and one of the girls said she had been trained to the business by their father and mother.

Thirteen members of the North United Presbyterian Church, Philadelphia, three of whom were elders, have withdrawn from the church because a majority of the congregation decided to introduce instrumental music in the church service.

Burials in Philadelphia for the three months ending Third Month 20th, numbered 7,129. In the same period last year they numbered 5,913, and in 1890, 6,387.

The number of deaths in this city last week were 450, being 63 less than the preceding week, and 60 less than the corresponding week last year. Of the whole number, 230 were males and 220 females; 53 died of pneumonia; 49 of consumption; 39 of diseases of the heart; 24 of age; 17 of Bright's disease; 16 of convulsions; 15 of inflammation of the brain; 15 of apo-

plexy; 15 of diphtheria; 14 of scarlet fever; 13 of paralysis; 12 of marasmus; 12 of bronchitis and 10 of dropsy.

Notes.—C. S. 2's, 100 a 102; 4's, reg. and com. 115; a 116; and currency 6's, 109 a 118.

COTTON was quiet, and unchanged. Middling uplands officially quoted at 7c. per pound.

FEED.—Winter bar, in bulk, \$17.50 a \$19.00; spring bar, in bulk, \$17.00 a \$17.50.
 BEEF CATTLE.—Extra, 5 a 5 1/2 cts.; good, 4 1/2 a 4 3/4 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 3/4 a 4 cts.; culls, 3 1/2 a 3 3/4 cts.; fat cows, 2 1/2 a 3 1/4 cts.
 SHEEP AND LAMBS.—Extra, 6 1/4 a 7 1/4 cts.; good, 6 1/4 a 6 1/2 cts.; medium, 5 1/4 a 6 cts.; common, 4 1/2 a 5 1/2 cts.; culls, 3 1/4 a 4 1/4 cts.; lambs, 5 a 7 1/2 cts.
 HOGS.—Chicago, 7 1/4 a 7 3/4 cts.; State, 6 1/4 a 6 1/2 cts.; Western, 7 1/4 a 7 3/4 cts.

GRAIN.—No. 2 red wheat, 96 1/2 a 96 3/4 cts.
 No. 2 mixed corn, 45 1/2 a 46 cts.
 No. 2 white oats, 37 a 37 1/2 cts.

BEEF CATTLE.—Extra, 5 a 5 1/2 cts.; good, 4 1/2 a 4 3/4 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 3/4 a 4 cts.; culls, 3 1/2 a 3 3/4 cts.; fat cows, 2 1/2 a 3 1/4 cts.

SHEEP AND LAMBS.—Extra, 6 1/4 a 7 1/4 cts.; good, 6 1/4 a 6 1/2 cts.; medium, 5 1/4 a 6 cts.; common, 4 1/2 a 5 1/2 cts.; culls, 3 1/4 a 4 1/4 cts.; lambs, 5 a 7 1/2 cts.

HOGS.—Chicago, 7 1/4 a 7 3/4 cts.; State, 6 1/4 a 6 1/2 cts.; Western, 7 1/4 a 7 3/4 cts.

FOREIGN.—In course of a long article on the situation in India, growing out of the fall in the price of the rupee, the London *Times* of the 4th inst., says:

From the time of the demonetization of silver in 1875 to the passage of the Bland Bill, India has been helpless. She sees her currency the plaything of foreign legislation. The present rates of exchange are an intimation to everybody and to every firm with money invested in India that they may soon have to write off its value one-half of what it was valued at twenty-five years ago. As far as can be seen the rupee has not yet reached its lowest value, and that it will scarcely reach its lowest price until the American Treasury continues to make enforced purchases of silver.

The coal strike has brought about an alarming amount of distress in the North of England. The River Tyne is literally blocked. Vessels are unable to get up the river, and are rotting at anchor.

The French Senate has decided, by a vote of 134 to 104, that the working time of factory women as well as of children should be limited to eleven hours daily.

On the 30th ult., Leon Ravachol, a notorious criminal, was caught by the gendarmes of Paris. He was held responsible for the recent explosions in that city, and more recently it is said that he has made a full confession.

A dispatch of the 30th, from Paris, says: In accordance with the decision of the Government to adopt the most stringent measures to repress the Anarchists, and for their expulsion from France were to-day communicated to forty of the leading foreign Anarchists in Paris. No actual crime is charged against these men, but the authorities are determined to prevent them from committing any acts of violence here. They are known to be hand-in-glove with the French Anarchists, and it is believed they will be far less dangerous if they are driven from the country. Several other Anarchists, who were warned a short time ago to leave France, paid no attention to the warning and gave no sign that they intended to depart. To-day they were taken in charge by the police and conducted to the New York.

The New York correspondent of the *Tribune* of last week, says: The political situation in Berlin continues confused, but it is clear that the old order of things is broken up. The Catholics cannot forgive the Emperor for his change of front on the Education question. They have expressed their opinion of his desertion, as they take it to be, putting his Ministry in a minority in the Reichstag on a question peculiarly Imperial. The Reichstag by seventy majority refused to vote money for a corvette which the Emperor wants. The way is still his, and he renews this vote with the hope that he may be equally bitter to him to feel that he has lost control of the Reichstag and lost touch with the country.

A dispatch from Libau, Russia, dated the 3d inst., says: The steamer *Missouri*, from New York, with food for the famine sufferers, was enthusiastically welcomed on its arrival here.

The United States consular report on spurious grain in the Pacific provinces, states that one hundred truck loads examined daily have been found to contain from 15 to 20 per cent. of detritus. The authori-

ties have prepared 230 indictments against the conspirators of such grain.

The Mayor of New York, N. S. W., has directed that the exhibition building here be used as a shelter for the unemployed working men and their families. The Government is serving blankets to the most needy among the unemployed, and has taken other measures to alleviate the distress.

The Government at Melbourne is placing the men employed on the chief works on half time in order to give work to a greater number. Without aid thus given, the men employed would be absolutely without the means of earning a livelihood.

The Consul-General of the United States at Ottawa has, at the request of the Department of State at Washington, lodged a complaint with the Canadian Government, relative to the large number of undesirable immigrants who find their way into the United States by way of Canada, and has requested that the American Government be permitted to place inspectors at the chief immigration depots in Canada where immigrants land for the purpose of reporting their condition, and enabling the American Government to make a direct and pronounced remonstrance, should it be justified by the reports of the inspectors.

NOTICES.

ERRATUM.—In the obituary notice of Mary E. Marshall, her father's name is printed *James Haines*—it should have been *Jacob Haines*.

WANTED.—A woman friend for teacher in the School for Indian Children, at Tusnessa.

Apply to
 SAMUEL MORTIMER Olney, Philadelphia,
 EPHRAIM SMITH, 1110 Pine St., "

WANTED.—A well qualified female teacher, to have charge as Principal of a normal school, Haddonfield, N. J.; to be a good disciplinarian, and competent to teach all the ordinary English branches.

Application may be made to
 SAMUEL A. BACON,
 SARAH NICHOLSON,
 Members of the Committee

Haddonfield, N. J.

WESTTOWN BOARDING SCHOOL.—The General Committee meet in Philadelphia on Seventh-day, the 16th inst., at 2:30 P. M.

WM. EVANS, Clerk.

Fourth Month, 1892.

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents) in the second story of the central part of the Arch Street Meeting House. Meals will also be furnished for those attending the Meeting for Sufferings and the Select Meeting, the previous week.

DIED, on the 2d of Second Month, 1892, MARTHA WARRINGTON, in the seventy-fifth year of her age. A member of Upper Springfield Monthly Meeting of Friends, Ohio.

—, on the 28th of Second Month, 1892, SARAH STANLEY, widow of the late John H. Stanley, in the eighty-first year of her age. A member of Upper Springfield Monthly Meeting of Friends, Ohio.

—, an eighty-year-old Pennsylvanian, Morgan Co., Ohio, on the 16th of Second Month, 1892, WILLIAM HAEBNER, in the eighty-third year of his age. A member and, while health permitted, a regular attendant of Pennsville Monthly and Particular Meetings of Friends. This dear Friend had been in declining health for several years, and as the close of life drew near his departure was plainly manifest, and he might keep pace with the day. He was a very kind and affectionate toward his family and friends, and often expressed the gratitude which he felt for any tokens of interest in his spiritual welfare. Many seasons of mental conflict were his portion, but some days before his departure he obtained peace, and removed, and we believe that he felt that peace for which he had longed so earnestly, and could truly accord the language, "Thy will be done." He passed quietly away, leaving with his friends the comforting belief that he has entered into rest.

—, on the 17th of Second Mo., last, in the ninety-fourth year of her age, ANA GREENE, an Elder and Overseer of Upper Darby Particular, and Chester Monthly Meeting of Friends, Penna.

WILLIAM H. PILE'S SONS, PRINTERS,
 No. 422 Walnut Street.

THE FRIEND.

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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Memorial of Joseph Scattergood.

A Testimony of Birmingham Monthly Meeting of Friends, Pennsylvania, concerning JOSEPH SCATTERGOOD, a Minister, deceased.

From the lively remembrance we have of the religious services and exemplary Christian walk of our late beloved friend, Joseph Scattergood, we are engaged to issue a memorial concerning him, as a testimony to the effect of early submission to the transforming power of Divine Grace, which made him what he was, and as an incentive to others to so follow Christ, that they also may become prepared to serve Him, as did this, our beloved Friend.

He was the son of Joseph and Mary Scattergood, and was born in the city of Philadelphia on the 18th day of Seventh Month, 1839. He became a member of this meeting in 1860, and in the Tenth Month of that year married Elizabeth, daughter of David and Deby Cope.

In his nineteenth year he wrote, "Humility and meekness are essentials necessary for a Christian, but I fear I lack both in too great a degree. Entire resignation to Divine disposal is a great attainment, and is, I trust, what I sincerely hope to be truly sensible of. There is some consolation in the thought that Jacob wrestled all the night, and I sometimes experience a hope that if I strive to do right I will not be forsaken by my Heavenly Father, but that in his own good time, which will be the best time, He will condescend to pour the 'oil and the wine' into my often distressed soul."

Having thus in early life set his face heavenward, and yielded to the constraining and restraining power of Divine Grace, he was enabled to grow therein, and was qualified to fill several important stations in our Society. In the Eighth Month of 1875, he, with others, was appointed by Concord Quarterly Meeting to visit its subordinate meetings. Of this appointment he says: "The service was an important one, and proved to my mind very instructive, introducing me into earnest desires that I might in no way bring reproach upon the precious cause I was professing to advance." "In some of these meetings my mind was much impressed with matter which seemed to me to require expression, and in several of the Monthly Meetings I ventured to express what impressed me; also in a few families where religious opportunities occurred, I expressed a little which seemed to arise with fresh-

ness. The first of these was at the family of a Friend, where during the evening, after falling into silence, my mind was impressed with this passage of Scripture: 'Affliction cometh not forth of the dust, neither doth trouble spring out of the ground,' believing it right to express it, which I did with a few comments, which seemed to come before me for expression. This act of dedication was followed by comfortable feelings."

The first public appearance in the ministry of our friend was in a Preparative Meeting at Chester, in the First Month of 1876, in regard to which he says, "The constraining influence, as I believe, of Divine love, was so strongly felt that I yielded, and kneeling down in the second meeting, uttered these words: 'We acknowledge, Oh Lord, that we are poor and weak and feeble, but we know that Thou art strong and mighty; and we are emboldened to entreat Thee to pour out upon those of this place and elsewhere, such a measure of thy Holy Spirit, that we cannot resist it; that we may be thereby enabled, even as those have been who have gone before us, to serve Thee and our generation also in accordance with thy holy will: and in the end be permitted through thy adorable mercy to enter one of those blessed mansions which Thou hast promised to all those who are faithful unto Thee.' This act was succeeded by such feelings as I never remember to have experienced: a peaceful solemnity or awe seemed to cover my spirit for some days, and I hoped that what I had done was not displeasing to my Heavenly Father."

Under date of Tenth Month, 1876, he writes: "As I entered our meeting-house gate a passage of Scripture very powerfully arrested my attention, and the thought presented, 'Suppose I am required to proclaim it among us.' After taking my seat I became, as I thought, sensible that the service would be required at that time, but I felt so fearful of being deceived that I craved that if my Heavenly Father did require it, his power might be manifested by my being raised upon my feet without effort of my own. This thought had not much more than passed through my mind till I found myself standing before the congregation, and these words ran through me almost without effort: 'It is with me, my beloved friends, to revive in our hearing the gracious invitation of our Holy Redeemer when He said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy and my burden is light.' Earnest are my desires that we who are in the prime and vigor of our day may comply with this precious invitation, and thus be preserved from the many snares and temptations which an unwearied adversary is continually throwing before us. For I believe there are those in this assembly who can acknowledge from their own experience that his yoke is easy, his burden is light, and his reward for faithful obedience is unspeakably precious."

My mind since this surrender, has been preserved calm and comfortable, and an absence of condemnation encourages me to believe that this appearance was in Divine ordering, and whether ever called to the same service again or not, I desire to bear in mind the condescension of my Heavenly Father in furnishing me with an evidence that He still continues to be gracious and merciful to all those who are earnestly desiring to follow and serve Him."

In the attendance of religious meetings he was diligent, not allowing press of business to prevent him from thus mingling with his friends for the solemn purpose of worshipping Him who is a spirit, and must be worshipped in spirit and in truth.

In the beginning of the year 1880, his Monthly and Quarterly Meetings acknowledged his gift and recorded him a minister of the Gospel. In a letter to a friend, dated Second Month 27, 1880, he alludes to this subject as follows: "Respecting the important step which the members of our Monthly and Quarterly Meetings have taken in my case, I confess it almost makes me shudder at times, when the responsibility of the position in which I am placed, comes before me in its various bearings. And I can and do very earnestly desire to be preserved on every band, and made a vessel truly qualified and fit for the Master's use. Ah, I feel very sensibly that the gift is in a truly earthen vessel; yet I know that He who in mercy dispenses his gifts, is also able and willing to keep us from falling, and to present us faultless at the end of the race, before the throne of his glory with exceeding joy. I often crave that this blessed experience may be mine."

His ministry was clear and connected, free from unnecessary repetition, and in the exercise of it he was concerned to wait for fresh anointing from on high. He was often led to unfold the doctrine of redeeming love and mercy, to exalt the Saviour of the world, and to bear emphatic testimony to his propitiatory offering on Calvary for the sins of the whole world. He was earnest in pressing upon his hearers the necessity of accepting Him in all his offices. He was often solemnly engaged in our religious meetings in supplicating the Throne of Grace, especially for the preservation of the children and rising generation; and on more than one occasion, his affectionate pleading in our business meetings for the removal of all hardness of feeling that might exist among our members, was very tender and earnest. His example in silent waiting was very instructive. He was at times eminently endued with a clear discernment of the state of individuals, and in the power of the Gospel was made instrumental in baptizing many into deep contrition, through a heartfelt sense of their own condition.

Sympathy with the afflicted was a marked characteristic of our beloved friend. In the sick chamber he was often engaged to intercede that the afflictions thus meted out might, in the Lord's time, redound to his praise and to his glory.

Being of an affable, engaging disposition, he had much place with those who came within the sphere of his influence. This, no doubt, caused his ministerial offerings to be more acceptable and helpful in winning souls to Christ, the Chief Shepherd.

He was especially affectionate and tender in his own family, and sympathetic toward his young friends; and his friendship was felt to be helpful, encouraging them in the path of self-denial. He was quick to notice in them any action, however small it might seem to others, which evinced to him that they were endeavoring to serve their Heavenly Father; showing to them, both by example and precept, that a religious life, far from being a gloomy one, is truly a life of happiness. It may be said of him that his house and heart were always open for the entertainment of his friends, particularly such as were travelling in the ministry.

He was often drawn forth in a loving concern for the young and the middle-aged, especially those just starting in business, and those near his own age, exhorting them to yield themselves in the morning of their day to the restraints of the cross of Christ, and to the attendance of mid-week meetings, believing they would find a blessing in so doing, and thus would be enabled to become helpers in promoting Christ's cause, and entreating them to be more earnest and dedicated to the service of Him whose love is infinite, and whose power is beyond measure; and that it might be their individual resolution, let others do as they may, "as for me and my house we will serve the Lord." On these occasions his ministry was not with the enticing words of man's wisdom, but in demonstration of the spirit and of power.

In the Fourth Month, 1878, he was deprived, by death, of his beloved wife, which was to him a very close trial, but he subsequently acknowledged, "I have abundant cause of gratitude to our Heavenly Father, who, though He would eth, yet his hands make whole." In the fall of 1881 he was married to our friend Mary Ann, daughter of the late Samuel and Ann Cope.

In 1882, as a member of the Yearly Meeting's Committee to visit the subordinate meetings and members, he attended a small meeting, of which he says, "I went to the meeting in much poverty, but in process of time was enabled to bear testimony to the power and efficacy and universality of Divine Grace, rising with the language of Revelation, 'Behold I stand at the door and knock,' &c., and endeavoring to show that it was only by diligent and faithful co-operation with the visitations of Divine love that we could know what it was spiritually to sup with Him and He with us."

At the end of the year 1883, he wrote, "As the year is now about closing, it seems well to me thus to record, that to my own immediate family it has been a year of blessing, of happiness and health. It is my fervent prayer that we each may be kept during the year just dawning as in the hollow of the Lord's holy hand, and enabled to live still nearer to our Heavenly Father, knowing his blessed work to be carried on within, till the enemies of our own household are entirely subdued."

Near the close of the year 1885, he obtained liberty from his Monthly Meeting to pay a religious visit to the meetings composing Caln Quarterly Meeting, of which he writes, "During the visit I felt sensible of Best Help being extended in the needful time, qualifying to engage in the ministry at all the meetings."

In reviewing the events of the preceding ten years he thus records his feelings in 1887: "And now the earnest desire of my soul is as I pen these lines, to know Him yet more and more intimately, to love and obey Him yet more devotedly, and to be prepared through his mercy and by his power to enter, when my time comes, that rest which is prepared for the people of God."

During the greater part of the last two years of his life he was closely occupied as a member of a committee appointed by the Yearly Meeting, in attending meetings within its limits, in reference to which, he writes, First Month 22, 1889, "Let us, my dear friend, continue to love and serve Him here as well as we can, and then when the day's work is ended, however arduous or tribulated, or exercising it may have been, the assurance remains that there remaineth a rest, glorious and eternal in his holy kingdom."

On the 29th of Twelfth Month, 1889, he attended his own meeting at West Chester, and was engaged to address those assembled upon the uncertainty of time, and the necessity of becoming prepared for our final change, affectionately pleading with all—particularly the young men, who were just entering upon the duties of life—to be willing to take up the cross of Christ who had laid down his precious life for their sakes; commenting upon the passage, "No man can serve two masters," in an earnest and impressive manner, and concluding with the words, "Ye cannot serve God and mammon." During the afternoon of that day he more than once remarked, "How I am enjoying spending the day with my precious family," and as usual had them collected for reading the Holy Scriptures, after which he read one of the accounts recorded in a "Youthful Piety." In the evening he was taken with a severe illness, and it soon became evident that his recovery was doubtful. On being asked early in his sickness if he wanted to get well, he replied, "Why, certainly, I don't feel ready to leave my precious family yet." At another time, "I have not been clearly shown, but if it is the Divine will, I would like to live; but if not, I want Him to prepare me and take me to himself." On one occasion he remarked, "I feel as if I had been an unprofitable servant, if a servant at all: that is what my dear father said on his death-bed." At another time, "I don't know why this is permitted, unless it is for a testimony." In reply to the inquiry whether he felt anything in his way, he answered, "No, I believe not," and again, as to whether he was afraid of death, "No, I believe not, but it is an awful, awful thing to die." Continuing conscious to within a few minutes of the close, in this peaceful and resigned state of mind, he quietly passed away on First-day afternoon, the 5th of First Month, 1890, in the fifty-first year of his age, to enter, we reverently believe, through mercy into the joy of his Lord.

1810. At our Quarterly Meeting, the public service fell to Sarah Cresson, a young woman, and she appeared famously and worthily. It hath been my prospect for years past, that as the professors of other societies generally do not allow of women's preaching, so, in best wisdom, it hath been ordered that the testimony of Truth should be raised into dominion amongst the women in our Society; and even young girls have been and continue to be raised up, and qualified to preach the Gospel in the demonstration of the Spirit, and with life and power.—*John Hunt.*

Incidents and Reflections.—No. 252.

It so happened that while Dorothea L. Dix, in 1853, was engaged in asylum work at St. John, Newfoundland, there occurred a fearful storm, attended by appalling shipwrecks, which left a lasting impression on her mind. She had gone through some perilous experiences of her own on these exposed coasts, but from a letter to a friend, describing the fury of the elements on this especial night, it was evident that her whole nature had now been wrought to the pitch of a fixed resolution to devise some efficient practical means for the rescue of those at the mercy of such terrible gales. Hence her visit to Sable Island, so fitly named "The Graveyard of Ships." The familiar maxim, "It is an ill wind that blows nobody any good," was now destined to receive a fresh commentary.

Sable Island, jutting far out into the western Atlantic, lies in latitude 43° 56' north, longitude 60° 3' west, some thirty miles southward from the easterly end of Nova Scotia. It is a waste of desolate, windswept sand hills, fringed with everlasting surf, harborless and shelterless on every side.

The whole region for leagues around is a trap and a snare. One sunken bar stretches sixteen miles away to the northeast, another twenty-eight miles to the northwest. The embrace of these long arms is death, for between them lie alternate deeps and shoals, and when the sea is angry it thunders and reverberates along a front of thirty miles, extending twenty-eight miles to seaward. No lighthouse sends its warning gleam beyond this seeming death-line, for stone structures will not stand upon these ever-shifting sands, and wooden ones of sufficient height could not withstand the storms. The mariner drifts to his grave through total gloom. The whole island bristles with stark timbers and the debris of wrecks. Thus, like the monster polyyps of ancient story, it lieth in the very track of commerce, stretching out its huge tentacles for its prey, enveloped in fogs and mists, and scarcely distinguishable from the gray surf that unceasingly lashes its shores.

Official records set the number of known wrecks on the island, occurring between 1830 and 1848, at sixteen full-rigged ships, fourteen brigs, and thirteen schooners. Besides these the loss of large numbers of unknown vessels, engulfed and never surviving to tell their fate story by more than a floating spar, would have vastly farther swollen the tragic list.

Making Sable Island, landing there for a stay of several days, and then getting away again, is an undertaking always involving a certain amount of risk. There is no harbor, and even on the north, the more sheltered shore, vessels have to lie off at a considerable distance, ready at the first sign of an unfavorable change of wind to put to sea. Fortunately for the purposes D. L. Dix had in view, her visit occurred at a time especially good for her, though ill-omened for others. It so chanced that a wreck actually occurred during the two days of her stay on the Island—that of a fine new vessel, the "Guide," with a cargo for Labrador. She went ashore on the south side; no storm; but a dense fog prevailing, in which she became bewildered till she found herself within the fatal arms of the sand polyyps.

As the weather remained calm, all lives were saved by the surf boats. The wreck, however, enabled Dorothea to secure a vivid object-lesson of what could and what could not be done by the force of men and character of apparatus on

hand. Oddly enough, moreover, an incident occurred which united in a kind of dramatic unity, a romantic blending of her old mission in behalf of the insane with her new in behalf of the sailor. It is thus described in a letter from E. Merriam, of New York, who later on rendered invaluable service to her scheme for equipping the island with proper life-boats and appliances.

"The ship was abandoned by all but the captain. He had become a raving maniac, and would not leave. Miss Dix rode to the beach on horseback, as the last boat landed from the ill-fated ship, and learned the sad fate of the commander, who, the sailors said, was a kind-hearted man. She pleaded with them to return to the wreck and bring him on shore, and to bind him if it was necessary for his safety. They obeyed her summons, and soon were again on the beach, with their captain bound hand and foot. She loosened the cords, took him by the arm and led him to a boathouse built for the shipwrecked, and there by kind words calmed his mind and persuaded him to thank the sailors for saving his life; she trusted that rest and nourishing food would restore him to his reason."

Scarcely back in the United States, she set to work with her usual energy. She had found the boats and the life-saving apparatus at Sable Island far behind the requirements of the day. There was no mortar for throwing a line across a wrecked vessel, no provision of cars and breeches-buoys. Above all, the boats were clumsy and unsafe, utterly incapable of the perilous services demanded of them. Applying at once to her friends among the merchants of Boston, New York and Philadelphia, she was quickly provided with funds for building boats of the most approved modern construction and ordering a full equipment of the newest inventions in apparatus.

The first tidings of the behavior of the little fleet were sent to her—then in England—by Hugh Bell, of Halifax, N. S.

"DEAR MADAM:—The very day after the arrival of the largest life-boat (the 'Reliance') at Sable Island, the others having been, together with the attached cars and wagons, previously forwarded, a large American ship from Antwerp, with upwards of one hundred and sixty passengers, men, women and children, was cast upon one of the sand banks off the northeast end of the island, and lured so that the sea beat into her and rendered all chance of escape by the efforts of the people on board quite hopeless. The sea was so heavy, and the weather so boisterous, that none of the island's boats could live in it. To reach the wreck from the station was over twenty miles; your wagons thus came into use. Your 'Reliance' rode over the waves, as the sailors said, like a duck, and with her and two of your smaller boats, the 'Samaritan' and the 'Rescue,' the whole of the passengers were safely landed; poor things, almost in a state of nudity, not being able to save anything from the ship. Will you not rejoice at this result of your bounty? Including the crew, one hundred and eighty human beings were saved by the means thus opportunely, and may I not add, providentially, furnished through your care.

"I am very truly your friend and obedient servant,

"HUGH BELL."

This letter from Hugh Bell was, a few weeks later, followed by a letter to himself from Capt.

M. D. McKenna, Superintendent of the Relief Station at Sable Island, which gives further particulars.

"SABLE ISLAND, December 6, 1854.

"DEAR SIR:—The 'Arcadia' struck on the S. E. side of the N. E. bar of this island, at 6 P. M., on the 26th inst., in a dense fog, and the wind blowing strong from S. S. W. As soon as we got the report on the following morning, we started at once for the wreck with the largest life-boat, and found the ship lying about two hundred yards from the beach, head to the southward, settled deep in the sand, and listed seaward with her lee side under water, main and mizzen masts gone by the deck, and a tremendous sea running and sweeping over her bows. . . .

"We immediately launched the Francis life-boat 'Reliance,' when the boat's crew took their stations, and with the mate started for the wreck, and after contending for some considerable time with tremendous seas, strong currents and high winds, they got alongside the wreck, and during the afternoon made six trips to the wreck, and brought on shore about eighty persons, large and small. Two other attempts were made to reach the wreck, but the oars and thole pins were broken by the violence of the sea, and the boat had to return to the beach. An attempt was made to send a warp from the ship to the shore, but the current ran at such a rate that it could not be accomplished. When night came on, and we had to haul up our boat, the cries from those left on the wreck were truly heart-rending. In the hurry of work, families had been separated, and when those on shore heard the cries of those on the wreck at seeing the boats hauled up, a scene was witnessed that may be imagined, but cannot be described. I walked slowly from the place, leading my horse, till, by the roaring of the sea, the whistling of the winds, and the distance I had travelled, their doleful cries could not be heard. . . .

"Next morning we launched the life-boat as soon as it was clear enough to see how to work her, and by 10 A. M. we had both crew and passengers safely landed. . . . The ship was broken in a thousand pieces on the night of the 29th, and only a few packages of cargo and some small things of ship's materials are saved. Captain Jordan was knocked down by the sea and very severely cut and bruised, while our boat was making her second trip, which deprived us of his advice and assistance. The mate, Mr. Collamore, acted nobly throughout the whole business. . . . The Island men exerted themselves to the utmost, and the boat's crew nobly stuck to their boat, and declined accepting the offer of the mate to give them a spell with some of the ship's crew. The Francis metallic life-boat 'Reliance' has done what no other boat could do, that I have ever seen. It was a fearful time, yet the boat's crew each took their stations readily, and soon showed that they felt the 'Reliance' to be worthy of her name.

"I am sure that our benevolent friend, Miss Dix, will feel herself more than compensated for her great exertions in behalf of Sable Island Establishment, when she becomes acquainted with what we have already done through the means she furnished, and we, with many others, have reason to thank God that her good works have been felt on Sable Island. For my own part, I shall think of her with feelings of gratitude while memory lasts.

"Your obedient servant,

"M. D. McKenna."

From the "BRITISH FRIEND."
Worship.

Anyone who has taken the trouble to compare the forms of public worship in vogue amongst the churches of Christendom with each other, and with the model of the Society of Friends, will see at once that there is a far wider and deeper distinction between the Quaker Ideal and that of any other community, than there is between any two of the other systems; and that this difference is not one of Social usage only, but that it involves other and far more important questions.

With us public worship means primarily and principally, an opportunity for people to meet together, to wait upon and get help from God. It presents a noble public testimony to our belief in the immanence of the Divine Spirit; our faith in the actual fulfillment of the Saviour's gracious promise to be in the midst of those who meet in his Name. The thought of mutual edification, and of reference to the teaching of Scripture truth is not excluded, but it is not the main idea or purpose.

Now this "waiting upon God," in secret prayer and thanksgiving and reverent expectation,—this communion with God, through the Holy Spirit,—being at once the very essence of worship and a strictly individual exercise, cannot be supposed to be confined to the occasions of public worship, nor to be dependent in any degree upon human intervention or prescribed ritual. We ought to feel and understand that this privilege of secret personal access to God our Saviour is never withdrawn from us.

If we are true to our convictions we do not spend a day even of business engagements, or innocent recreation, without many interludes of happy soul-invigorating worship; and thus (and thus only) are we likely to resort to public worship in a frame of mind in which are we prepared fully to enjoy it and to profit by it. Worship, in brief, is a daily, an hourly, and a life-long exercise.

There is then, no real difference between the nature of individual (personal) worship, and that of a Congregation. It is essentially the same in a closet and a "Church." From first to last it must all be (so far as it is of any value) a very solemn and intensely real exercise of the individual soul. It is therefore, surely—a very serious thing to introduce into the formula of worship any device with a view of gratifying the "aesthetic" tastes of the worshippers; anything that has even a remote tendency to substitute pleasing emotions—sensationalism of any kind—for genuine personal devotion, and the devout listening of each separate soul to the voice of God.

Therefore we need not consider, for a moment how "beautiful," how "impressive," how venerable," how much to the taste of the average religious public are the customary forms and methods adopted by most Christian congregations. If they contradict the essential principles at which we have arrived, we must not hesitate to put them aside. It would be faithless and unworthy to do otherwise.

On a beautiful still autumnal morning, in Derbyshire, I walked four or five miles through the country, in order to attend a meeting in the neighboring town. I was a stranger and alone: but I needed neither companionship nor talk. The sweet fresh morning air—the beauty of the scenery—the worshipping silence of the fields, thrilled now and then by the song of a robin, soothed my mind into tranquillity. My heart seemed irresistibly lifted up to the God of nature

and of grace, in adoration and love. When I entered the simple old fashioned Meeting-house, and sat down amongst some twenty or thirty others, no lower note was struck; there was no violent change of surrounding or of feeling. I simply worshipped on—but evidently, in company, one felt as though everybody—down to the three or four children present, must be really worshipping.

And so, for a while, we sat in an atmosphere of restful, refreshing peace and thankfulness; not doubting that the Lord Christ was true to his promise, and was verily in the midst of us. Unless the Bread of Life was a fable, we fed upon it.

FROM "THE INDEPENDENT."

BETWEEN THE GATES.

BY JOHN GREENLEAF WHITTIER.

Between the gates of birth and death
An old and saintly pilgrim passed,
With look of one who witnesseth
The long-sought goal at last.

"O, thou whose reverent feet have found
The Master's footprints in thy way,
And walked thereon as holy ground,
A boon of these I pray.

"My lack would borrow thy excess,
My feeble faith the strength of thine;
I need thy soul's white saintliness
To hide the stains of mine.

"The grace and favor else denied
May well be granted for thy sake."
So, tempted, doubting, sorely tried,
A younger pilgrim spake.

"Thy prayer, my son, transcends my gift;
No power is mine," the sage replied,
"The burden of a soul to lift,
Or stain of sin to hide.

"How'er the outward life may seem,
For pardoning grace we all must pray;
No man his brother can redeem
Or a soul's ransom pay.

"Not always age is growth of good;
Its years have losses with their gain;
Against some evil youth withstood
Its hands may strive in vain.

"With deeper voice than any speech
Of mortal lips from man to man,
What earth's unwisdom may not teach
The Spirit only can.

"Make thou that holy Guide thine own,
And following where it leads the way,
The known shall lapse in the unknown
As twilight into day.

"The best of earth shall still remain,
And heaven's eternal years shall prove
That life and death, and joy and pain
Are ministers of love."

NEWBURYPORT, MASS.

SELECTED.

"MY FATHER KNOWETH."

Precious thought my Father knoweth,
In his love I rest;
For what'er my Father doeth
Must be always best.
Well I know the heart that planneth
Nought but good for me;
Joy and sorrow interwoven,
Love in all I see.

Precious thought, my Father knoweth,
Careth for his child;
Bids me nestle closer to Him,
When the storms beat wild.
Though my earthly hopes are shattered,
And the tear-drops fall,
Yet He is himself my solace,
Yea, my "all in all."

Sweet to tell Him all He knoweth,
Roll on Him the care,
Cast upon himself the burden
That I cannot bear.
Then without a care oppressing,
Simply to lie still.
Giving thanks to Him for all things,
Since it is his will.

Oh, to trust Him then more fully!
Just to simply move
In the ecstasies, calm enjoyment
Of the Father's love;
Knowing that life's checkered pathway
Leadeth to his rest,
Satisfied the way He taketh
Must be always best.

FOR "THE FRIEND."

British Canadian Travel.

(Concluded from page 293.)

Eighth Month 25th. Got down safely enough last eve by a new trail. The descent in one place—clutching to chance huckleberry bushes, and treeing in the top of a stunted fir, whence I descend the cliff to the edge of the moraine, was rather thrilling. Now I've reached a point by an Indian trail some hundred feet higher than last night, and which ultimately promises a splendid view.

At 10:30, reached the peak of the great lateral moraine. From the hotel this point appears higher than the glacier. In reality it is farther from here to the top of the glacier than to the bottom. The faint trail indications end here, against the breast of the glacier, and further ascent must be made over it at an easy angle of twenty degrees. A person well shod for ice climbing could probably reach the upper ice field by two hours' steady work.

But even here, nearly at a level with a hundred confronting peaks, which circle and buttress the vast amphitheatre, the climber's reward is overwhelming. Small wonder that women burst into uncontrollable weeping as they are dragged up the ice steps of Mount Shasta, and stout-hearted men fall dizzily on their hands and knees if they chance to slip even on the broadest snow-levels.

The elevation of the Great Glacier is considerably below eight thousand feet, and Mount Donald rises about a thousand feet higher, so if we could set Shasta in the midst, these mountains would be mere minarets of a mighty dome of snow rising six thousand feet above them. The size of the Great Glacier is said to be equal to all the combined glaciers of Switzerland—a statement which may either be far below or far beyond the truth, owing to the present ignorance of its real extent. Trackless as it yet is, this glacier is so situated that the persevering tourist can, in six hours from the hotel, view an alpine scene with less danger or fatigue than anywhere in the world that I know of. A week would scarce suffice to see the other wonders around Glacier Station. Air, water and weather at this season are superb, the hotel arrangements and cuisine more than excellent, and one need not (if unable) move off the porch to see mountains, glaciers, waterfalls, fountains and forests in quantity and quality to suit the most fastidious taste.

But excitement must end somewhere; this time in the observation car of to-day's train. Were you with me, this would seem a contradiction as we rise over the dividing ridge of the Selkirk Range through a whirl of snow-sheds (or around them by an outside track, where the view is specially fine), and bridge many a waterfall, leading the eye up green cañons to the snow land.

Again the Columbia rolls along below us, this time to the northward. We crossed it at Revelstoke on its southward course, and now, on its long journey of several hundred miles around the Selkirks, we cross it again at Donald. It flashes upon me that we must now be in sight of the Rockies. Such an event is worth mentioning. Ernest Ingersoll gets into the wildest enthusiasm over it in his "Crest of the Continent," but that was after a monotonous ride over the plains, while here the giant Selkirks to the right of us defy all competitors. For fifty miles we wind up the Columbia, the Rockies far away to the left, the Selkirks nearer.

There is a striking difference in the character of the two ranges. The former are more widely separated, sharp-pointed and bare of trees, and as we approach and enter Kicking Horse Pass, the rocky, rugged nature is strikingly apparent, nothing like it along the whole line of the Southern Pacific Railroad or the Pacific coast, or in British Columbia, till we get here. To heighten this, hardly a live tree stands on the foothills, and, stretching everywhere, from railroad bank to peak, is a desolate sea of whitened tree-trunks and gray rock. Just as we got into the famous pass, I saw the first eastern daisy, so there's nothing left now to stop its westward journey. Chicory looks as much at home on the bank as in its foster home in the Alleghanes.

We stop and pass on at Moberly, Golden, Ottertail and Field, with their innumerable sunset pictures.

The Rockies, between Field and Hector, where the train rises to an elevation of 5,000 feet on the great divide, surpass the most extravagant expectations. It begins to grow dark and nearly everyone leaves the observation car on that account, and because of the cold.

I was writing at the moment, when a gentleman near me, wearing the characteristic English travelling cap, spoke up and said, "We're about to pass some very fine scenery here," "Yes," said I, "we seem to be passing it now." "No, no, no, yet," he responded; "very few people seem to know that at yonder turn there opens up a mountain vista of the grandest extent and magnificence ever seen from a railway train. I've travelled over the border and have passed this place scores of times with veteran travellers, and their verdict is unanimously the same."

"People don't know much about British America yet," said my companion, as we gazed down the gorge; "not even the British Canadian knows it; in fact this is a new country. The Pacific and northwest divisions of the Canadian Pacific Railroad shook iron hands on this pass only five years ago. You may look skeptical, but these twin snow pyramids blocking the foreground are eighty miles away and 20,000 feet high." "Indeed!"—that was all I could say, not having any facts to contradict such a startling assertion.

26th. At Donald time changes one hour. At ten o'clock we reached Banff, after a long, dark descent of several miles on the eastern slope of the Rocky Mountains.

This noted resort is 4,500 feet above the sea, on the "hither" side of the Bow River, where at its junction with the Spray, it rushes on to swell the waters of the Saskatchewan. The scene lies among the impressive mountain, lake and river scenery of the National Park. Three large hotels, charging from two to five dollars per day, occupy widely separated points in the Bow Valley. Grand View Hotel lying nearest

the famed hot sulphur springs, which attract so many invalids to this spot in summer.

The railroad hotel on the bank of the Bow River, where all true Englishmen and purse-prond Americans must go, has its sulphur water piped three miles from the upper springs, and re-heated to the normal 120° notch for the use of bathers. The drives about Banff are its greatest attraction.

To Devil's Lake is a thrilling ride along the precipitous banks of the Bow. When you get to the lake a steamboat takes you its lovely lengths for \$1.00, and on your return a ferocious appetite costs you another. As a Yankee said to me while discussing a glass of sulphur water, "Banff is a good place to blow in money." The testimony of a crutch hanging in front of the Grand View seems to settle the question of its sanitary virtues, above it being written this epitaph—"The man who used this crutch is cured and gone home."

All the Banff waters are charged with sulphur. Their normal temperature of 110°, where they gush from the earth sometimes descends in the middle of a hot day to 90°. This seems to indicate that the supply comes from glacial sources rather than a deep subterranean one. The outcrop of rock in many places shows limestone and sulphur deposits, made by the chemical action of water percolating from above, hence an unusually warm day increasing the supply of melting snow and ice from above, counterbalances the normal warming power of the rock laboratories, and a lower temperature is the result.

Most of the improvements hereabout are carried on by the Government. The public bath and geyser cave is a novel attraction, where one may get a free bathing suit and plunge into the bubbling sulphur water under Government patronage. A tunnel has been driven through the side of the cave, and as one enters he sees by the dim torchlight a pool of steaming green water twenty feet across arched over by a dome of nature's own making. In the top of this is an opening just large enough to admit a person's body, which in former times was its sole entrance. The feelings of a novice descending by a ladder into this dark aperture, half suffocated by the Stygian vapors and nothing but the assurances of the guide to persuade him it is not the bottomless pit, may well be imagined.

Leaving Banff at 2:25, the train courses along the Bow River a few miles and about midnight emerges from its tortuous mountain wanderings upon the vast steppe of western Alberta, and here for the present we must part, hoping some day to resume and complete together the homeward journey.

S. N. R.

First Month 6th, 1892.

FOR "THE FRIEND."

In Paul's first Epistle to the Corinthians, 12th, 13th and 14th chapters especially, he labors well to get them to understand that there are diversities of gifts in the Church, but all given by the same Spirit, and says (12th—27th). "Now ye are the body of Christ and members in particular; and God hath set some in the Church, first, apostles; secondarily, prophets," &c. But in this short article I feel led to call the reader's attention to the prophets in the Church. The *seers*, at times so named in the Old Testament, comparable to the eye of the body. I will illustrate:

In the spring of 1876 a favorable opportunity seemed up before me for the bettering of my

worldly business; and after looking it all over I concluded that the Lord had surely provided for me because "I much needed it." Then I went to work and invested all my little means into some machinery, &c. I moved with my family from one of the valleys of California up into the mountains, to engage in a saw mill business; and after I got there everything looked promising. One day, shortly after, the mail brought me a letter from a member of the Society of Friends, belonging to the Yearly Meeting at Philadelphia, in which he used these words, with others: "There has made a wrong move; and the sooner these moves again it may be all the better." Yet I did not believe it, as everything round looked so promising. A week or so after this the mail brought a letter from a Capt. H—, an old acquaintance in San Francisco—"a very Godly man," who had learned of my move in some way; but his letter was not couched in such pleasant wording as the one from my Quaker friend, but breathed more of that authority that sounds from the quarter-deck in a storm, and plainly told me that the Lord never called me there. And yet my surroundings all seemed good—a Protestant community, a good school for children, &c.

A few weeks later another was received from a young woman in Santa Cruz, in this State, who had been a former neighbor of ours, and a devoted Christian. I had written to her from my mountain home, giving our new address, and also mentioned our good prospects; but her letter was also very discouraging and gloomy. She expressed her fear that we would even get in straitened circumstances, and enclosed a few postage stamps for us to use.

Neither one of these three Christians had ever been to Clipper Mills, in California; neither did they say that any one informed them about it. But the sequel showed that they were all three right—and all living many hundred miles apart—neither knowing of the existence of each other, yet all of the same mind, and all seeing eye to eye, as revealed unto them by the Spirit.

Three years later I had to leave Clipper Mills, somewhat poorer than I went there, but wiser, having learned this lesson—that it is highly necessary to know the mind of the Lord in our every business movement. And if not revealed unto ourselves directly by the Spirit, then let us inquire of the prophets who are yet in the Church of our Lord and Saviour, and who often admonish us—warn and counsel us—but we are slow to hear them.

My next stopping place was my present place of residence, where we had a sick and dying daughter, who had gone hither in quest of health, and shortly afterward departed this life.

I wrote my Quaker friend shortly after my arrival here, stating my prospects, which were gloomy enough—a dying child (13 years old) to watch with and care for; my purse getting low, and nothing in view whereby I could replenish it. He immediately answered; and about the first sentence in his letter read thus: "The Lord has got thee in the right niche. Now He can use thee and bless thee in the place that thou art now in. And in several words of cheer he comforted me greatly, whilst outward appearances pointed otherwise. For several months of the spring and summer of 1879 I still remained here, looking round for some business to make a living by, and could find none. Every day reading the column of business chances in the daily papers of San Francisco, until at last, and as a last resort, I commenced a small mercantile business, with no flattering prospects. I yet

continue in it, and all along these thirteen years have been greatly prospered in it. As also in spiritual and heavenly things I have been made a blessing unto many of the poor outcasts of our people and have been used by the Master to lead many into the true Light that lighteth every man that cometh into the world. And this was all made known to my friend (whom I never saw, and he never saw me), yet his predictions of thirteen years past prove true today.

Capt. H—, aforementioned, still lives, and often visits us here, with words of good counsel in the name of the Lord—being now a man of more than seventy years, yet active in the Master's work.

We read of prophets among Friends in the early days of the Society. John Roberts told his poor, distressed neighbor where his lost cows were to be found. Also William Edmundson and many others were true seers. And such there are among us yet. But we lack the faith of the fathers. And therefore so many of us grope our way through this world in the dark. May the Lord increase our faith.

T. D.

SAN LEANDRO, Cal., Third Mo., 20, 1892.

FOR "THE FRIEND."

To the Law and the Testimony.

"To the law and the testimony if they speak not according to this word, it is because there is no light in them." We see from this expression of the prophet the importance of teaching in harmony with the law and the testimony.

If any should not, the prophet tells us, there is no light in them. The apostle told the Galatian Church that he marvelled that they should so soon turn to another gospel, which is not another gospel, though we or an angel preach any other gospel than what we have preached let him be accursed, or if any man preach any other gospel than what you have received let him be accursed. If that angel that John saw flying through the midst of heaven, having the everlasting gospel to preach unto them that dwelt upon the face of the earth of every nation kindred, tongue and people crying with a loud voice, fear God and keep his commandments for the hour of his judgments is come, and worship Him that made heaven and earth, the seas and the fountains of waters; if that angel had had any other gospel to preach than what Paul preached, Paul's denunciation must rest upon him as well as upon himself.

The Galatians were not in possession of the gospel until they received it. The apostle, in writing to one of the churches, told them that it pleased God by the foolishness of preaching to save them that believed; that he preached Jesus Christ, and Him crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them that believed the power of God and the wisdom of God, that the preaching of the cross to them that perish was foolishness, how important then in this our day that we preach the same gospel which is the power of God unto salvation, unto all them that believe. For as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up that whosoever believeth on him should not perish but have everlasting life.

Salvation by the way of the cross is foolishness to them that perish, but to them that are saved the power of God and the wisdom of God. We want to preach the same Christ that Paul preached, that bore our sins in his body on the tree, and by whose stripes we are healed. He

was wounded for our transgressions, was bruised for our iniquities, and the chastisement of our peace was on Him. We have to acknowledge with the apostle, that without controversy great is the mystery of godliness. God manifest in the flesh, seen of the angels, preached to the Gentiles, received up into glory; while Christ in the spirit visits everybody, making salvation possible to all that close in with the offers of mercy. Yet He is the same Christ that, as Mary's Son, was crucified, rose from the dead and ascended on high, and ever liveth to make intercession for us.

GEORGE BRIGGS.

NEW SHARON, IOWA.

FOR "THE FRIEND."

As the time draws near for the gathering together of Friends for our Yearly Meeting, the minds of the truly concerned become exercised, that the gathering of the people may be to the Lord; and that He may be pleased to meet with us and own us. This is no new concern, but are not our ranks very much affected by the removal of many dear and valued Friends since our last Yearly Meeting? And do we not feel more and more the pressure to move forward under well-directed intellectual influences instead of waiting in deep abasement of self upon Him who called our forefathers and enabled them to stand forth for Him.

May the youth be encouraged and the younger Friends made strong in their dedication to Him who is calling upon them for service. If those whose hearts are touched will yield; and those whose minds are affected with the love of the Father will submit to the sweet influence of heavenly love, our cause will prosper and these will find their peace and comfort to increase day by day.

Z.

FOR "THE FRIEND."

Extracts from "My Christian Experience."

BY T. G. TAYLOR, THE CONVERTED CONVICT.

(Continued from page 243.)

What poor, short-sighted creatures we are. We often think we see clouds before us, and conclude it must end in our destruction. We imagine "God hath forgotten to be gracious;" we think He hath in anger shut up the bowels of compassion. Oh! this short-sightedness—when we ought to believe in God—when we ought to look at the heaven that awaiteth us, and the glory for which this light affliction is (or should be) preparing us; when we should be resting on the invisible arms of the immortal Jehovah, and triumphing in his love, we are distrusting. God forgive us for this, and enable us henceforth to look not at our troubles, but above them—even to Him who, with infinite wisdom and love is guiding us, and has promised to bring his trusting ones safely through.

GO AND TELL JESUS.

It is the privilege of every Christian to go and tell Jesus the ills that prey upon and mar this troubled life; to tell Him all the cravings of the soul. Has any dark shadow fallen across life's pathway and obscured the sunlight, go and tell Jesus, the Light of the world. He can dispel spiritual darkness and illumine with beams of Heavenly joy. Has any deep sorrow come like a withering blight, crushing and consuming life, go and tell Jesus. He can command the turbulent elements of passion to subside, even as He once did the dark, rolling waves of Galilee. In personal communion with Him thou shalt obtain consolation, instruction, and new power,

so that thou mayst boldly say, "The Lord is my helper, and I will not fear what man may do unto me."

THE WORK OF THE SPIRIT.

Let us ever remember, that Christ on the cross is of no value to us apart from the Holy Spirit in us. In vain that blood is flowing unless the Spirit applies that blood to our consciences. The river of the water of life cannot quench our thirst, till the Spirit pours into our hearts the refreshing stream. All the things which are in the paradise of God, could never be blissful to us, so long as we are dead souls—and dead we are, until that Heavenly wind comes and breathes upon us, that we might live.

Thou, Oh! Spirit, art He who enables us to receive that Divine virtue, which flows from the Fountain Head, the Father, through Christ the channel, and which by thy help enters into our hearts and there abides, and brings forth its blessed fruit. There never was a heavenly thought, a hallowed deed, or a consecrated act, acceptable to God by Jesus Christ, which was not worked in us by the power of the Holy Spirit.

M. B. T.

SPRINGVILLE, IOWA, Third Month, 1892.

Natural History, Science, etc.

Butterflies.—Near the summit of Mt. Washington, in New Hampshire, is a small community of butterflies which do not descend below the 5,000 feet line. The same butterflies reappear on Long's Peak, in Colorado, 1,800 miles distant; and in Labrador, 1,000 miles to the north. In the intervening districts there are no insects of the same species. These are the only representatives of their kind now remaining on the whole earth—left behind like the ark on Ararat amid the helpless ruins of an antediluvian world.

Vitality of Plants.—A number of plants have the singular power of living a long time without water, and without any connection with the earth. Dr. Torrey found a root with some signs of life in a herbarium long after it was collected, and hence we have *Lewisia rediviva*. The Rose of Jericho is a plant not distantly related to the wild carrot, which draws itself out of the ground and rolls into a ball, driven by the winds and then spreads, roots and grows under the first rainfall. In Mexico, Arizona and Texas, is a club moss (*Selaginella lepidophylla*), which also dries into a ball, and is sold in curio stores as the "Resurrection plant." It develops in earth or water after a six months' drying, just as well as if nothing had happened.

Wild Dogs in the North.—In the Lake of the Woods country, which may be described as a wilderness of forest, rock and brushwood, a race of wild dogs have established themselves and are increasing in numbers so rapidly that fears are entertained that the animals will yet become troublesome. When the Canadian Pacific Railway was under construction the camps of the workmen had, of course, to be frequently moved, and dogs were often left behind, and eventually, like wolves and foxes, found means of sustaining themselves. The animals are large, lean, short-haired, and generally red, or red and white in color. They are exceedingly wild, and fly in the first approach of man. In winter they live by catching rabbits that abound in the wilderness of brushwood; in summer the wild dogs catch fish that crowd the smaller streams that connect inland lakes. The Indians detest the wild dogs, as they pursue game and take the bait from traps, and are a general nuisance.

Sometimes a wild dog is taken in a trap that has been set for other animals, but the beasts are exceedingly cunning, swift and watchful. A race of wild dogs is said to exist in Newfoundland, keeping near the coast, and subsisting on what the sea casts to the shore.—*Pilot Mount Sentinel.*

Many consumptives are killed by their friends very frequently asking them how they are. At health resorts the conversation is something extraordinary. I sat in the parlor of the Highland House, at Aiken, one morning listening to the conversation of certain old ladies and others, "Mrs. C., what was the character of your expectation last night? Have you got over your night sweats?" and so they went on with questions of that sort, interlarded with prognostications concerning certain patients who had not been seen at table for two or three days.

Anxious mothers sometimes kill their children in this way. A physician asked a mother to mark a stroke upon a paper each time she asked her sick daughter how she felt. She found to her astonishment the next day, that she had made one hundred and nine strokes. The doctor simply prescribed for the relief of that patient a three-months' visit away from home.

Taking patients' temperature for four or five times a day and making reports is enough to kill an ordinary consumptive. In going to any place for health talk as little about the disease as possible. Answer inquiries courteously in monosyllables. Talk about other subjects; read pleasant literature; stay in the open air; take all possible exercise.—*J. M. B. in Christian Advocate.*

An Elephant Who Liked a Joke.—The elephant of the Jardin des Plantes at Paris used to play his visitors a trick which could not have been thought of but by an animal of much intelligence. His house opened upon an enclosure called the elephant's park, containing a pond, in which he would lay himself under the water, concealing every part of him except the very end of his trunk—a mere speck that would hardly be noticed by a stranger to the animal's habits. A crowd would often assemble round the enclosure, and, not seeing him in it, would watch in expectation that he would soon issue from the house. But, while they were gazing about, a copious sprinkling of water would fall upon them; and ladies and gentlemen, with their fine bouquets and coats, would run for shelter under the trees, looking up at the clear sky, and wondering whence such a shower could come. Immediately afterward, however, they would see the elephant rising slowly from his bath, evincing, as it seemed, an awkward joy at the trick he had played. In the course of time his amusement became generally known; and the moment the water began to rise from his trunk the spectators would take flight, at which he appeared exceedingly delighted, getting up as fast as he could to see the bustle he had caused.—*Presbyterian.*

Old Ways of Getting Water.—When David Lindsay returned from his expedition across a part of the Australian desert a while ago, he said the whole of that almost waterless country was inhabited by natives who get their water supply by draining the roots of the mallee tree which yield quantities of pure water. This tree, absorbing moisture from the air, retains it in considerable quantities in its roots and thus makes it possible to live in an arid region which would otherwise be uninhabitable.

There are people in other parts of the world who get their supply of water in a peculiar way. The explorer Coudreau, for instance, found a white age, while wandering among the Tumuc-Humac Mountains, in the western part of Guiana, that it was not necessary for his men to descend to a creek when they wanted a drink of water. A vine known as the war vine is found all through that region. It yields an abundant supply of excellent drinking fluid whenever it is called upon. This vine grows to a height of sixty to ninety feet. It is usually about as thick as the upper part of the human arm. It winds itself loosely around trees, clambers up to their summits, and then falls down perpendicularly to the ground, where it takes root again.

The natives cut this vine off at the ground, and then, at a height of about six or seven feet, they cut it again, which leaves in their hands a very stout piece of wood a little longer than themselves. In order to obtain its sap they raise the lower end of the vine upon some support, and apply the upper end to their mouths. The section of the vine, while showing a smooth, apparently compact surface, is pierced with many little veins, through which the sap flows freely. Six feet of the vine gives about a pint of water, which is slightly sweet to the taste. Coudreau says that it quenches thirst as effectively as water from the most refreshing brook.

The bushmen in the Kalahari Desert often live scores of miles from places where water comes to the surface. During a certain part of the year, sharp storms pass over the Kalahari, covering the apparently arid region with the brightest of verdure, and filling, for a few short days, the water courses with roaring torrents. The bushmen know how to find water by digging in the bottoms of these dried up river beds. They dig a hole three or four feet deep and then tie a sponge to the end of a hollow reed. The sponge absorbs the moisture at the bottom of the hole, and the natives draw it into their mouths through the reed, and then empty it into calabashes for future use.

The animals that inhabit such wastes as the Kalahari are of course accustomed to living upon very small and infrequent supplies of water. The Bechuana do not lead their cattle to the drinking places oftener than once in two or three days. It is said that goats in the Kalahari frequently pass months without water, and, according to Mackenzie, there are certain antelopes which are never seen to visit the drinking places.

In that enormous waste known as the Gobi Desert, north of China, showers sometimes fall during the summer, and the torrents of a day fill the dried up water courses, through which water seldom runs. It is in these channels that the Mongols dig their wells, expecting to find a little water, when upon the surface of the plateau itself the soil has lost all traces of humidity. It is owing to the fact that a part of the moisture falling during a few rainy days is thus preserved within reach that it is possible for caravans to cross the desert.—N. Y. Sun.

Items.

Papal Revenue.—The *Italia Evangelica* reports the papal budget for 1892. The income is from the following sources: 1,500,000 lire from spiritual dignitaries and offices and admission fees to the museums; 2,550,000 lire from Peter's Pence; 3,000,000 from English Consols; 200,000 lire from various sources. The expenses are computed as follows: Salaries of cardinals, 650,000 lire; expenses of the Vatican for kitchen and household, including the *Guardia Nobile*, 2,000,000 lire; for

legates, diplomats, etc., 1,000,000 lire; stipends and pensions, 1,500,000 lire; Apostolic palaces; 500,000; for San Giovanni in Laterano, 500,000; Archivio Borghese, 250,000; monument of Innocence III, 100,000; other expenses, 1,000,000 lire. The Pope has preferred to curtail his own household expenses rather than dismiss even a single member of the Swiss Guard or the *Cameriere Segreto*. In the budgets of preceding years there has always been a special rubric for charity, but this is omitted for the year 1892. The financial losses of the Pope some months ago were so great that economy at all ends and corners is necessary.

Not Even a Drop for His Stowack's Sake.—The late Bishop Doane, of New Jersey, was strongly opposed to prohibition, and his sideboard was lined with brandy, wine, etc. On one occasion Perkins, of the Sons of Temperance, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, bishop. 'Wine is a mocker.'" "Take a glass of brandy, then." "No. 'Strong drink is raging.'" By this time the bishop, becoming excited, remarked to Perkins: "You'll pass the decanter to the gentleman next to you."

"No, bishop, I can't do that. 'Woe unto him that putteth to bed with his neighbor's wife.'"

Trade in Sermons.—The traffic in sermons has stirred a writer in *The Nineteenth Century* to gather and comment upon some of the advertisements appearing in the English newspapers. Among them are the following:

"SERMONS.—A clergyman will write an original one every week, 10s. 6d.; strictly confidential."

"CHOICE SERMONS.—Edited by M. A. Oxon. Confined to the clergy. S. P. G. Season. See review in 'E.'"

"SOUND CHURCH SERMONS.—Foreign, home, mission, funeral, flower, temperance, volunteers, introductory, farewell; all at 2s. 6d. weekly. No duplicate, 5s. Special to order, 10s. 6d."

"MS. SERMONS (800 for town or country.—Beautifully written. Tone moderately High Church; for all Sundays and Saints' Days. General subjects. 'E.'"

"MS. SERMONS, 500 lithographed; the property of a deceased clergyman, well suited for a village congregation, for 25."

But besides this open traffic there is another method by private sale by which sermons are sent through the mail, on the chance of their being accepted, used and paid for. Again, circulars are sent, of which a few specimens are given.

"A gentleman writes on subjects of deep interest at two and a half guineas each, the lowest sum that will compensate him for his labors. Another offers brilliant sermons, on all subjects, 5s. each, and promises profound secrecy. Another, any number of sound sermons at three guineas a dozen. Another has been in the habit of taking notes of deceased sermons (*sic*) for 5s., well worth a pound."

The writer of the article has come to the conclusion that the traffic in sermons is beyond all doubt a wide one, and is carried on at a considerable profit, and explains much of the dull preaching that is given to so many sleeping congregations.

The Chinese Massacre in Wallowa.—Some weeks ago an account of this horrible event was copied into our columns from the *New York Independent*. Our friend, Josiah W. Leeds, wrote respecting it to Edward G. Fowler, a Methodist itinerant in that section of country, from whose reply the following is taken:

"The statement respecting the murder of Chinese miners, to which you allude is only too true. I have occasionally heard it referred to in conversation here, but otherwise know little of the circumstances. A recent issue of the *Wallowa Chief* contained the dying confession of the father, I believe, of one of the men engaged in the affair. These men, I have understood, killed forty-four instead of thirty-four. The massacre was, I believe, on Snake River, the eastern boundary of the Wallowa."

"The character of the country is changed since then. From an Indian Reservation, then a great stock range, it is now coming to be settled in places by farmers."

THE FRIEND.

FOURTH MONTH 16, 1892.

There has been in many parts of the Society of Friends so great a departure from that "plainness of speech, behavior and apparel" which formerly characterized it, that it seems proper to refer to the original grounds which induced them to so act as to become a singular people, and thus expose themselves to scorn and persecution.

William Penn, in his reply to an attack made on the principles of Friends by the Bishop of Cork, says: "When it pleased God in the riches of his love, to cause his blessed light to shine out of darkness, and give us the knowledge of himself, we saw and bewailed ourselves, and by an unfeigned sorrow and repentance returned, as penitent prodigals, towards our Father's house, and in this turn, we were brought to die daily to that love and satisfaction we once had in the glory, pleasures, honors, &c. of the world."

"Hence it was, that we became an altered and a distinguished people in our behavior, garb and conversation; more retired, watchful, silent and plain than formerly. It was the work of God's Spirit upon our hearts, who by his light gave us to distinguish between that which pleased Him, and that which pleased Him not."

The apostle Paul exhorted the Roman church, "Be not conformed to this world, but be ye transformed by the renewing of your minds;" and Peter says, Whose adorning let it not be that of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." The early Christian writers, subsequent to the date of the apostles, show that a similar concern existed in the church in its earlier and purer days.

William Penn says, that when the eyes of the early members of our Society were opened to see the Christian world's apostasy from God, "A grand inquest came upon our whole life, every word, thought and deed was brought to judgment, the root examined and its tendency considered. The brightness of God's coming to our souls discovered, and the breath of his mouth destroyed every plant He had not planted in us." To those who accused Friends of seeking to set up outward forms as the badge of a party, he declares, that "these are but the imaginations and vain constructions of men, who have not had that sense which the Lord hath given us, of what arises from the right and the wrong root in man."

The experience of the faithful successors of early Friends has been the same in every generation. Through obedience to the inshinings of the Light of Christ, they have been led to live watchful, retired and plain lives; and to deny themselves of many indulgences which the world around them deemed harmless, but which they found, retarded their progress in spiritual things. The laying aside of these testimonies by so many under our name is one of the proofs of the widespread degeneracy which prevails; and we believe that when our people are more generally brought to a sight and sense of their fallen condition, and to an earnest concern for their own salvation, this revival will be accompanied as it was among our early Friends, with a willingness to bring everything into judgment, and to be

governed by the Spirit of Christ in "speech, behavior and apparel," as well as in other points more generally admitted in the profane church.

Our friend, Huldah H. Bonwill, again appeals to the benevolent for partly worn clothing, &c., for the relief of destitute persons in the West, among Friends, Africans and Indians. There is often considerable delay in the transmission of such goods and in their distribution. She wishes any packages of the kind sent to her care at the Book-store, 304 Arch St., Phila., so that she can have them packed and shipped early in the Fifth Month.

SUMMARY OF EVENTS.

UNITED STATES.—The House of Representatives on the 7th inst. passed the Free Wool bill, and on the 10th inst. the Cotton Bagging bill, both by large majorities.

Senator Dawes on the 8th inst. introduced a bill to ratify and confirm an agreement with the Cherokee Nation for the cession to the United States of 8,144,682 acres of land in Indian Territory. Upon proclamation by the President these lands are to be opened to homestead settlement at price of \$1.50 per acre. To carry out the agreement with the Indians \$8,595,736 is appropriated.

Representative Brunner has introduced a bill to provide for the establishment of an educational fund to aid in the support of public schools. For every year of honest passage of the act it apportions from the money in the Treasury received from the sale of public lands the sum of \$5,000,000 annually, to be paid to the several States and Territories in the proportion which the number of persons between and including the ages of ten and twenty years, who are unable to read and write, bears to the whole number of persons.

The House Committee on Indian Affairs has agreed to report favorably a bill to ratify an agreement with the Southern Ute Indians in Colorado to open certain lands in Southeastern Utah. The bill has been under consideration by the committee for a long time, and it is now ready to be reported to it. The lands opened to settlement will be disposed of at the rate of \$1.50 per acre.

The British Minister has had another conference with the President in regard to the modus vivendi for the trading season. It is understood that a conclusion in the matter has practically been reached, but that there are still certain preliminaries to be settled, one of the most important being the determination of the number of seals which the lesses shall be allowed to take on the Pribilof Islands.

The President has issued a proclamation opening to settlement on Fourth Month 15, 1892, at 12 o'clock noon, the surplus lands of the Sisseton and Wahpeton Reservations, in the Dakotas. The lands to be opened aggregate 947,257 acres.

All mails brought from South and Central America and from the Pacific mail steamers for all points in the United States will be carried by the route to San Diego, California. It is stated that this will expedite the service and result in the saving of many cents.

The great steel arch of the Manufacturers' Building, at the World's Fair grounds at Chicago, has been completed. It is 212 feet high and 375 wide at the base, and is estimated that the maple sugar crop in Vermont this year was only about one-quarter of the average production.

A dispatch from Guthrie, Oklahoma Territory, says that the storms and cold weather in that and the Indian Territory during the past few weeks have caused great mortality among the cattle, the loss in some places reaching from 50 to 40 per cent.

The Washli River at Vincennes, Indiana, has been rising for several days. Crops in the lowlands have been ruined.

Fourier at Columbus, Mississippi, rose over two feet higher than ever in its history. Fourteen persons are known to have been drowned, whilst the loss of life in the wide territory covered by the flood cannot be told.

The Liquor License Court of this city has granted 238 licenses out of 3,015 retail applications, and 540 wholesale licenses out of 563 retail. The number of retail licenses is 135 more than were granted last year.

Deaths in this city last week numbered 495, which is 65 more than during the previous week, and 60 more than during the corresponding period last year. Of

the whole number, 256 were males and 239 females; 101 were under one year of age; 58 died of consumption; 48 of pneumonia; 40 of diseases of the heart; 26 of convulsions; 22 of old age; 21 of diphtheria; 19 of inflammation of the brain; 17 of scarlet fever; 16 of marasmus; 13 of apoplexy and 12 of Bright's disease.

Markets.—U. S. 2's, 100 a 102; 4's, reg. and coupon 110; 5's, do. 108; currency 6's, 100 a 113.

COTTON was 1c. per pound higher, middling uplands being officially quoted at 71c. per pound.

FEED.—Winter bran, in bulk, \$18.50 a \$19.50; spring bran, in bulk, \$17.50 a \$18.00.

FLOUR.—Western and Pennsylvania super, \$2.65 a \$2.70; do. do., common, \$2.45 a \$3.00. No. 2 winter family, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.10 a \$4.20; Western winter, clear, \$4.10 a \$4.30; do. do., straight, \$4.30 a \$4.60; winter patent, \$4.60 a \$4.85; Minnesota, clear, \$4.00 a \$4.25; do. straight, \$4.40 a \$4.60; do. patent, \$4.60 a \$5.00; do. favorite brands, extra, \$4.50 a \$5.00, a small way, at \$4.25 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 94 a 95 cts.
No. 2 mixed corn, 44 a 46 cts.
No. 2 white oats, 37 a 38 cts.

BEEF CATTLE.—Extra, 4 a 5 cts.; good, 4 a 4 1/2 cts.; medium, 3 a 4 cts.; common, 2 3/4 a 3 cts.; culls, 3/4 a 1 cts.

SHEEP AND LAMBS.—Extra, 6 a 7 cts.; good, 6 a 6 1/2 cts.; medium, 5 1/2 a 6 cts.; common, 4 1/2 a 5 cts.; culls, 3 a 4 cts.; lambs, 6 a 8 cts.

HOGS.—7 a 7 1/2 cts. for Chicago and 6 1/2 a 7 cts. for other Western grades.

FOREIGN.—A London dispatch states that another serious outbreak of the foot-and-mouth disease has occurred among cattle near Sittingbourne, in Kent.

A dispatch from Paris states that the Chamber of Deputies, by a vote of 314 to 177, has adopted the credit of 3,100,000 francs for operations in Dahomey. Several attempts have been made to dispossess the interior and a thorough punishing of the Dahomeans. The Government speakers, however, maintained that coast operations would be sufficient, in which only Senegal troops would be employed.

The Paris correspondent of the *Daily News* says: Several letters have been received from a list of 100 workmen who have learned to manufacture panicleite. His avidity to implicate others with the view of securing a lenient sentence tends to increase the belief that he is not a genuine Anarchist, but merely a paid tool of some party or personage desiring to be served by his exploits. It is stated that proceedings against him on the matter charged are in progress, and that he will be tried only for causing explosions.

Severe earth tremors and rumblings occurred on the 6th inst. at Mecina, Province of Granada, Spain. Columns of water rose to a great height from fissures in the air. In the villages of Hungary has been burned. The spread of the flames was assisted by dry and windy weather. Large stores of corn and many head of cattle have been burned. Five persons were killed and thousands are homeless.

The Italian Government has forbidden open air celebrations on May 1st. The garrison at Rome will be reinforced, troops will be drafted in the industrial centres where riots are likely to occur; and the carabinieri and police will be armed with revolvers for a few days.

The London *Chronicle's* correspondent in the Russian famine districts, who has been visiting Begechet, writes that he saw Count Tolstoy's daughter open in a single day letters containing checks amounting to 5,000 roubles. Most of the letters were from America and England. There was one check from London for £1,000.

The Petersburg dispatch to the *North German Gazette* speaks of peasants in Kiel selling their children for a few roubles, prior to emigrating.

A dispatch from Sudbury Ontario, says that efforts are being made there to organize a nickel trust to control the entire output of nickel on a basis similar to the copper combine of the United States. The plan of the trustees is to purchase all valuable nickel properties in the district.

NOTICES.

FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA AND ITS VICINITY, will hold its Annual Meeting in the Second Room of the Third Street Meeting-house, on Second-day evening, Fourth Month 18th, at 8 o'clock P. M. All interested are invited.

W. T. ELMINGTON,

Secretary.

REDUCED RATES TO PHILA. YEARLY MEETING.—Arrangements have been made with the Pennsylvania Railroad Company, by which Friends attending our approaching Yearly Meeting can obtain excursion tickets to Philadelphia and return, from any station on the following railroads, at the rate of one and one-third lowest first class fare; except that no such tickets will be issued at a less rate than 25 cents, viz: Pennsylvania Railroad (main line) far west as Pittsburg, Philadelphia and Erie Railroad Division, Northern Central Railway, United Railroads of New Jersey Division, West Jersey Railroad, or Philadelphia, Wilmington and Baltimore Railroad Company on any day from Fourth Month 12th to 25th, inclusive, and make the return coupon good until Fourth Month 25th, 1892, inclusive.

The Baltimore and Ohio Company and the Philadelphia and Reading Railroads have kindly offered Friends the same rate and for the same dates as above specified.

Tickets should be made either personally or by mail, to Jacob Smedley, 304 Arch Street, Philadelphia, or to Thomas C. Hogue, West Chester, Pa., for orders on the Ticket Agents—one of which must be delivered to the agent whenever a ticket is obtained. These orders inform the Ticket Agent at whatever station they are procured on the above railroads, that the bearer is entitled to a ticket for Philadelphia, and return, at the above rates. If an Friend in each neighborhood would ascertain the number likely to be needed, and obtain them and distribute among the Friends, it would make less work for those having the care of them. When they are to be forwarded by mail a two-cent stamp should be sent with the order.

These orders are ready, and Friends will please obtain them as early as they conveniently can. [The notice of reduced rates was delayed over a week, by the application having to go before the "Trunk Line Association," whose meetings are held in New York City.—T. C. H.]

WANTED.—A competent mother's-helper, to share in the care of three small children and in light domestic duties.

Address S. W. ELKINTON,
921 Clinton St., Philadelphia.

WANTED.—A woman Friend for teacher in the School for Indian Children, at Tusnesca.

Apply to
SAMUEL MORRIS Olney, Philadelphia,
EPHRAIM SMITH, 1110 Pine St.

WANTED.—A well qualified female teacher, to have charge as Principal of Friends' school, Haddonfield, N. J. She must be good disciplinarian, and competent to teach all the ordinary English branches.

Application may be made to
SAMUEL A. BACON,
SARAH NICHOLSON,
Members of the Committee

Haddonfield, N. J.

THE ANNUAL MEETING OF THE PHILADELPHIA INDIAN AID ASSOCIATION will be held in the Commodore Room of the Third Street Meeting-house, at 8 P. M., on Fifth-day the 21st inst. Friends and others interested in the work are invited.

E. M. WISTAR, Clerk.

WESTWON BOARDING SCHOOL.—The General Committee met in Philadelphia on Seventh-day, the 16th inst., at 2.30 P. M.

Fourth Month, 1892.

WM. EVANS, Clerk.

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents) in the second story of the central part of the Arch Street Meeting House. Meals will also be furnished for those attending the Meeting for sufferings and the Select Meeting, the previous week.

DIED, at Moorestown, N. J., Third Month 10, 1892 EDWARD L. ABBOTT, son of George and Elizabeth L. Abbott, in the nineteenth year of his age. A member of Chester Monthly Meeting, N. J.

—, on the 20th of Third Month, 1892, MARY J. LEVICK, daughter of Ebenezer and Elizabeth W. LeVick, deceased, who served as clerk of the Monthly Meeting of Friends of Philadelphia for the Western District.

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FOR "THE FRIEND."

Woman's Place in the Church, or the Democracy of Christianity.

The article, "An Ancient Order," in the *Sunday Dispatch* of Second Month 14th, which gave an account of the appointment, in the last few years, of "Deaconesses" by the Lutheran, Episcopal, Methodist, and other churches, revives, in a fresh and interesting way, the question of "Woman's place in the Christian Church." Was the place awarded her in the apostolic age of the Church, limited, as this modern revival of the ancient Order of Deaconesses seems to be, to lines of charitable work? Or was it broader in its original conception? And if so, how broad?

There are two passages of Paul's Epistles that, as interpreted, have done duty to close the doors of Gospel labor against woman for 1,600 years. But if the one in Corinthians about "women keeping silence" is taken as a Judaizing legal objection against the permission of "all to prophesy," which Paul had granted in this chapter, and the fact that the law is against its authority; and the almost sarcastic answer of Paul shows it to be only this, for with an exclamation of surprise he answers, "What? came the word of God out from you [you men only], or came it unto you only?" That is, the Gospel no more came from men alone than it came to men alone: In the other substitute wife and husband for man and women in the text (1 Tim. ii: 12), as what immediately follows about "child bearing" shows it is a wife's duties and not public service that Paul is treating on. And then there will be nothing in the Bible against a far greater enlargement of woman's place in the Church, than the "Order of Deaconesses" contemplates. As no violence is really done to either of these passages by the above construction, and as it is, as we shall see further on, in harmony with the prophetic place, the promised place, and the actual place of woman in the Apostolic Church: as the prevailing construction by which woman is shut out from Gospel labor is antagonistic to the fundamental principle of spiritual life, that there is "neither male nor female in Christ," it would be a great gain to Gospel Truth to so construe them.

That there is a deep-seated conviction in the Christian consciousness of the present day, that the suppression of woman's work in the Gospel,

and its appropriation by men, by the traditional construction of the above texts, handed on from the dark ages, is in violation of the broad spiritual democracy of the Apostolic Church, is shown by the demand for "Deaconesses," and the agitation for "woman's ministry" and representation now going on in the Methodist and other churches. This is an age when antiquity cannot escape the "search-light" of enquiry; and nothing that "can be shaken" has any right to remain. And if all that bears on this question of woman's place in the Church, that the Scriptures and Ante-Nicene history affords is ever fairly placed before the Christian public, the movement to give woman her rightful place in the Church will go on with increased momentum.

At the very threshold of Gospel history on the day of Pentecost, we read that "The women and Mary" were a part of the one hundred and twenty that "waited in prayer" till "tongues of fire sat on each of them," and of the "all that were filled with the Holy Ghost and spake with tongues as the Spirit gave them utterance." This omen of woman's equality in the Gospel was followed by a sermon from Peter, in which the events of the day were declared to be a fulfillment of an ancient prophecy "that in the last days" the Spirit should be so poured out on both "sons and daughters," "servants and handmaidens," that "they should prophesy." If so, the women present not only "spake with tongues" but also prophesied. To these facts and the prophecy of woman's equality which they saw and heard, Peter now further adds a sweeping and all-embracing promise, "that which you now see and hear" is the "promise of Christ," which is to you and your children to all that are afar off, even as many as the Lord our God shall call. Let it be borne in mind that these things, with all that they implied for woman in the great Christian democracy, were for the "last days." If so, they were not for one day only, but for that day, to-day, and every day till the last day of the Gospel Age—

"Till the sun is old,
And the stars are cold,
And the leaves of the judgment-book unfold."

If by this initial day Christianity was planted with so much of omen and prophecy, and promise of woman's equality in the Church of Christ, will may we ask—

"What shall the harvest be?"

These events of Pentecost had been preceded at the resurrection, by the women being sent by the angels to bear to the apostles, the first message of the risen Christ. At the birth of Christ we read of the inspired praises of Elizabeth and Mary, and the testimony of the prophetess Anna. In the Bible there is account of Miriam, the mouth-piece of the song of deliverance at the Red Sea: of Deborah the prophetess, whom Tennyson calls the "great dame of Lapidoth," who judged Israel and led its armies to victory as a deliverer; of Huldah, so great a prophetess

that King Josiah sent his High Priest and the Prime Minister to obtain her interpretation of the new-found copy of the Mosaic law. Pentecost was followed by many years of Gospel labor. And as co-workers in this labor, Paul commends "the women" of Philippi, who "labored with himself and Clement in the Gospel;" Priscilla, who was "his helper in Christ Jesus;" and Persis, Tryphena, and Tryphosa, who "labored in the Lord."

The public services of woman, from the Red Sea to the "upper room" at Jerusalem, if typical, as they doubtless are, of woman's work in the Gospel, indicate that the "labors in the Lord," "helpers in Christ Jesus," and "laborers in the Gospel," by women at Philippi, Ephesus and Rome, which Paul so commends, were far more than mere works of charity. That they were so is conclusively shown by the Pauline use of the Greek word "diakonos," which is forty-eight times rendered minister or its equivalent in the Pauline epistles of our version.

The gift of prophecy which was exercised by woman all along under the law: at the birth of Christ and on the day of Pentecost is exalted by Paul to the highest place of any given to believers. It is the first in Romans, and next to that of Apostles in 1st Corinthians and Ephesians. In 1st Cor. xii: 5-10, Paul classes it as a distinct ministry or "diaconate;" (3) it is the spiritual energizing gift that enables any gift to "edify, comfort, or minister consolation to the Church," or (24) to "convict sinners." It is the special gift that Paul desired all to exercise (5); that he enjoined the Church to covet (39). It is the one gift that Paul said all might exercise, for his words are, "All may prophesy." Christian writers are agreed that this gift was not to foretell events, but to speak under the influence of the Holy Spirit. Lange says it was to "unfold the mysteries of the inner or outer life by the illumination of the Spirit."

This gift of prophecy so exalted by Paul was the one which we find exercised by the four daughters of Phillip, near the close of Paul's ministry (Acts xxi: 10). And in the same epistle where the adverse objection to women is found, Paul gives instruction how woman can rightly exercise the gift of prophecy and prayer in public (1 Cor. xi: 5-14).

As Phillip's four daughters were prophesying many years after the epistle to Corinthians was written: as Paul desired all to prophesy; permitted all to prophesy; exhorted all to covet to prophesy; and gave directions how woman should prophesy; as they had always prophesied under the law, unless the Gospel is far more narrow and illiberal than the Mosaic law, or than the Church in apostolic times, woman ought to prophesy in this day. And as Paul makes prophecy a distinct ministry, a woman who exercised this gift was a Gospel minister, in the Pauline sense of the word.

Paul applies the word "diakonos" as a minister to Christ, to himself and the other apostles, to Tycheicus, to Aristarchus, Epaphras, Archippus, Timothy, Mark, Apollos, and Phoebe, a woman

of Cenchrea. This Phœbe was a woman of such note, that she bore the Roman Epistle from Corinth to Rome. Nevertheless, while the word is rendered minister in every case where it is applied to men, when it is applied to Phœbe precisely as to the men, it is arbitrarily belittled to "a servant" in the face of the fact that Paul had used another word for servant eleven times in this Roman Epistle, and never in his writings used "diakonos" for servant. If Rom. xv: 1 was rendered according to Pauline usage, it would read, "I commend unto you Phœbe our sister, who is a minister of the Church that is at Cenchrea." It is not deaconess, nor servant, but just the same word used for minister nearly fifty times by the great apostle. That is, Phœbe was the same sort of a minister of the Gospel that the men were, so far as Paul could say so by language.

The most remarkable passage where this word "diakonos" is used by Paul, is (1 Tim. iii: 8-13) where it occurs four times and is rendered "deacon" in our version. But in the midst of the six verses, which all commentators agree is a special direction for a particular work, occur the words, "women likewise" or in "like manner." Showing that whatever the service is, it is for both men and women "likewise." Because of this equality of women, thus introduced, this text has been, and is for those who deny this equality, one of the most difficult in Paul's epistles. So great a commentator as Lange actually suggests cutting them out as an interpolation. He says, "We are almost unwilling forced to apply this to the wives of deacons, although it is remarkable that such precepts should be given to these and none to the wives of the presbyters who hold higher rank." All the difficulty is made by departure from Pauline usage of the word "diakonos." It is Paul's word for minister; if it was so used here, as one of the best of the old English translations—Purver's—uses it; it would leave the "deacons" out and put "women ministers" into the Church and restore to Christian ministers the finest counsel left to them in the Bible, which they have in large measure lost by trying to apply it to a mere church official, not otherwise found in the Pauline Epistles.

The reading of this passage is so chaste, simple, and consistent, as Purver translates it, with minister instead of deacon, that it is one of the curiosities of Bible literature. It reads:

"Ministers in like manner must be grave, not double-tongued, not given to much wine nor greedy of filthy lucre, holding the mystery of faith in a pure conscience. And let these also be first proved, then let them minister if they be blameless. The women likewise must be grave, not slanderers, temperate, faithful in all things. Let ministers be husbands of one wife, ruling their children and their own houses well. For they that have ministered well, gain to themselves a good standing and great boldness in Christ Jesus."

The fact that the word rendered "boldness" in the last line means boldness in speaking, is proof that it was spoken by Paul of ministers, and not of a church officer who is not a speaker, and does not have the qualities here commended.

There are many allusions in the writings of the Ante-Nicene age of the Church, that prove that woman's ministry remained in the Christian Church for at least three hundred years. About the middle of the Third Century, or later, the Apostolic Constitutions, Book 8, Sec. 2, on the subject of prophecy, after treating at length for

men who prophesy, adds, "Women prophesied also;" naming Miriam, Deborah, Huldah, Judith, Mary, Elizabeth and Anna, and the daughters of Phillip, it adds, "Wherefore, if among you also there be a woman, and such a one obtain any gift, let them be humble that God may be pleased with them."

Ireneus, last half of Second Century, says against the Montanists, "Wretched men indeed who set aside the gift of prophecy from the Church. We must conclude these men cannot admit the Apostle Paul. For in his Epistle to Corinthian he speaks expressly of prophetic gifts, and recognizes men and women prophesying in the Church."—*Ireneus Against Heresies, Book 3, Chap. II, Sec. 9.*

In the writings of Asterius Urbanus addressed, as Bishop Lightfoot proves, to the "Bishop of Hieropolis" in the last half of the Second Century, also against the Montanists is an account of a woman minister of Philadelphia by the name of "Aunmia," whom he classes with true prophets, and says, "For the apostle deems that the gift of prophecy should abide in all the Church, up to the time of the final advent."—*Sec. 10, Ante-Nicene Fathers, American Edition, Vol. 7, page 337.*

Justin Martyr to Trypho the Jew, says, first half of the Second Century, "Now it is possible to see among us, men and women who possess gifts of the Spirit of God. The prophetic gifts remain with us even to the present time."

Origen (255) speaks of women's ministry as "existing and necessary."

Tertullian (200) often mentions the prophecy of women, and gives account of one in the Church over which he presided as Bishop, at Carthage.

In the Apocryphal writings of the Second and Third Century, is a history of the ministry of two women, "Theckla" and "Mary Anne," the one as companion of Paul, and the other a daughter of Phillip; showing that the idea of women's ministry was familiar to the public mind of the early Church.

With such a picture of women's place in the public religious service of the early Church, it is not strange that in this age of enquiry, the Christian consciousness should begin to demand the re-establishment of this Christian Democracy—with its original principles of equality—with all its primitive freedom.

C. W. HARVEY.

5121 LIBERTY AVE., PITTSBURGH, PA.

EXCUSE.—Confessing our faults by attempting to excuse them. We have all of us pleasant evasions enough not only for leaving undone what we ought to have done, but for doing what we ought not to have done.

A gentleman, who had just put aside two bottles of capital ale to recreate some friends, discovered just before dinner, that his servant, a country bumpkin, had emptied them both. "Scoundrel!" said his master, "what do you mean by this." "Why, sir, I saw, plain enough, by the clouds, that it was going to thunder, so I drank up the yale at once, lest it should turn sour, for there's nothing I do abominate like waste." Fuseli, when he failed in any of his serious caricatures, used to complain that nature put him out, and the sluttish house-maid, when scolded for the untidiness of the chambers, exclaimed, "I am sure the rooms would be clean enough, if it were not for the nasty sun, which is always showing the dirty corners."—*The Tin Trumpet.*

There are recorded some interesting instances of the spiritual illumination bestowed on quite young persons, when their attention is turned to the Spirit of Christ, and a willingness found in them to follow its leadings.

Thomas Raylton, who was a faithful minister in the early days of the Society of Friends, was born in 1671. When about fourteen years of age, he accompanied his mother to a meeting of Friends, where under the powerful ministry of George Rook, he was convinced of the Truth, and joined in heart with those people that directed to Christ within, the hope of their glory.

After his decease, some account of his conviction and spiritual progress was found in his own handwriting, in which he says: "Forasmuch as I was bowed before the Lord, and had given up my name to serve Him, I then saw I must walk in the narrow way, and leave the vain compliments, the putting off the hat, and bowing the knee to man, etc. I was soon taken notice of, and complaint made to my mother, of my neglecting to conform to these things, by the priest, my then master, who was moved at my behavior, and I supposed intended at that time to have used the rod, and having made preparation, called me to him. He said,

'I heard to-day that thou wentest by Mrs. Bounskill, and didst not put off thy hat, and bid good-morrow;' adding, 'What is thy reason for so doing; whether is it pride or religion?' Upon which I told him it was not pride. Then said he, it must be religion; and if so, thou must not be whipped; and so laid down the rod. But, said he, if for religion, let me know thy reason thou refusedst, and give me some precedent. So I told him I had been reading in the Revelations, and there I found that an angel showed John many things, and that John said, 'When I had heard and seen, I fell down to worship the angel that showed me those things, but the angel said, 'See thou do it not, for I am of thy fellow-servants, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.' And from this I told him, I refused to do it unto me.

"But he endeavored to persuade me, that what he requested of me was no more than a civil respect between man and man. To make me the more willing to believe it was no worship, but respect, he turned me to the place of Heth and Abraham's bowing to each other; and also proceeded to show me something of the like kind among the children of Israel, in the time of Moses and Joshua. But all these were to no purpose to me, for my eye was open to see a more glorious dispensation than that of Moses, yea, or the prophets. For though they were good men, and by the Spirit of Christ in them they did foretell the coming of Christ, and of his sufferings; yet they did not live to see those things come to pass, which they had spoken of. So that he had no force in his argument to make me use those things which might be used among the Fathers, and also after the Law. And since the New Testament is silent, and gives no account of either Christ or his apostles being in the practice of bowing; I did not see why either hat or knee should be expected of me. As for the latter, I have no account at all, therefore I stood to my principle, and kept to the light and understanding the Lord hath given me through Jesus Christ my

Saviour, who then was come to my house in spirit, and had brought salvation with Him."

As Thomas Rayton was faithful in obeying those requireing of duty which he felt laid upon him by the Lord, he was enabled to encounter successfully the opposition he met with at school; and also at home from his parents, who were displeas'd that one of their children should leave the form of religion in which they had been educated, and decline meeting for worship with the Episcopal Church. A gift in the ministry of the Gospel was bestowed upon him, and he became a laborious minister of Christ, and travelled much in the service of Truth.

His experience recalls that of a more modern minister, the late Christopher Healy, of Bucks County, Pennsylvania. The family were then living in the southeastern part of Connecticut, not far from the border line of the State of Rhode Island, and mostly attended the meetings of the people called New-light Baptists. Christopher was between thirteen and fourteen years of age, and attended a school taught by a Presbyterian master, who heard his scholars repeat their catechism every Seventh-day morning. In looking at the answer that fell to his lot in the lesson one day, he found that to the question, "What are the decrees of God?" he must reply, "That God's decrees are the wise, free and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, &c." This doctrine of pre-destination, in subversion of man's free agency, was what his Bible had not taught him; and he found that he must decline these lessons; but how to break his determination to the master was the question; yet, as his peace continued in it, he made the request. In surprise, the teacher desired to know why he wished to be excused from saying his catechism, which he looked upon as next to the Bible. The straitened boy could only reply, that he did not feel easy to learn it. "But," said the master, "I cannot excuse you unless you give me a reason." At length Christopher had fairly to tell him he could not learn his catechism because it was *not true*. "Not true!" said the astonished master; who, although he set great store by the lad, seemed almost horror-struck at his declaration. However, finding him firm, he told him that if he would make his word good by proving the catechism to be false, he would excuse him hereafter from these lessons; and a time was appointed for the proof.

A time of deep trial the little fellow had till the hour came, to which nearly all his school-fellows staid. But Christopher, though so young, had read his Bible with care, and had a retentive memory; and the good Remembrance brought to his recollection this passage of the prophet Jeremiah, where, speaking in the name of the Most High, it is said, "They have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart;" showing that these things were not pre-ordained of God, but were of man's own wickedness. The astonished schoolmaster could only say, he did not think there had been anything like it in the Bible. However, he released the lad from saying his catechism any more.

Twenty-five years afterwards, when Christopher had become a recommended minister in the Society of Friends, a concern came upon his mind to visit the scenes of his childhood; and he came to this very spot, and appointed a

meeting to which his old school-master and former school-fellows were invited and came. In this meeting he was led to relate this anecdote, saying, "And ye are my witnesses," as he appeared to them, and detailed some of the dealings of the Lord with him in drawing him towards Friends, and opening one by one their testimonies to his understanding. His old master seemed rejoiced to see him; and his school-fellows received him with open arms.

J. W.

FOR "THE FRIEND."

The Coming of Spring.

It was not until the arrival of the Fourth Month, that the cold of winter could be fairly said to have given place to the milder weather of spring. It was cheering to see the evidences of the return of animal and vegetable life. Now as I write, on the 4th of the Fourth Month, the yellow Jessamine, by the fence of our yard, is thickly studded with its bright yellow blossoms. The mildness of early winter tempted the buds to expand as early as the Twelfth Month, but since that time, it has shown little signs of growth until within a few days.

The Snow-drops and Crocuses in the garden have displayed their beauties—and the wild, bulbous plants, the Garlic and Star of Bethlehem, although not yet in bloom, have sent up their leaves to the height of several inches. Among those which are in bloom, are the Skunk-cabbage, Shad Blossom, Silver Maple, and Candle Alder. And in a walk this afternoon I met with the beautiful little blue Liverwort (*Hepatica*). Many others are pushing above ground, and in a week or two we may expect a large addition to the wild flowers that will reward the search of the botanist.

Several of our summer birds have returned—as the Robin, Blackbird, Bluebird. And yesterday we saw a small snake, probably a Garter Snake, lying on a path, where a small snake were walking. On our approach it speedily disappeared. The Ants had commenced to repair their nests, and the little piles of fresh sand which they had brought up from below, were spread over the surface. In a pond near by, the Water Tortoises occasionally protruded their heads above water and then sank again into safer retreats. The Frogs plunged into a ditch that bordered our path, and to-day their croaking or that of the toads, which had come to the water to spawn, were heard in the low grounds overspread by the waters of Pensaukin Creek.

As I wandered along a rivulet that ran through the woods, it was pleasant to watch the active motions of the *Gyrinus*, a small oval beetle that moved rapidly in irregular curves over the surface of the water, and the still more rapid darting hither and thither of a slender-bodied water spider. These insects seemed to be too light to break the tenacity of the top film of water—and supported by it, they apparently rejoiced in the return of warmth, and in their swift, unimpeded motions.

As I was leaving home for a walk this afternoon, I picked up a dead bat in front of our house. A hollow tree had been cut down a few days ago, and it is probable the bat had taken refuge in it for the winter, and was sleeping away the cold weather, waiting till the return of warmth had brought into active life the insects on which it feeds. Probably it was killed in the falling of the tree.

This little animal is an interesting example of the manner in which the organs of the body

are modified to fit the animal for the life it is destined to lead. It is as truly an inhabitant of the air as a Swallow or a Thrush. It has hind feet which are adapted to hooking on to the protuberances of the hollow trees or caverns which they frequent, but the front legs have been developed into a pair of long wings, formed by a thin membrane stretched over the enormously lengthened out bones of the arms and fingers.

In enumerating the plants in bloom, I had almost forgotten the Common Chickweed (*Stellaria media*), hundreds of whose beautiful little white stars may be seen dotting the green sward of some of our yards. Like many other flowers they close up at night, and open again when the sun rests upon them. Where they are numerous the effect is very pretty. J. W.

FOR "THE FRIEND."

"No Sacrifice too Great to Win Christ."

(PHIL. III: 8.)

That saying of the Lord Jesus, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you are spirit and are life," (John vi: 63), makes a clear distinction between the workings and teachings of God's Spirit in us and the natural will of man. The former, he designates "spirit," and the latter, "flesh." The Apostles, notably the Apostle Paul, distinguish the same as the prophets had before done in ancient times.

That God gives a special call to each individual of his flock is certain, for the Good Shepherd declares, "the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out," (John x: 3). As Christ also says in the book of Revelations, "If any man hear my voice, and open the door, I will come into him, and will sup with him and he with me," (Rev. iii: 20).

Various, then, are his conditions and his requirements. Many are the teachings of Holy Writ, that nothing whatever must be withheld from Him that He requires. The Jews were commanded to give the first fruits of their fields, the first-born of their flocks and herds, and the first-born of their own offspring. No lame, diseased, nor any animal lacking any or having any superfluous parts, nor blemished inwardly or outwardly, was acceptable as a sacrifice. Yea, these very offerings were acknowledgments, by God's people, that all they had, and all they were, and all they hoped for, was all of the bounty and mercy of God, their Creator and Redeemer, and that not only they themselves, but their lives and possessions, were all at the service of their sovereign Lord.

And as it was with the true Israelite of old, so is it now in this dispensation with the Jew inwardly, who walks not after the flesh, but after the Spirit.

When the rich ruler came running to Jesus, with earnest desires on his part to please God and do his will, he being one who, by the powers of the natural man's goodness, had, as he himself thought, quite fulfilled the law of Moses, yet did the true witness for God's righteousness in the heart so disturb his peace and reveal to him that notwithstanding all this, all was not well, that he came to Jesus, asking, "Good Master, what shall I do to inherit eternal life?" (Luke xviii: 18). The natural man had already done all that the highest recognized authority on earth required of him to do. Why, then, did he ask, "What must I do?" The natural man can and does make great sacrifices to gain heaven; but it cannot take up the cross to itself,

but this is the unalterable rule of the way, "to deny self, take up the cross, and follow Christ." The all just and omniscient Judge discerned the missing link in his title as an heir of heaven. The evangelist Mark records, that "Jesus beholding him, *loved him*," (x: 21). He who needed not that any should testify of man, for he knew what was in man, saw the contending feelings in this ruler's heart, as He propounded, the one thing which his suppliant lacked to make perfect his title: "Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come follow me." The natural man refused to be crucified with Christ—refused his yoke, and we read, as he went away, "he was very sorrowful, for he was very rich."

Our gracious Lord, to whom we owe all, sees in each of us the stumbling block that prevents us laying our all at his feet. Nothing must be to near or too dear to us to part with, that we may win Christ, for He alone will have all the glory. Here are Christ's own words: "If any man come to me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv: 26.) It cannot be by this, that he, who commandeth us to love all, even our enemies, as He himself did, intends that any other feeling than love in us is admissible towards those dear unto us by the ties of nature; but that nature itself, "our own life," with all its affections and desires, must be laid on the altar, and a new heart and a new mind received that will esteem heavenly things above all, wherein Christ ruleth and reigneth, and all the former things will be a hundredfold enjoyed with a pure mind, and a conscience at peace with God and man. But these must all be held at the call of our sovereign Lord, who maketh hard things easy and bitter things sweet.

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven," (Matt. x: 32, 33).

If, then, we would "win Christ," and so become heirs of heaven, let us strive for grace to do his will, and "present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service, and turn not in sorrow away, when God in mercy leads us into the valley of decision to the foot of the cross. For what is all the honor, glory or riches of this momentary world to the exceeding and eternal glories of heaven, or "What shall it profit a man if he gain the whole world and lose his own soul?"

W. W. B.

The time before tea passed in conversation on religious subjects, I trust profitably; yet it felt to me that care was necessary lest a disposition should be fed which has a life in talking of the mercies of God, without being concerned *daily* to dwell under a sense thereof ready in acknowledging their own insufficiency and unworthiness, and yet self, and self-activity not so slain, as livingly to feel their dependence on Him, who remains to be "the resurrection and the life" to all who truly confide in Him.

After tea we dropped into silence, and believing myself called upon to minister to our little company, I had to lay before them the necessity of being weaned from all dependence on man, however favored at times the instrument might be, if ever we come to witness a being taught of the Lord, and an establishment in righteousness.

THOMAS SHILLTOE.

FOR "THE FRIEND."

LOVE-BOUND.

BY JOHN E. HINSHAW.

"Snow-Bound" and Ice-Bound" and "Rain-Bound,"

Beautiful songs, and
But which is the truer and better
Is not for a "farmer" to say.

But the list is still uncompleted,
Till I add to the rest my lay,
For I feel that the strains that I utter,
Is time not tidled away.

For oft when I walk in the meadow,
Or follow the plow in the field,
I think of the "hounds of duty,"
And the influence oft we wield.

We struggle with "fate," as we call it,
Beautiful change for a happier sphere,
But alas! we are bounded by duty,
And remain where surroundings are drear.

But why are we bounded by duty?
Ah! there is the theme to my song,
We see it in all that's existing
And welcome it all the day long.

I speak, but I fain would be silent,
But silence only makes me wail;
And thus we give vent to our feelings,
And thus to our neighbors give cheer.

In the warmth and glow of my singing,
I never have sought to be brief;
No matter how sorrow was wringing
My soul, in the darkest of grief.

And briefly I sing of the pleasures,
That meet us on our path way along;
But never was happiness equalled
By words of the sweetest of song.

And now that I have your attention,
My theme in one word will be found,
And never was sweeter word spoken,
For "duty" is ever "Love-Bound."

EMPORIA, KAS., Third Mo. 27, 1892.

SELECTED.

THOUGHTS IN A RELIGIOUS MEETING.

BY AVIS C. HOWLAND.

Though few in number Father, Lord,
Still in thy name we come
To wait for thy teaching Word
Though human lips be dumb;
Though neither sad nor joyful tone
Be lent to mortal ear,
Yet thou who knowest the heart alone,
Wilt kindly listen here.

The while a cold or formal throng
We seem to mortal eye,
Thou know'st full many a grateful song,
And many a secret sigh,
And heart-felt prayers for strength and grace
To walk from error free,
Rise from that silent gathering place,
In sounds of power to thee.

The few that here are wholly thine,
Who tread the narrow way,
Told not thy outward seal, or sign
Of thy baptismal day;
Thou only know'st the way and time
Their covenant began
Thou only when they seek sublime
Communion with thy Son.

Join me to these, as deep to deep,
Their way be still my choice;
My soul even as an infant keep
That knows its parent's voice.
While others labor in thy cause
With words of power and skill,
Be it but mine to know thy laws,
To love thee—and be still.

As the kingdom of heaven stands not in words but in power; so it is not words but the power of God that can mortify the deed of the body, change our natures, and make as new creatures,

The Tuskegee Negro Conference.

On the 23rd of Second Month last, a conference of about 450 negro delegates was held at the colored Normal and Industrial Institute, of Tuskegee, Alabama, to consult on the difficulties with which the colored race is surrounded, and the best means of elevating their condition.

Most of them are poor, and when they rent land are compelled to mortgage their crops in advance in order to get the needful supplies which are often charged for at a high rate, and heavy interest demanded. The discussion of these subjects must have had an educating and uplifting effect upon those assembled. The following resolutions were submitted to the conference by a committee, and, after discussion, adopted. We copy them from *The Christian Register*.

RESOLUTIONS.

We, some of the representatives of the colored people, living in the Black Belt—the heart of the South, thinking it might prove of interest and value to our friends throughout the country, as well as beneficial to ourselves, have met together in conference to present facts and express opinions as to our Industrial, Moral and Educational condition, and to exchange views as to how our own efforts and the kindly helpfulness of our friends may best contribute to our elevation.

First, Set at liberty, with no inheritance but our bodies, without training in self-dependence, and thrown at once into commercial, civil and political relations with our former owners, we consider it a matter of great thankfulness that our condition is as good as it is, and that so large a degree of harmony exists between us and our white neighbors.

Second, Industrially considered, most of our people are dependent upon agriculture. The majority of them live on rented lands, mortgage their crops for the food on which to live from year to year, and usually at the beginning of each year are more or less in debt for the supplies of the previous year.

Third, Not only is our own material progress hindered by the mortgage system, but also that of our white friends. It is a system that tempts us to buy much that we would do without if cash were required, and it tends to lead those who advance the provisions and lend the money to extravagant prices and ruinous rates of interest.

Fourth, In a moral and religious sense, while we admit there is much laxness in morals and superstition in religion, yet we feel that much progress has been made, that there is a growing public sentiment in favor of purity, and that the people are fast coming to make their religion less of superstition and emotion and more of a matter of daily living.

Fifth, As to our educational condition, it is to be noted that our country schools are in session on an average only three and one-half months each year; that the Gulf States are as yet unable to provide school-houses, and, as a result, the schools are held almost out-of-doors, or, at best, in such rude quarters as the poverty of the people is able to provide; that the teachers are poorly paid, and often very poorly fitted for their work, and, as a result of these things, both parents and scholars take but little interest in the schools, often but few children attend, and these with great irregularity.

Sixth, That in view of our general condition, we would suggest the following remedies: 1. That, as far as possible, we aim to raise at home

our own meat and bread. 2. That as fast as possible, we buy land, even though a very few acres at a time. 3. That a larger number of our young people be taught trades, and that they be urged to prepare themselves to enter as largely as possible all the various avocations of the field. 4. That we especially try to broaden the life of labor for our women. 5. That we make every sacrifice and practice every form of economy, that we may purchase land and free ourselves from our burdensome habit of living in debt. 6. That we urge our ministers and teachers to give more attention to the material conditions and home life of the people. 7. We urge that our people do not depend entirely upon the State to provide school-houses and lengthen the time of the schools, but that they take hold of the matter themselves, when the State leaves off, and, by supplementing the public funds from their own pockets, and by building school-houses, bring about the desired results. 8. We urge patrons to give earnest attention to the mental and moral fitness of those who teach their schools. 9. That we urge the doing away with all sectarian prejudice in the management of the schools.

Seventh, As the judgment of this conference, we would further declare: That we put on record our deep sense of gratitude to the good people of all sections for their assistance, and that we are glad to recognize a growing interest on the part of the best white people of the South in the education of the Negro.

Eighth, That we appreciate the spirit of friendliness and fairness shown us by the Southern white people in matters of business in all lines of material development.

Ninth, That we believe our generous friends of the country can best aid in our elevation by continuing to give their help where it will result in producing strong Christian leaders who will live among the masses as object-lessons, showing them how to direct their own efforts toward the general uplifting of the people.

Tenth, that we believe we can become prosperous, independent and intelligent where we are; and we discourage any efforts at wholesale emigration, and, recognizing that our home is to be in the South, we urge that all strive in every way to cultivate the good feeling and friendship of those about us in all that relates to our mutual elevation.

A NOVELTY in the line of royal visits is the presence in St. Petersburg of the Emir of Bokhara, Abdul Ahad Khan. It is the first time that a ruler of the ultra-Mohammedan Bokhara has ventured to appear in a Christian capital. Abdul Ahad Khan, twenty-seven years old, is the son of Emir Muzaffar Eddin, who died in 1865, and the grandson of the fanatical Masrullah, who died in 1849. During the rule of the last-mentioned tyrant it was death for a Christian to enter his realm, and in the year 1842 the Emir caused an official delegation, sent by Queen Victoria, to be publicly beheaded in the market-place of Bokhara. In his last will and testament he made it the most sacred duty of his successors to use fire and sword in the extermination of the Christians. Abdul Ahad Khan, however, in his youth, had European instructors, and has introduced European customs and ceremonies at his court. In the capital, Bokhara, which is a station on the great Trans-Caspian Railroad, there is now a European quarter. A nephew of the Emir a few years ago became a convert to Christianity.

The Saving Power of the Prince of Peace.

The following incident was related by George Dillwyn, of Burlington, N. J., a valued preacher in the Society of Friends:—

One of the solitary habitations in the back settlement was occupied by a Friend's family, who lived in such secure simplicity that they had hitherto had no apprehension of danger, and used neither bolt nor bar to their door, having no other means of securing their dwelling from intrusion than by drawing in the leathern thong by which the wooden latch inside was lifted from without.

The Indians had committed frightful ravages all around, burning and murdering without mercy. Every evening brought new tidings of horror, and every night the unhappy settlers surrounded themselves with such defences as they could muster—even then, for dread, scarcely being able to sleep. The Friend and his family, who hitherto put no trust in the arm of flesh, but had left all in the keeping of God, believing that man often runs in his own strength to his own injury, had used so little precaution that they slept without even withdrawing the latch, and were as yet uninjured. Alarmed, however, at length, by the fears of others, and by the dreadful rumors that surrounded them, they yielded to their fears on one particular night, and before retiring to rest drew in the string, and thus secured themselves as well as they were able.

In the dead of the night, the Friend, who had not been able to sleep, asked his wife if she slept, and she replied that she could not, for her mind was uneasy. Upon this he confessed that the same was his case, and he believed it would be safest for him to rise and put out the string of the latch, as usual. On her approving of this, it was done, and the two lay down again, commending themselves to the keeping of God.

This had not occurred above ten minutes, when the dismal sound of the war-whoop echoed through the forest, filling every heart with dread, and almost immediately afterward they counted the footsteps of seven men pass the window of their chamber, which was on the ground floor, and the next moment the door-string was pulled, the latch lifted, and the door opened. A debate of a few minutes took place, the purport of which, as it was in the Indian language, was unintelligible; but that it was favorable to them was proved by the door being again closed, and the Indians retiring without crossing the threshold.

The next morning they saw the smoke rising from burning habitations all around them; parents were weeping for their children who were carried off, and children lamenting over their parents who had been cruelly slain.

Some years afterward, when peace was restored, and the colonists had occasion to hold conference with the Indians, this Friend was appointed as one for that purpose, and, speaking in relation to the Indians, he related the above incident; in reply to which an Indian observed that, by the simple circumstance of putting out the latch-string, which proved confidence rather than fear, their lives and property had been saved; for that he himself was one of the marauding party, and that, on finding the door open, it was said: "These people shall live; they will do us no harm, for they put their trust in the Great Spirit."

A family of Quakers settled in a remote part of Pennsylvania, then exposed to the savage incursions of the Indians. They had not been

there long before a party of Indians, panting for blood, started on one of their terrible excursions, and passed in the direction of the Quaker's abode. Though disposed at first to assail him and his family as enemies, they were treated with such open-hearted confidence, and with such cordiality and kindness, as completely disarmed them of their purpose. They came forth, not against such persons, but against their enemies. They thirsted for the blood of those who injured them; but these children of Peace, unarmed and entirely defenceless, met them only with the accents of love and deeds of kindness.

It was not in the heart even of a savage to harm them; and, on leaving the Quaker's house, the Indians took a white feather, and stuck it over the door, to designate the place as a sanctuary not to be harmed by their brethren in arms. Nor was it harmed. The war raged all around it; the forest echoed often to the Indians' yell, and many a white man's hearth was drenched in his own blood; but over the Quaker's humble abode gently waved the white feather of peace, and beneath it his family slept without harm or fear.

Shortly before the Revolutionary War, there were a few families of Friends who had removed from Duches County, and settled at Easton, then in Saratoga County, State of New York. That country was then new, and there were but few inhabitants; and the nearest meeting being at too great a distance to be regularly attended, these Friends requested the privilege of holding a meeting for religious worship, which was granted.

This section of the country proved to be one which was so much distressed by scouting parties from both the British and American armies, that the American Government, unable to protect the inhabitants, issued a proclamation, directing them to leave their country; and most of the people went. Friends requested to be permitted to exercise their own judgment, saying, "You are clear of us, as you have warned us." They accordingly remained at their homes, and kept up their meetings.

Robert Nesbit, who lived at that time at East Hoosick, about thirty miles distant, felt it right to walk through the wilderness country, and attend one of their week-day meetings. After Friends had assembled, and were sitting in the meeting with the door open, they perceived an Indian peeping around the door-post. When he saw Friends sitting in silence, he stepped forward and took a full view of everything that was in the house; then beckoning to his company, they placed their arms in a corner of the room, took seats, and remained till the meeting closed.

Zebulon Hoxie, one of the Friends present, then invited the Indians to his house, and, placing some bread and cheese on a table, desired them to help themselves. After they had eaten, they went quietly away.

Robert Nesbit, who could speak the French language, had a conversation with the leader of the Indians, who told him that they surrounded the meeting-house, intending to destroy all who were in it; "but," said he, "when we saw you sitting with your door open, and no weapons of defence, we had no disposition to hurt you; we would have fought for you."—*Friends' Monthly Record.*

THAT worthy minister, Thomas Scattergood, said, it seemed sometimes as if he could run from one end of the continent to the other, to tell what the Lord had done for his soul.

Natural History, Science, etc.

Wild-cats in the Huntingdon Valley.—John Martin was in town to-day to collect the bounty on wild-cats, recently killed by him on Stone Mountain, north of this place. He reports an enormous increase in the number of these animals in that part of the country, and he and his neighbors have turned trappers and are otherwise endeavoring to exterminate them, or, at least, to diminish their depredations on poultry and domestic animals on the farms along the mountain and in the valley. Many of the farmers there have been unable to keep fowls during the past winter, and even sheep, pigs and calves have been attacked and destroyed.

It has been impossible to put the cats out of the way rapidly enough with traps or by shooting them, and poisoned meat has been scattered along the mountain side, and many of them killed in that way. The bounty and the price that can be obtained for the skin amount to about four dollars, and this revenue has partly reimbursed the farmers for the destruction committed by these ravenous beasts in their nightly raids.—*Public Ledger.*

Fowl and Bird Language.—Not only dogs and cats, but chickens and birds also, can find ways of letting human beings know that they want something, or that something is the matter.

"One day a Cochon hen," tells a chicken fancier, in *Golden Days*, "came and stood in front of me, looked me full in the face, and complained loudly of something I could not translate further. Patient investigation revealed that one end of her perch had slipped down, and Mrs. Buff had no idea of sleeping on an inclined plane. Another time a nervous little Leghorn met me at the hen-house door, fairly screaming and jumping with excitement. I understood from the cackle which finished each sentence that she had been disturbed on her nest. I did not wonder at her new powers of cackling when I found the nest occupied by a cat and three small kittens. When the chickens first begin to move in the egg, just before hatching, the mother hen sings to them a low, crooning song, very sweet, and never heard at any other time. A friend tells me that her canary started her one day by an entirely new call. It was so plainly 'Come here, quick!' that she hurried to the cage to find a cat, with its face pressed against the window-pane, staring in at poor Ned—a danger sufficiently great to account for the call."

We can easily believe that the canary called for her mistress after watching the performances of a tame oriole, who goes by the name of Peter. He has a certain whistle which he seldom uses, and only when something very special is going on, such as the approach of his mistress with some dainty of which he is extravagantly fond. One day, when he was in his cage down-stairs alone, his mistress heard him whistle again and again, and finally went to see what caused his excitement. She found a mouse on the cage, and Peter whistling at him and trying his best to strike him with his long, sharp bill. Peter evidently was not afraid, but he knew the mouse was an intruder, and wanted help in expelling him.

One Tail Feather too Many.—An official connected with the United States Mint is quoted as saying that they had found it necessary to take one feather out of the American eagle's tail on the dollar, because the artist had put in eight tail feathers, while the American eagle had only seven.

Now whoever supposed the eagle's tail feathers were counted? Why might they not have anywhere from six feathers to a dozen? Well, you see that is not the way eagles are made.

An artist once painted a picture of a partridge, which he showed to John J. Audubon, whose magnificent folio books on *The Birds of America* show that he knew more about birds than any other living man. Audubon said: "The picture is wrong. You have not got the right number of scales on the partridge's legs."

Sanitary Effects of Light.—Darkness is also a cause of sickness. Many good housekeepers are fearful lest the sunlight entering the rooms may fade carpets, furniture and wall papers; but it should always be remembered that where sunlight cannot enter, the doctor is almost always sure to be a frequent visitor. It is better to have faded carpets and faded furniture than faded wife and children. Just as we see plants grow up slender, pale and sickly in a darkened room, so human beings, attempting to live in the dark, finally lose most of their vitality and power to resist disease.

Wire Glass.—Under the name of "wire glass" a new invention has been brought on the market in Dresden. The process of manufacture consists in furnishing glass in a hot, plastic condition, with a flexible metallic layer, iron-wire netting, for instance, which is completely enclosed by the vitreous substance and effectively protected against exterior influences, as rust, &c. The new glass possesses much greater resisting power than the ordinary material, and is, it is claimed, indifferent to the most abrupt changes of temperature, and will even withstand open fire. The glass is specially adapted for skylights, the powerful resisting qualities of the material enabling the usual wire protectors to be dispensed with. As wire glass cannot be cut by the diamond, except under application of great force, and cannot be broken without creating considerable noise, the substance is claimed to be, in a measure, burglar-proof.—*Iron.*

Items.

Chairovancey.—At Birmingham, N. Y. there is a female chairovancy who for a long time has done a great business and made much money locating stolen property. She generally carried her own money about her person, but having two thousand dollars in bills she locked it up in a bureau drawer. She then went out, and when she returned the house had been robbed. The two thousand dollars and several hundred dollars worth of silver had been stolen. Instead of going into a trance and revealing to her husband where it was, she rushed to police head-quarters and put the case in charge of the police. If chairovancey were true, according to the claims of many of its practitioners, all crime could be detected, all intrigue exposed, all stolen property located, and all important political events exposed. Its practitioners are divided into two sorts, one impostors, the other honest dealers; the latter self-hypnotized. When they hit, it is a simple coincidence, like those in dreams. For that they receive great credit among their dupes, who advertise them far and wide. When they fail, those who have paid the money usually keep still, not wishing to advertise their own folly.—*Christian Advocate.*

Lynching.—The instances of lynching, in which there is no doubt in anybody's mind that the person lynched deserved death, are in nearly all cases instances in which a conviction and execution could have been obtained by due course of law. The instances of a contrary kind—those where doubt exists, are condemned by all. It is only the self-evident cases that are defended. But precisely because justice is easily arrived at, the pretended

reason for lynching does not exist in those cases in which lynching is at first sight commended by some not very thoughtful persons. It is grievous to see criminals going unwhipped of justice, but it may be permitted to ask whether the persons lynched are those who would go unwhipped if the law were allowed to take its course? Scarcely. The fact is that the hot blood of the citizens causes them to determine that certain offenses shall be expiated with a measure of cruelty and of enmity, and yet thus they do injustice to themselves.

The solemn and orderly course of the law would be more impressive than this passionate haste. In addition, it is doubtless true that every act of participation in violence, every thought of those thus engaged, develops the lawless spirit, culminating in future violence according to circumstances, and in some instances in murder. Man has still too much of the untamed savage in his composition for him lightly to awaken the passion of revenge. Even legal public executions were pronounced by competent judges of human nature breeding spots of crime by excitement of dormant instincts of destruction. To the publicity of the lynching party there is added the active determination to slay. Think also what a reproach it is to a commonwealth when its people wish to avoedge themselves in the eyes of just judgment of the orderly arrangement of the State. Thinking well on these things it will be seen that there are many reasons beside a specific fear of error as to the guilt of the accused why the lynching party should no longer be participated in by any good citizen.—*The Dallas News.*

President Grant (U. S. A.) and the Mexican War.—Josiah W. Leeds writes that the war between Mexico and the United States would probably lose much of its lustre in the view of the thoughtful student, did he know that President Grant had made this frank avowal concerning it and his part in it: "I have never forgiven myself for going into the Mexican War. There was never a more wicked war than that; but, as a youngster, I lacked the moral courage to resign."

Separation of Church and State.—The sentiment in favor of a separation of Church and State is growing rapidly in Germany, especially in the conservative circles. It is this feeling which has been at the bottom of the entire agitation for greater freedom of the Church which has been carried on for the past half-dozen years in connection with the von Hammerstein resolutions. Probably the most significant voice in this direction that has been heard for years is that of Steecker, the ex-Court preacher of Berlin. In the first three numbers for the present year of the *Deutscher Evangelischer Kirchenzeitung*, of which he is the editor, he has a series of articles entitled "The Freedom of the Church as a Condition of her Power." The programme here unfolded and defended practically leads to a disestablishment of the State Church. It is a singular and significant fact that the liberals and radicals in the Church are the ones who fear such a separation. The latent convictions of both conservatives and liberals are that if the Church is left to herself she will develop a positive theology and life.

FOR "THE FRIEND."

Militarism in School Life.

Allow me, through the columns of THE FRIEND, to point out to the Society of Friends that a great and growing evil is fastening itself on school life in the United States and Canada, by the introduction of military drill for physical exercise. Athletics can be taught without military movements, the use of which will unconsciously mould the minds of children to accept the lawfulness of military forms and methods. In the gymnasium of the collegiate institute here, boxing has been taught. It is in keeping with the spirit of evil which prompts military display, that stories of battles in prose and verse are found in our school books.

I would urge upon the consideration of the Society everywhere the importance of bearing

testimony against these evils. "Blessed are the peace-makers." Incalculable good has been done by the Society as peace-makers in time past. I would breathe the hope that in time to come their light may not grow dim, and that the Spirit of Him who was Prince of Peace, may prompt to continued ministry towards the revelation of his saving health among all nations.

JOSEPH BAWDEN.

KINGSTON, Ont. Third Month 18, 1892.

EXTRACTS from a letter of John Heald, dated Ninth Month 14th, 1813, to Benjamin Kite: "The Yearly Meeting [of Ohio] was attended by about, I suppose, 2000 Friends, though I am ready to conclude that the number was rather less; although some Friends suppose there were 3000. A solemnity continued to attend the several sittings and deliberations thereof. Near the close my mind was led to view in retrospect the time when the number of Friends' families was less than ten. My father, one young woman and myself were all that attended our meeting; and that the only meeting then in this western country, less than forty years ago. I remember the first established meeting—the opening of a Preparative Meeting—then the opening of the first Monthly Meeting in the Twelfth Month, 1785; and some years since a Quarterly Meeting. Now a Yearly Meeting is opened, attended by such a large number of Friends, and with overshadowing solemnity. I said in my heart, 'How great things thou hast done, and art doing, for this thy people, Oh! Lord. How dost thou delight to do us good! How small but a few years ago; and what a great multitude now!' And all this brought about within the compass of my own knowledge. And the opening of all these meetings I have attended, except the Preparative."

THE FRIEND.

FOURTH MONTH 23, 1892.

The Meeting of Ministers and Elders of Philadelphia Yearly Meeting convened on Seventh-day, the 16th of Fourth Month. The session was almost wholly occupied in the consideration of the concern for religious service laid before it by our beloved Friends, Samuel Morris and Jonathan E. Rhoads. Their prospect was to visit Australia, Tasmania and New Zealand, looking principally, but not exclusively, to labor among the Friends living there. Also to perform such service as the way might open for in the Empire of Japan, and possibly some of the other lands in the Pacific Ocean. In addition to accompanying Samuel Morris in his visit, J. E. Rhoads proposed visiting Friends in California and Oregon.

It was felt to be a weighty thing to liberate our Friends for such extensive service, and members of the meeting were not hasty in the expression of a judgment—but one after another, they felt prepared, declared their unity with the prospect; and much encouragement and many desires for a blessing to rest upon these ambassadors were uttered. A concern was also felt that these Friends might be preserved on their way, and be favored to return when their work was accomplished, with an increase of religious experience, and be yet more firmly established in the everlasting Truth.

The whole expression was large, and several

feeling applications were offered to the Father of mercies for the Divine blessing on those who were going forth, and for the spread of the kingdom of the Redeemer.

A Friend revived a remark made at our Yearly Meeting a year ago by one who had had large opportunities for observation; the purport of which was that he had become convinced that if our Society ever filled the place which the Head of the Church designed it to occupy in the sisterhood of churches, it would be by its faithfulness in upholding the testimonies and principles which Christ had given us to maintain.

The session was one in which the blessed presence of the Head of the Church was to be felt. No other business was taken up, and the meeting adjourned to the usual time on Fourth-day following.

On Second-day (Fourth Month 18th) after the opening business, the minutes for the Meeting for Sufferings were read, which showed that during the past year 10,000 copies were printed of the Address on Behalf of the Indians, approved of by our last Yearly Meeting. These had been sent to the members of Congress, officers of the general Government, Indian agents, Judges of Courts, Young Men's Christian Associations, newspapers and other periodicals, colleges and other schools, libraries, &c. At the time, the Committee in charge of its publication, reported to the Meeting for Sufferings in the Sixth Month last, about 9000 had been thus circulated, leaving 1000 on hand. The most of these have been since distributed, being taken by persons interested in the subject.

In the Sixth Month of last year the Meeting for Sufferings was again brought under a concern which had before claimed its attention, on account of the debasing effects of some of the popular amusements of the day. While it was felt that the Lord's restraining and converting power was the only infallible remedy for such evils, the way opened to appoint a committee to examine the document on Horse Racing and Theatrical Amusements, issued a few years since, and to see whether any alterations or additions could be made to it, so as better to adapt it for present use. This Committee subsequently thought it best to separate the two subjects adverted to in the previous essay, and produced a document on horse racing, which they were encouraged to print and circulate, especially in New Jersey, where illegal races had been maintained, to the great annoyance of its sober citizens.

The Committee had printed 25,500 copies of the Address and had labored faithfully in its distribution in various parts of New Jersey, where far the larger part of the edition was circulated. This distribution was thought to be timely, and to have contributed to the defeat of an effort made by the racing community to obtain the passage of laws by the New Jersey legislature legalizing horse-racing and the gambling practices connected with it.

Memorials for five deceased Friends, ministers and elders, had been revised by the Meeting. This is an unusually large number for one year; and perhaps may be an indication that Friends are becoming more alive to the importance of observing the ancient practice of our Society of preserving some records of those whose lives are as way marks to the seekers after Zion.

On the recommendation of the Charleston Trustees, three appropriations were made from the funds under their care to repair meeting-houses elsewhere—\$300 for Westfield Meeting-

house, and \$100 for Piney Woods Meeting-house, both in North Carolina; and \$100 for repairing the house at Chesterfield, Ohio.

The Report of the Book Committee showed a distribution of 2436 volumes and 3222 pamphlets during the year.

The Trustees of the Legacy of Charles L. Willits have continued the issue of the small monthly periodical, *The African's Friend*, of which they had printed 4800 copies, and distributed them in the Southern States and Liberia.

Considerable time was spent over two propositions and a question sent up from three Quarterly Meetings—one of these was a suggestion to modify the clause of the Discipline which prohibits our members from attending marriages of our members, accomplished out of the prescribed order. Another looked towards substituting "intoxicating" for "spirited" liquors in the Fourth Query. The issue of the whole was to authorize the Meeting for Sufferings to make a general revision of the Discipline and suggest to the Yearly Meeting any changes that they might deem advisable.

SYSTEMATIC SCRIPTURE INSTRUCTION.

In a letter written by William Foster, of England, soon after the introduction to Ackworth School of a more systematic study of the Scriptures, he expressed the fear lest, in injudicious hands, "it might have the tendency of drawing our young people from the root of religion in their own experience, to become satisfied with their acquaintance with the principles of Christian truth stored in the memory."

While the Bible is a great storehouse of Christian truths, which we ought to value and to use, yet religion itself is not derived from it, but from the experience of the operations of the Holy Spirit on the heart. Hence it is very possible to be deeply learned in the contents of the Scriptures, and at the same time to be ignorant of the nature, and to be destitute of the possession of that religion, which is accompanied with the change of heart which our blessed Redeemer declared was the indispensable requisite for admission to the kingdom of heaven—"Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."

We have received from the publisher, John Dalziel, of Plainfield, New Jersey, an illustrated Gift Book for young people, entitled "*Strength and Beauty*." The text is a selection from Krummacher's Parables.

The parables selected contain valuable instruction, and the illustrations and mechanical execution of the book are good—so that it seems well adapted to the object for which it is published.

It may be had of the publisher, or of J. Smedley, 304 Arch Street, Philadelphia. The price is 75 cents per copy, bound in paper boards, and \$1 in cloth.

Joseph J. Green, of Ashmole House, Hampstead, London, N. W., has prepared an Index of the names of deceased Friends, noticed in the 80 volumes of the *Annual Monitor*, from its commencement in 1813 to 1892. It contains over 20,000 names—arranged alphabetically—and must often prove a great convenience to those who are seeking information in regard to members of our Society in Great Britain.

The price is six shillings (about one dollar and fifty cents.)

SUMMARY OF EVENTS.

UNITED STATES.—A complete and amicable settlement has been reached of the international difficulties between the United States and Italy growing out of the New Orleans tragedy. The Government of the United States has placed in the hands of the Marquis Imperiali, Italian Charge des Affaires in Washington, a sum of 125,000 francs or \$25,000, for distribution among the heirs of the three Italians who were killed and were found to be subjects of the Italian Government.

The Sisseton Indian Reservation, at the northwest corner of South Dakota, and extending into North Dakota, was opened to settlement on the 15th inst. Thousands of home-seekers entered the new lands at the signal from the military authorities, and there was an exciting race for the choice claims. The settlers entered from every side. Governor Millette, of South Dakota, was on the reservation with 2,500 deputy agents to preserve order.

On the 14th inst. the House Committee on Indian Affairs authorized a favorable report on a bill to declare citizens of the United States all Indians twenty-one years of age, who have heretofore or who may hereafter attach themselves for ten years at the expense of the Government, in whole or in part, or who have had ten years of industrial training.

Judge Dennis, in Baltimore, has given an opinion that an extra dividend in stock does not belong to a life tenant of an estate as income, but becomes part of the principal of the estate.

The loss of the lives of the miners entombed in the Hill Farm Mine, at Dunbar, Pa., in sixth Month, 1890, has been recorded.

The paper mill of Z. & W. M. Crane, at Coltsville, Massachusetts, where all the United States bank and treasury note paper has been made for several years, was burned on the night of the 14th instant; loss, \$125,000.

The reported loss of life and property by the floods on the Tombigbee River has been confirmed, according to a dispatch from New Orleans. The citizens of Lowndes Couny, Mississippi, have petitioned Congress to allow them to be representative, to ask the Government for aid, through its own means, in order to meet the needs of the homeless people. The losses of life are variously estimated at from fifty to two hundred, all of whom are negroes. Losses of live stock and crops are beyond computation at present, but will be considerable.

Deaths in this city last week numbered 412; being 53 less than the last week, and 92 less than the corresponding week last year. Of the foregoing, 244 were males and 168 females; 62 died of consumption; 41 of pneumonia; 37 of diseases of the heart; 17 of diphtheria; 14 of cholera; 14 of convulsions; 14 of infantile; 14 of bronchitis; 13 of old age; 13 of typhoid fever and 10 of casualties.

Markets, &c.—U. S. 2's, 100 & 102; 4's, 115½ & 116½; currency 6's, 109 a 118.

COTTON was quiet but steady on a basis of 7½c per pound for middling uplands.

FEEB.—Winter bran, in bulk, \$18.50 a \$19.50, and middling, 14 from 16 to 20.

FLOUR.—Western and Pennsylvania super, \$2.65 a \$3.00; do., extra, \$3.15 to \$3.50; No. 2 winter family, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.10 a \$4.30; Western winter, clear, \$4.10 a \$4.30; do., do., straight, \$4.40 a \$4.60; winter patent, \$4.60 a \$4.85; Minnesota, clear, \$4.00 a \$4.25; do., straight, \$4.40 a \$4.60; do., patent, \$4.60 a \$4.85; do., favored brands, higher. The flour was inactive and prices favored buyers. Choice Pennsylvania quoted at \$4.00 a \$4.25 per barrel—the latter for special brands.

GRAIN.—No. 2 red wheat, 95 a 95½ cts.; No. 2 mixed corn, 46 a 46½ cts.; No. 2 white oats, 37½ a 38 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4¼ a 4½ cts.; fair, 3¾ a 4½ cts.; common, 3¾ a 3½ cts.; culls, 3½ a 3 cts.; fat cows, 2½ a 3 cts.

SHEEP AND LAMBS.—Extra, 7 a 7½ cts.; good, 6¼ a 6½ cts.; medium, 6 a 6½ cts.; common, 5 a 5½ cts.; culls, 3 a 4 cts.; lambs, 6¼ a 7½ cts.

HOGS.—7 a 7½ cts. for Chicago and 6½ a 7 cts. for other eastern.

BERNESE.—A dispatch dated London, of the 18th inst., says: Considerable surprise has been caused by the resolution of the non-union miners of Durham, about 10,000 in number, to resume work on the 19th. These men had nothing to do with the strike, but were forced out of employment by the strike. Owing to the cessation of the work through the Durham coal strike, between 18,000 and 20,000 men,

women and children, who are not parties to the dispute, were deprived of the means of earning their livelihood. Therefore, there is deep and widespread distress at Darlington, Stockton, Middlesbrough, and the Hartlepool and the surrounding district.

On the 14th inst. two pearls were thrown into a Catholic religious procession in Madrid. A number of persons were injured, and the church services have since been poorly attended, owing to the threats of Anarchists.

The Berlin Post announces that Dr. Carrow, of the Mosbit Hospital, has discovered the measles bacillus. The President of the Berlin Municipal Board states that out of the twenty-four members composing the board, thirteen, or a majority, were Hebrews, and the rest agnostics, and that all of them co-operated against religious teaching in the schools.

Charles Johnson, the United States Consul at Hamburg, complains that the decrease in the exports of sugar from Hamburg are largely due to the fact that German manufacturers are combining to raise prices, and that the American merchant is naturally looking elsewhere for his supplies. Johnson gives it as his opinion that Cuba and Brazil will be largely drawn on to supply the American market. The great quantities of sugar now stored in Hamburg, and the failure of the plans of the German manufacturers, will be offered at lower rates.

The Sanitary Council of Hungary, of which Dr. Lannitzer is President, has petitioned the Government to forbid ladies wearing long trains, for the reason that they sweep the dirt on the streets and spread infectious diseases in the floating particles of dirt and germs. The prohibition has been actually carried out in Meran, in the Tyrol, but more authority is wanted before extending the prohibition.

An epidemic of black small-pox is raging in Poland, especially in the Galician frontier. The disease is very fatal, most of those who are attacked dying on the third day.

Owing to differences that arose at the last three cabinet councils over the financial measures to be submitted to the Italian Parliament, the whole Ministry have tendered their resignations to King Humbert, and are awaiting the royal answer.

The King has charged the Marquis di Rudini, the Prime Minister, to reconstruct the cabinet. No change in the ministerial programme is expected, except that the Marquis di Rudini proposes to insist more strongly upon the Government's financial proposals.

The condition of the Kingdom of Italy is deplorable. The great Roman princely families are ruined. Prince Sciarra is almost a bankrupt. He secretly sold his pictures against his will. Louis, Prince di Borghese, lives in the country, his whole fortune, which is inalienable, consisting of 12,000 fr., a fourthly the income of the Borghese family was 1,000 fr. a day.

The peninsula are fleeing to the Argentine Republic in spite of the official warning. They say they prefer to risk the gloomy situation in that country to staying to die of hunger in their own. This unfortunate condition of affairs is caused simply through Italy becoming a part of the Dual Empire, and in order to increase her armament continually, spending three hundred millions a year more than she ought in order to play the role of a great military Power. Reasoning Italians, and they are many, quite understand the necessity for a change of policy. The people also see that the Republic is only beginning to grow. It declares that Italy ought to give up the German alliance for the French alliance.

From advices received in London, it is learned that cholera is spreading at an alarming rate in the Punjab, British India, since the return of the pilgrims from Hurdwar, down and upon pilgrimage, where it has been epidemic for the largest part of the year, being attended annually by from 200,000 to 500,000 persons, and in every twelfth year by from 1,000,000 to 2,000,000 pilgrims and dealers. The Punjab pilgrims were forced to disband at Hurdwar in consequence of a virulent outbreak of the dreaded disease.

A dispatch from Tokio says that the conflagration that broke out there on the 10th inst., did enormous damage. The dispatch is vague as to which portion of the city was burned over, but states that 6,000 houses were destroyed. The loss of life was heavy. Up to the present it is known that 1,000 natives lost their lives, and a number are still missing. The city of Tokio covers an area of about twenty-eight square miles, and in point of extent, after London, the largest city in the world. The population is placed at between 900,000 and 1,000,000.

NOTICES.

FRIENDS' INSTITUTE EXCURSIONS.—The first excursion, *Botanical*, under Thomas K. Brown, is intended to be taken on Seventh-day, Fourth Month 30th, 1892, to *Waawa*.

The second, *geological*, under Lewis Woolman, on Seventh-day, Fifth Month 7th, 1892, to *Spring Mill and Yerevan*.

Any Friends' Institute Member is entitled to join these excursions, also a limited number of others, over sixteen years of age, who may wish to go for purposes of study. Names and addresses sent to Friends' Institute, 1305 Arch Street, will ensure fuller notification.

WANTED.—A competent mother's-helper, to share in the care of three small children and in light domestic duties.

Address S. W. ELKINTON,
921 Clinton St., Philadelphia.

WANTED.—A woman Friend for teacher in the School for Indian Children, at Tunusassa.

Apply to
SAMUEL MORRIS, Olney, Philadelphia,
EPHRAIM SMITH, 1110 Pine St., "

WANTED.—A well qualified female teacher, to have charge as Principal of Friends' school, Haddonfield, N. J.; must be a good disciplinarian, and competent to teach all the ordinary English branches.

Application may be made to
SAMUEL A. BACON,
SARAH NICHOLSON,
Members of the Committee
Haddonfield, N. J.

THE ANNUAL MEETING OF THE PHILADELPHIA INDIAN AID ASSOCIATION will be held in the Committee Room of Twelfth Street Meeting-house, at 8 P. M., on Fifth-day the 21st inst. Friends and others interested in the work are invited.

E. M. WISTAR, Clerk.

DIED, at his residence, near Winona, Columbiana County, Ohio, on the 18th of First Mo., 1892, LEWIS B. WALKER, in the eighty-eighth year of his age, a much esteemed member of New Garden Monthly Meeting. As the infirmities of age increased, his interest in the welfare of our Society seemed unabated, and although often of latter years unable to meet with Friends, he at different times expressed a lively concern that our meetings might be kept up to the honor of Truth. His last illness (an attack of the prevailing influenza) was short, and though it was with difficulty he conversed, yet he gave evidence of entire resignation to the Divine will. On being queried with if he felt peaceful, he replied, "Yes, I feel that peace that the world can neither give nor take away."

—, at the same home on the 5th of Second Mo., 1892, TAMSON H. WALKER, widow of the late Lewis B. Walker, aged eighty-two years, a member of New Garden Monthly Meeting. This dear Friend had for many years been afflicted with a peculiar kind of health, from which cause she had been much deprived of the privilege of attending meetings, but was firmly attached to the doctrines and testimonies of our beloved Society. Although she expressed but little during her last sickness relative to her situation, we hope through mercy she has been granted a glorious state of health, from which cause she had been much deprived of the privilege of attending meetings, but was firmly attached to the doctrines and testimonies of our beloved Society. Although she expressed but little during her last sickness relative to her situation, we hope through mercy she has been granted a glorious state of health, from which cause she had been much deprived of the privilege of attending meetings, but was firmly attached to the doctrines and testimonies of our beloved Society.

—, on 9th residence, Moorestown, N. J., Twelfth Month 9th, 1891, ELIZABETH ROBERTS, in the seventy-third year of his age, a member of Chester Monthly Meeting, New Jersey.

—, on Third Month 8th, 1892, SARAH ROBERTS, widow of Elnathan Roberts, in the seventy-second year of her age, a member of Chester Monthly Meeting, New Jersey.

—, at her residence in West Branch, Cedar Co. Iowa, on the 1st of Twelfth Month, 1891, in the eighty-sixth year of her age, ELIZABETH LEECH, wife of Thomas Leech, a member of Hickory Grove Monthly and West Cedar Particular Meeting. Her health has been declining for several years. She often was heard to supplicate for Divine favors, until the last, when she quietly passed away, leaving with her friend the comfortable belief that her end was peace and rest.

—, at his residence in Germantown, Philadelphia, First Month 8th, 1892, ENOS SMEDLEY, in the eighty-seventh year of his age, a member of Frankford Monthly Meeting of Friends.

— WILLIAM H. PILE'S SONS, PRINTERS,
No. 42 Walnut Street.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 254.

From *The Word of Life* the following interesting narrative is extracted:

The late James Sherman, of Surry Chapel, relates an incident of his student life while at Chestnut College, which made a deep impression on his mind, and it may be repeated in this form for the encouragement of all who have suffered reverses, and for the strengthening of the faith of the poor and needy in the God who hears prayer.

After preaching one day at a neighboring village, he called at a house overshadowed by a dark cloud of affliction. The family consisted of a father and three daughters, and they were all bearing the yoke of trial. One daughter had a white swelling, another had a cancer, and a third was down with a fever, while to crown the series of disasters, the father had been brought home the day before with a broken leg. James Sherman read Psalm 30th and offered prayer, not forgetting to enquire of the eldest daughter what means of support remained. "None now," she frankly replied; "but in all our affliction we have always been provided for, and I doubt not we shall be still." He gave them all the silver he had, which after much hesitation they were induced to accept.

Walking back to the college, he reflected that he had given away all his money, and that he did not know when or whence the next would come. Just as he was sending up a prayer to Him who is the kind Provider for his children, an old farmer who had heard him preach and who was watching for his passing, called to him, and offered to walk with him. "Your sermon," said he, "directed my thoughts to my previous history, and as it will beguile our walk and illustrate your discourse, if agreeable to you, I will relate the circumstances." James Sherman gladly consented. We give the substance of his narrative:

About forty years before he took a rather large farm. For a number of years he went on prosperously. His crops were good, corn brought a high price, and his sheep and cattle returned a good profit. He had borrowed money to help stock his farm, and this he was able to pay off, as well as to lay by something year by year. "I began to think," said he,

"that my mountain stood strong, and that I should never be moved." His wife was prudent and thrifty, and, with four of his six children, was a member of the church, of which he had been chosen one of the Deacons.

He was respected and honored by all who knew him, and congratulated by his friends as a prosperous and well-to-do man. Religion with him was not a hollow pretense nor a mere profession. He was a faithful man, and out of his ample income he gave liberally to the cause of God, while his gifts fitted him to assist in the spiritual duties of the Church.

But after many years of prosperity, reverses came. Everything seemed to go wrong. One of his sons took to drink, and became a grief and a curse to him. A daughter, the most attractive of them all, foolishly listened to the proposals of a man—a dissolute, ignorant fellow—one of her father's carters. She married him, and within three years she was left a widow with two small children, a third being added soon afterwards. All came home to the farmer for support.

Then two other daughters were laid low with a malignant fever and died; his wife was soon worn out with anxiety and fatigue; and as everybody was afraid of the fever, he and the doctor were her sole attendants. To make matters worse, a person to whom he had lent money, left the village and never repaid him. This was not all, a murrain seized his cattle, and he lost nearly all of them. This was followed by a bad harvest, and his crops were carried away with the flood. Like Job he sat speechless, and wondered what the end would be. The next calamity was the death of his wife, who sank overwhelmed by her afflictions. Thus he was left a widower, penniless and in debt. No friend came forward to help him, and those who had the will to assist him had not the ability.

In the midst of this distress a writ was issued against him, and he could see nothing before him but a prison and subsequent poverty. He knew, for he had often proved, that God is the hearer of prayer, but the blows of adversity had so stunned him that he could do little besides cry in a few broken sentences to his Father in Heaven, the God, who had been his friend and helper in times past to undertake for him. But the terrible writ hung over him like a dense thunder cloud, and the day for its execution drew nigh. The day before the last came, and no help appeared.

Before its lingering hours had passed, however, a stranger walked into his house, introduced himself by name, and said he had walked several miles to see him. He was evidently tired and thirsty, and as the farmer was about to enter into conversation, the other said, "Will you give me a glass of milk?" "I am sorry to say," said the farmer, "that all my cows are dead." With considerable emotion the stranger enquired the cause of this altered state of things, for now he noticed more particularly the haggard appearance of the farmer. He listened with evident interest to the relation of the vari-

ous painful visitations which had reduced him to his present condition. When he had finished, he asked,

"Do you remember a lad by the name of B—, whom you once advised and befriended?" "I do," said the farmer. "Do you know what has become of him?" "No, but I heard that he went to sea some time after." "Yes," said the stranger, "he went to Spain, and through the assistance that you rendered him, he acquired property, and has now returned to his native land, and God has sent him to help you in your trouble."

So saying, he took out of his pocket-book a check, filled it up for £1,000, and gave it to him. "Accept that," said he, "as a proof of my gratitude, and if you want more you shall have it."

The farmer thus taken by surprise, and almost overcome by the goodness of God, was about to stammer out his gratitude, when the stranger said, "Now let us both return thanks to God." And kneeling down, he poured out his heart for the farmer and his remaining children to Him whose name is Jehovah-Jireh, in strains which melted both into tears. The stranger left him full of wonder and joy at God's faithful performance of his ancient promise, by which he had been so unexpectedly relieved of his difficulties.

"The munificent gift," said the old man to James Sherman, "enabled me to pay my debts, and take another farm, where, through the goodness of God my latter end has been better than my beginning."

James Sherman was then quite a young man, inexperienced in the ways of God, and being himself at that time almost penniless, the farmer's story of providing care and mercy made a deep impression on his mind. He returned to his little room at the college, filled with joy and peace in believing.

In three days' time a surprise came to him in the receipt of a parcel containing "*Wisdom on the Covenant*," a piece of fine French cloth for a suit of clothes, three golden guineas, and several other articles especially valuable to him at the time. The parcel contained no note, nor anything to indicate the name of the kind donor, nor was it until twenty-six years afterwards, that he learned to whom he was indebted for such generous sympathy and such timely aid.

"Do you remember," said one of his members at Surry Chapel, "receiving a parcel when you were a student at Chestnut, containing?"—such and such things, as he had described. "Certainly I do," said James Sherman. "It was sent by one," said he, "who belonged to a little band who received the Gospel from your lips."

Many Christians are deficient in simple, hearty trust in God for needed supplies of earthly good; and while some lack sufficient energy to use the means within their reach others are too prone to lose sight of the fact, that "unless the

Lord build the house, they labor in vain that build it," and so rob God of his glory. The way of trusting in the Lord at all times for all things, and with all our heart, is not only the wisest and best, but is that which brings peace and quiet to our own minds and honors to Him.

"In quietness and confidence is our strength."
The birds without barn or storehouse are fed.
From them let us learn to trust for our bread;
The good that is wanting shall ne'er be denied,
So long as 'tis written, "The Lord will provide."
J. W.

FOR "THE FRIEND."

EXTRACT of a letter from Betsy Purington, on the death of her brother Micajah Collins:

For six months past everything of much note appears to be marked preparative for the event, which was amply tested both in public and in private. His testimonies during this period have been noticed as being increasingly weighty and lively, often recurring to a settled belief that his time was drawing to a close, and in the last select Preparative and Monthly Meeting he attended, he spoke of the necessity there is for us to keep to the ancient principles and simplicity of Friends, and observed, if this was not more attended to we should be cut off from society, and our godly heritage would be taken from us, and others called in from the highways and hedges, and requested them to mark it as one of his last testimonies or legacy of his love. After which he attended their Quarterly Meeting at Seabrook, about forty miles from his home, but the weather being extremely cold, his dear, slender frame shrunk under it, and he returned home very much chilled, but was at their meeting on First-day following, both morning and evening, and spoke in each very impressively on the subject of preparing for the final close. Was out and visited his friends Second and Third days; in the evening took his room with a bilious fever, but not being alarming for several days, after which it assumed a more serious aspect bearing on typhus, with so little suffering that nothing seemed complained of except thirst, until about two days before the close. But his friends being careful of him, did not admit much company, at which he seemed grieved, and often said it would not hurt him, but do him good; and on the day previous to his dissolution, when all prospect of his recovery was relinquished, people by his request were admitted, and it was judged that more than one hundred went into his chamber, all of whom he took by the hand and bid them farewell, and to many said something very pertinent and impressive. At which time he requested a friend to sit by him and wet his mouth with one teaspoonful of wine and water at a time, without speaking or interrupting him; which being done he began to speak, and continued about two hours, so loud and clear as to be understood below, and even out of doors, with such melody and so impressive that strangers were broken into tears; but none of it moved him though they wept loud.

Some dark spirits who had heretofore manifested no kind feeling towards him, came to his bedside, to whom he spoke of the principles by which he had been actuated, of which they had heard him speak, which he had lived by and which he was willing to die by, and desired them not to make light of it, for there was nothing to sport with now, for these things were solemn. And often said he had nothing to boast of; he felt himself to be a poor creature, a mere worm of the dust, but knew he was in the hands of One who was able to raise him up or take

him to himself; which was alike to him, and that he felt no anxiety about it, as there was neither spot nor shade between him and his Judge—that he had been permitted to see wonders on his sick-bed, things awful and solemn. That he had seen those whose names were written in the Lamb's Book of Life, and those that were entirely blotted out, but mentioned none; that he also saw angels as plain as he saw the faces of those about him, and the heavenly host bending over his bed.

He seemed to notice all that was passing in the room, and on seeing a pencil moving in the room, he said, "Gather up the fragments, that nothing remain; but make a judicious selection." But it was found impossible, as he spoke so much and with such rapidity, and more especially as their feelings were so deeply involved with his, it seemed as though he could not give himself to rest or sleep, but continued speaking, with very little intermission, for four or five hours—often asking if we had come. Just before his close said, he had but one thing to regret in this world, and that was not seeing his dear sister. Would often inquire, if that could be a death-bed where there was so little suffering; said it was like a bed of roses; and thus he passed away without sigh or struggle. His dear remains were taken to the meeting-house, where there was a large concourse of people, and a number of lively testimonies borne. By the request of his friends the coffin was opened, and it was believed that hundreds went to pay the last tribute of love to the dear departed—when the language applied to the blessed Master, at the grave of Lazarus, might be applied here—"Behold how they loved him." All was done without any confusion.

He left a large Journal of several hundred pages, about sixty of which contain a complete history of Rantership.

There was wisdom in the words that a pious Scotchman once addressed to his pastor after the latter had delivered a discourse in the village kirk. The pastor was the well-known John Macnab. The occasion was a communion season, and the subject of the address was "Heaven." It was a long sermon, but the people thought it as beautiful as a series of dissolving views. It had, however, one defect—the length of this descriptive part left no time for the application.

Old George Brown met the preacher at a friend's house, and astonished him by the *resumé* he gave of the sermon.

"It was really a grand sermon as far as it went," he said, after he had finished his report. "I never enjoyed a description of heaven better. Ye told us 'athing about heaven except *hoo to get there*; and, Maister Macnab, ye'll excuse me, my young friend, for sayin' 'that that shouldna ha been left out, for ye'll admit yers' if that's awantin' a's awantin'. Ye'll mind the king's son's feast? The servants didna only tell that 'athing was ready, but they compelled them to come in'."

The young preacher was too intelligent not to see the aptness of the criticism, and when George had retired he said to his friend:

"I've been criticised by learned professors and doctors of divinity, by fellow-students and relatives, but that good old man has given me more insight into what preaching should be than all the others put together."

To be blest with the presence of the Lord in a dungeon is preferable to liberty enjoyed in palaces without it.

A Visit to Ohio.

A recent visit to eastern Ohio, which involved the crossing of the whole breadth of Pennsylvania, presented many scenes which were instructive to one interested in the geological features of that State, which abounds in strata and minerals of great interest.

In studying a geological map of the State, one's attention is soon arrested by the broad belt of hills and mountains which sweeps in a curved line across it, in a general direction from N. E. to S. W.; culminating in the Alleghany range, the highest of them all.

The Pennsylvania Railroad, after leaving Philadelphia, enters into the great limestone valley of Chester County, which is bordered on both sides by ranges of hills. But the streams which enter it from the north, instead of following the valley eastward to the Schuylkill, and through its waters towards the ocean, all cross it pretty directly, and have cut for themselves channels through the South Valley hills, and flow by less circuitous routes to their final destination. This is shown at Downington and Coatesville, where the east and west branches of the Brandywine cross the valley.

A reference to the map shows that this is not a peculiarity of the Brandywine, but it seems to be a general law obeyed by all the principal rivers of the State—the Delaware, Lehigh, Schuylkill, Susquehanna, Juniata, &c. For a time, they may follow the course of some of the mountain valleys, but they will be found to make a right-angled turn in their direction and cut straight across the opposing hills.

Thus the west branch of the Susquehanna, after draining the wild, mountainous regions of Clinton, Cameron and Potter counties, flows for many miles in a direction somewhat north of east, along the Bald Eagle Valley, till it passes Williamsport, when it turns rather abruptly to the southeast, and forcing its way through all obstacles, keeps that general course until it pours its mighty waters into the Bay of Chesapeake.

By following up these natural water-courses, the railroad engineers have been able to reach sections of the country which otherwise would have been practically inaccessible to the locomotive. The Pennsylvania Road, after leaving the Susquehanna, a short distance above Harrisburg, follows the waters of the Juniata, till it comes to Altoona, at the foot of the Alleghany Mountains. After crossing that range, it keeps the path marked out by the Conemaugh, which flows down the western side towards the Alleghany, and is thus conducted through the labyrinth of hills which skirt the western slopes of the great mountain range.

As the train climbs the mountain side, going west from Altoona, the traveller notices with interest the layers of bituminous coal exposed by the railroad cuttings, and observes that the strata of rock are nearly horizontal—very different from what we are familiar with in the eastern part of the State, where the rock layers are curved and tilted in every degree of inclination.

Professor Leslie, in contrasting the coal beds of the two regions, says: On the Alleghany and Monongahela Rivers the coal beds are spread out in their original horizontal positions over hundreds of square miles. In the anthracite country, the beds are contorted, broken, jammed together, turned over on their faces and squeezed by the enormous pressure. This description of the coal beds is true also of other strata of rock.

Western Pennsylvania and eastern Ohio is a very hilly section of country, but the hills are made by the washing out of the intermediate valleys. This may be observed by any one who crosses a valley and climbs the hill on its side, along a common country road. He will observe as he ascends, layers of limestone, coal and sandstone. After he passes the summit and begins to descend on the farther side, he will meet with the same layers in the same relative position.

It is the opinion of geologists that the layers of rock in the anthracite regions of Eastern Pennsylvania and in the bituminous regions of Western Pennsylvania and Ohio were deposited in the same era of the earth's history at or near the water level—that in course of time the whole of the eastern part of the American continent was lifted up to an elevation of several miles—and that then there was a continuous sheet of coal, of which only detached fragments are now left—that a large part of the strata so lifted up have been swept away by the action of running water, continued for a long period of time—that in the eastern part of Pennsylvania there have been foldings of the rocky strata, which have produced the distortions already referred to, but that west of the Alleghany Mountains, they have been comparatively free from disturbance. On my return from Ohio, I noticed that the rocks on the Alleghanies were nearly horizontal, but that as we came down towards Altoona, they soon assumed a very slanting position.

My readers may find it very difficult to conceive that such enormous amounts of material could have been removed from the elevated plateau of Pennsylvania, as to produce the present broken surface it presents. But one who watches one of our large rivers as it pours its waters along, heavily loaded with sand and clay, after a storm, will be impressed with the conviction, that running water is a powerful agent.

Careful observations have been made as to the amount of water discharged into the Gulf of Mexico by the Mississippi River, and the solid materials it conveys with it. And it has been estimated that these are sufficient to make annually a solid pile, of a mile square and 268 feet in height. This is equivalent to lowering the whole area drained by that river by 1-6000 part of a foot in a year. So that if we will grant enough time, there is no conceivable amount of denudation which is not credible. Besides, it is very probable that in a former condition of the earth's surface, both the chemical and mechanical actions were more effective than we now behold.

On our way we passed several ranges of coke ovens, where the bituminous matter is driven off from the coal, leaving as a residuum the coke, a form of fuel better adapted to the manufacture of iron, and other uses. While recognizing the value of the process of coke-making, a feeling of regret arose that so much valuable material for producing heat and light as the bitumen, which may be regarded as solidified gas, should be wasted.

If all our coal had the same origin, how is it that there is such a difference in it? At first, no doubt it was all bituminous. Now the proportion of gas varies from 2 per cent. at Mauch Chunk to 40 per cent. in the west. Professor Leslie says: "In the undisturbed country west of the Alleghany Mountains, the soft shales covering rocks have prevented the escape of the volatile hydro-carbons from the coal, which, therefore, retains its original bituminous char-

acter. In the more disturbed semi-bituminous middle belt of country, the volatile matters have escaped to some extent, through the crevices of the enclosing rocks. In the upturned and overturned anthracite country, the whole mass has been thoroughly dried and consolidated, the shales intensely hardened, and the coal reduced to its most compact and semi-crystalline condition, with scarcely any hydrogen left in combination with the carbon."

We have spoken of the valleys of western Pennsylvania, as having been formed by a washing-out process. The advantage of these valleys to the inhabitants is great. By the removal of the heavy masses of earth and rock which overlie the coal, they make this invaluable fuel readily accessible to the people, and thus furnish them with a fuel so cheap, that the farmers find it better to buy coal for their fires than to pay for cutting and preparing wood, even when they have an abundance of it on their farms.

What exalted views of the wisdom, foresight, and beneficence of the Almighty are opened to us by the history of the coal formations. Through the operation of those laws of Nature, which are but the expression of his sovereign will, He lowered the surface of the earth, created the vegetation which has condensed into coal, then raised it up into high plateaus, and carved these so as to render the buried treasure accessible. Through countless ages was this process carried on, with unwearied patience—reminding one of the sublime expressions of Moses, the man of God, in the 90th Psalm, when addressing the Almighty, he says, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

J. W.

(To be continued.)

FROM THE "BRITISH FRIEND,"

Edward Burrough.

Edward Burrough, than whom, as an example of a faithful and zealous young man amongst early Friends, perhaps no better is to be found, knew much of labor and trial, and ultimately died in prison for the Truth which he had so perseveringly declared and witnessed to. He was from Underbarrow, near Kendal, Westmoreland. A quiet, thoughtful youth, fairly well educated, quick, intelligent, with his mind soon turned to godliness, and longing to serve God according to his ability. In him there was the struggle, which is to be noticed in most eminently gifted men, for satisfaction, the seeking for it here and there, the tossings to and fro, yet through all, if not finding at once, the continuance of the search; at times under clouds and almost despairing, then rousing to a more earnest, thirsting life till the prize sought for is attained and peace comes. What peace? a bodily rest? not at all: peace of mind. His life is almost activity personified. Peace of mind but not of body. Turned out of his father's house for embracing the views he does, he attributes it to their blindness, and as part of the dealings of an all-wise God with him. Having found that he had so longed for, he rejoices in that, heeding not so much what he has lost and likely to lose as what he had obtained.

I have not had to hand any account of the reconciliation with his earthly parents, yet I think it probable that they, as in many other cases, had their hearts touched and opened to receive him, and maybe, as Admiral Penn did to his son William, encouraged him to continue steadfast in that which he found to be truth.

What a testimony Admiral Penn gave to his son before his death—"If you and your friends will only keep to your plain way of preaching you will soon make an end of man-made preachers." So in Burrough's case I think his parents soon saw his sincerity and approved it.

As to his early life, quick, intelligent, thoughtful, laid beyond his years, he took no delight in boyish pastimes. A boy's age, a man's staidness, of an excellent spirit, a seeker at twelve years of age. Brought up an Episcopalian he is dissatisfied with that way, and mingles with the more sober sort of Presbyterians, although, for so doing, he is reviled by his youthful associates. Not satisfied here at seventeen, he confesses to hearing a voice as though it told him he was ignorant of God. This voice, why should it make him so at unrest? Was it not because it witnessed true to his state? Thus from seventeen to nineteen years of age he was in great mental conflict, discerning that the preachers he went to had not possession of that which they spoke of. Exemplary himself in life, often warning the outwardly ungodly in his youthful days, yet his deep, earnest longing continued for a nearer, closer, and more perfect knowledge of God. Fit ground for good seed to fall into and take root. The great Husbandman was there preparing the ground, and in due time the seed was planted. George Fox, coming northward after his vision on Pendle Hill and visit to Sedberg, near Kendal, met with Edward Burrough, and, on his way from Kendal to Underbarrow, which is about a mile and a half from the town, he had, as he records in his journal, "great reasonings with Edward Burrough," whose eyes were being opened to see the spirituality of the Gospel of Christ. After this interview he came forth as a minister amongst the rising children of the Light. A youthful minister, probably between eighteen and nineteen years of age, yet soon an able and powerful advocate of the word he had received.

Francis Howgill, who had been a clergyman, accepting the views of Friends, or "Children of the Light," about the same time, although older considerably than Burrough, found in the youthful convert a co-partner and laborer; for in 1654 these two are in London, believing that is the field of labor they are called to. There is an interesting account of the Prentice lads in London on holiday, having wrestling matches in the fields near London. Burrough came upon such a company where was a champion in the ring who challenged any to come and throw him, for he had already thrown several. Upon hearing the challenge he went in, to the astonishment of the onlookers. After a time he tells them what he wrestles for, and whom. Apparently his address had a good influence upon the rough crowd. At this time he would be about twenty years of age. Here, although a believer in the peaceable nature of Christ's kingdom, he boldly shows that he is a fighter, not missing opportunity to declare whom he would they should serve, fight, and wrestle for. James Parnel and he were bright examples of early dedication. Both of dauntless spirit; who, having girded on the armor, stood faithful. In it Parnel soon finished his course, dying in Colchester Castle in 1655, aged probably eighteen or nineteen years, a mere youth, yet old enough to have left behind him men as seals to his ministry, who afterwards were eminent for righteousness—as Stephen Crisp, who was amongst those convinced by Parnel.

In 1654 Burrough and Howgill were at Bristol, and the meetings they had with the people

soon brought them into contact with the authorities, for they were summoned before the mayor and council, and ordered to leave the city at their peril. Their answer was, "They came not in man's will, nor are we at liberty to leave in man's will; but if by violence you put us out and have power we cannot resist it."

In the First Month, 1654, there was a general order against ministering Friends, for the constables to seize them, and bring them before the magistrates. The reply of these two ministers is remarkable and worthy of thought. It points to one of the distinguishing features of the ministry and journeyings of Friends in those days. They had the firm belief that they were servants sent of God to do his work. To use a Scripture simile, like Paul when he saw and heard a man of Macedonia saying, "Come over and help us," upon one of his journeys, so they considered it their duty to obey God, yet if man had power to restrain them by force, then they by force would not resist such power. The rulers at Bristol, which was a much more important town than than now, classed Quakers with emissaries from Rome, and others also looked upon them as secretly Jesuits. This shows how little magistrates and rulers were acquainted with the real views of Friends. Emissaries from Rome? Friends believed in no separate class of priests and people, but in the universal priesthood of believers. They believed in no sacrifice of the mass, or bread and wine, but in the spiritual eating of the body and drinking of the blood of Christ; they believed in no sprinkling or baptizing with outward water, but in an inward washing and renewing of the heart; they acknowledged no man as their head but Christ, ever present with them, to whom they wished to give obedience in all things. The very spring of their actions struck at the root of the doctrines held by Romanists hearing the church and traditions. Their cry was, Hear Christ and his immediate teaching. Rome, with its one outward visible head ruling over all the other parts of the body, unto whom they must submit and under whom they must serve, had no unity with the views of Friends. Where was Burrough ordained? for we have now got to the years of his active service; not amongst the Romanists, nor Episcopalian, nor Presbyterians, though for a time amongst the last two he sought for that he could not find. He believed his appointment to the ministry was from Christ himself; to Him he was responsible. He looked for no reward from man for his ministry, and preached, The Spirit and the bride (the true Church) say come, and partake of the water of life freely. Perhaps this very belief in the ever present Head of the Church directing and guiding the true ministers, and other religionists being unable to grasp it, was one cause of much hard speaking and rough usage by those called ministers of the Gospel against Friends' ministers.

In 1655 E. Burrough and F. Howgill were in Ireland, and spent about three months in and near Dublin. It was on this visit that William Ames, said to have been born near Bristol, who at one time was a Baptist minister, then an officer in the Parliamentary Army, embraced the views held by Friends. At that time the temporal powers were at work to get quit of them from Ireland. Probably Cromwell began to fear the further increase of the views they preached spreading among his officers and soldiers, and so weakening his hands, for Cromwell had trouble with Anabaptists in Ireland; but from whatever cause, an order of banishment

was issued against them, and they were shipped out of the country. Arrived in England, Burrough was in controversy with Saints' Rest Baxter, who published a book in 1657 containing twenty-four reasons against being a Quaker. Amongst the twenty-four are—"1. They deny and revile the churches and ministers of Christ. 4. Because of their false and pernicious doctrines and their notorious uncharitableness. 16. What reasonable man should turn a Quaker that sees the common form of their doctrines? . . . they hate both Godly teachers and people. 19. They are in evident division amongst themselves, as Fox and Naylor (poor Naylor! a mark for the archers to shoot at, yet he came into unity with Friends again, and is one whose life is worthy of deep thought). 20. To make all their delusions more odious wickedness, they father it upon the Holy Ghost." These few extracts from the twenty-four reasons will give us an index to the nature of his pamphlet. It was cried up and down the streets of London for sale. Zealous Burrough was moved to reply as to early Friends and their views of those generally called ministers of Christ. They placed little confidence in such ministers, especially if they preached for money or taught for this world's reward, and from the clearness with which such as Burrough and Howgill spoke (Howgill had in his day preached for tithes, but for peace repaid them after his conviction), against such teachers, they probably were roused to unite against them, whether Romanists, Episcopal, Presbyterian, Independent, or Baptist, and because of their speaking on this subject so plainly many looked upon Friends as uncharitable. All true charity stands in the love of God and not in a smothering down and hiding of the testimonies God gives his children to bear for Him. They having had their candle lighted placed it upon a candlestick to be seen of men.

(To be continued.)

UNCERTAINTY as to one's position and duty is destructive of efficiency in any line of practical endeavor. In order to stand firm, one must be sure of his standing-ground. In order to move forward forcefully, one must have no question as to the direction in which to move. Not the dangers before us, but the questionings within us, are main causes of helplessness in an emergency. A gentleman who had seen much of active service in varied spheres was describing his first experience of an earthquake shock in South America. "I was completely bewildered," he said. "Up to that time, no matter how tight a fix I had been in, I had always had something to stand on; but now the very ground below me was giving way. I didn't know which way to move." And that is the natural consequence of being in doubt about one's position. "A double-minded man," says the Apostle, "is unstable in all his ways." Even the most unpleasant knowledge is a surer basis of action than any uncertainty can be. Whichever way one must go, it is better to know that that is the way, than to stand halting—in double-mindedness—between the ways. Welcome, therefore, the light, whatever may be disclosed by it! Better than wandering aimlessly in the desert of unbelief, is the entering into that land where giants are to be battled with, and walled cities are to be fought for, at the call of God. In uncertain questioning there is never rest. There is rest in very conflict when conflict is duty. "We which have believed do enter into that rest."—S. S. Times.

FOR "THE FRIEND."

TRUST.

Storms and winds without may roar
And night come darkly down;
There surges break against the shore
Beside the sleeping town;
The giant waves may landward roll
Up from the infinite sea;
May submerge the bar and cover the mole
And terrify you and me.

But the sleeping town is heedless
Although the breakers roar;
And our fear and alarm as needless
As of troubled souls before,
For God watches over his people
And over the infinite sea;
"Thus far, oh sea, no farther,"
He guards even you and me!

M.

WINONA, O.

SELECTED.

THEY ALSO SERVE.

"They also serve, who only stand and wait."
Take comfort from that thought in lonely hours,
When naught seems set aside for you by fate
To do; or while others have far richer dowers,

With days bright full of hope and work and love;
Full to the brim, and happily, running o'er.
The angels, watching from their homes above,
Can see how sad the waiting is; how sore.

But if the waiting is not all in vain,
If those who wait are serving truly, too:
Oh, then they need not mind the nameless pain,
And but think it is the part they are to do.

And peace and rest will fill the lonely days
That once were filled with naught but pain and
woe,
For, though we cannot understand his ways,
Enough to know our Father will it so.
—*Albany Evening Journal.*

SELECTED.

THE WIND OF MARCH.

BY JOHN GREENLEAF WHITTIER.

Up from the sea the wild north wind is blowing
Under the sky's gray arch;
Smiling, I watch the shaken elm-boughs, knowing
It is the wind of March.

The stormy farewell of a passing season
Leaving, however rude
Or sad in painful recollection, reason
For reverent gratitude.

Welcome to reverent hearts its harsh forewarning
Of light and warmth to come,
The longed-for joy of Nature's Easter morning,
The earth arisen in bloom!

In the loud tumult winter's strength is breaking;
I listen to the sound,
As to a voice of resurrection, waking
To life the dead, cold ground.

Between these gusts, to the soft lapse I hearken
Of rivulets on their way;
I see these tossed and naked tree-tops darken
With the fresh leaves of May.

This roar of storm, this sky so gray and lowering
Invite the airs of Spring,
A warmer sunshine over fields of flowering,
The bluebird's song and wing.

Closely behind, the Gulf's warm breezes follow
This northern hurricane,
And, borne thereon, the bobolink and swallow
Shall visit us again.

And in green wood-paths, in the kine-fed pasture,
And by the whispering rills,
Shall flowers repeat the lesson of the Master,
Taught on his Syrian hills.

Blow, then, wild wind! thy roar shall end in singing,
Thy chill in blossoming;
Come, like Bethesda's troubling angel, bringing
The healing of the Spring.
—*The Independent.*

FOR "THE FRIEND."

Culture and Christianity.

An article on this subject in the *Illustrated Christian Weekly*, contains some sentiments which deserve serious attention. While admitting that literary and even artistic culture is not necessarily hostile to Christianity, the writer adds:—

Taking things as they are, and not as they ought to be; human nature as it is, and not as we fain would have it; which is the only basis on which to treat the subject practically; the influence of artistic culture on Christianity in general, and certainly upon vital Christianity in particular, has in the main, that is, in the vast majority of instances, been deleterious.

That the theatre, for example, might be under certain imaginable circumstances a school of high morality is undoubtedly true and a pretty theory, but as a matter of fact, taking circumstances as they exist and have existed in the past, and human nature as it is, excepting in rare instances, the theatre has always been a school of vice, and will continue so to be.

So of this high culture, the question is what it has been among men in the past, is here and now. Not what it might be in heaven, but what it is upon earth; not what it might be to an angelic nature, but what it actually is to a human soul.

And first, if there is no necessary antagonism between Christianity and culture, it is equally true that there is no necessary connection between them.

Aesthetic taste has sometimes been present where the commonest principles of humanity were absent.

Men have gone into ecstasy over art, and at the same time been guilty of the most detestable cruelties.

Describing the massacre of the Swiss Guards in the Gardens of the Tuileries, August 10th, 1792, the historian says: "Some miserable wretches climbed up the marble monuments which adorn that splendid spot; the insurgents abstained from firing lest they should injure the statuary, but pricked them with their bayonets at their feet; an instance of taste for art mingled with revolutionary cruelty, perhaps unparalleled in the history of the world."

If a passion for art and a common humanity have thus no necessary connection, we need not expect to find culture and religion indissolubly wedded.

Nor indeed is culture a necessity to piety. Piety and illiteracy are very frequently conjoined. The sweetest, purest, holiest and most Christ-like lives have been many a time lived, as, for example, such lives as those of the "Dairyman's Daughter," "The Young Cottager," "The African Servant," of Leigh Richmond story, by those who had no pretensions whatever to human learning or culture, and whom the world, and society so-called, would set down at once as tasteless ignoramuses. No need to enlarge upon a truth to which the personal experience of each one supplies its ready witnesses.

The converse of the proposition is quite as obviously true, that a high culture, scientific, artistic or literary, is frequently found co-existing with irreligion and utter godlessness.

History is a terrible witness, consistent, unimpeachable and not to be silenced to the fact that in the experience of nations the ages of

basest villainy and grossest corruption in moral and political life have been all too often the ages of luxury, high culture, adornment, refinement, artistic and literary attainment. *

Advance a step and note next that this culture is actually and in fact unfriendly to vital Christianity. *

The masterpieces of Titian and Correggio, for example, lead the soul away from communion—away from penitence—away from worship, ever to dwell on the delight of youthful faces, blooming color, graceful movement, delicate emotion.

Art by magnifying human beauty contradicts these Pauline maxims—"For me to live is Christ, to die is gain." "Set your affections on things above, not on things on the earth." "Your life is hid with Christ in God." *

Writing of the times of Pope Leo X., an age of high culture, Van Ranke says: "Men frequented the Vatican less to kneel on the threshold of the apostles, than to admire those great works of ancient art that enriched the dwelling of the Pontiff, the Belvedere Apollo and the Laocoon." *

John Ruskin writes: "One great fact meets me—I cannot answer for the experience of others—but I never yet met with a Christian whose heart was thoroughly set upon the world to come, and so far as human judgment could pronounce, perfect and right before God, who cared about art at all." *

It is about time that this truth came to wider recognition and larger dominance in our churches, institutions, schools and homes. The nude statuary of our drawing-rooms, the too-scantly-draped figures which are supposed to grace some private homes and public galleries, the indecent posters on the dead walls appealing to the baser passions of our youth, the theatre with its exposure, half-nakedness and too suggestive attitudes, the undress of the boxes and the ball room which rival and even out-do the undress of the stage—these and other things said to make for the Higher Culture, are, as human nature is constituted, powerful appeals to the animal and sensual that is in us, and possess an element which is in deadly hostility to true spiritual life.

It is idle, worse than idle, in such connections, to cry, that "to the pure all things are pure."

Such sophistries should not for a moment deceive us. For the vast majority of men there is a subtle power and fascination of evil, in all exhibitions of this sort, though ladies of accredited refinement may go into rhapsodies over them, school teachers may take their pupils to study them for education's sake, as they say, and even clergymen, alas, may be found defending them.

A while ago one of the public prints told of an Art Association in which a number of young men and women had been studying together, side by side, nude subjects. Their instructor had the audacity to say that such association was harmless, for the true artist rose above all thought and suggestion of the evil and impure.

Out upon such absurdity, the man was either a liar or a fool! He may have deceived himself. He is hardly likely to deceive anybody else. Human nature is human nature—and "he that soweth to the flesh shall of the flesh

reap corruption." Feed the animal propensities, bring sensual passion into the presence of that which stimulates it, and the result is as inevitable as the explosion which follows the application of fire to gunpowder. This is a law of our being from which there is no escape.

As for culture of other kinds—literary and scientific—it is apt to foster a spirit of pride and self-sufficiency which leads the soul, not toward, but away from God.

It too little cherishes that lowliness and humility of mind which is a prime condition of the acceptance of the Gospel and a true living to Him who said, "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven."

Jesus as an Eastern Teacher.

There was nothing in the manner of the commencement of the public ministry of our Lord which was not in accordance with what the men of his time and nation would look for in one who began to present himself as a great Teacher. He went into the synagogue of his own city, and there, in accordance with the custom of the Jews, where the exposition of the Law and the Prophets was open to any one after the usual prayers and psalms had been recited, unfolded the teaching of Moses. He then went round the neighboring villages, teaching in the same fashion. Having thus attracted many followers, he selected his twelve apostles, and, as it were, enrolled them in his service. Thus had the prophets of old gathered their disciples. We must remember that long before the coming of Christ, indeed, from the earlier times of the settlement in Canaan, the prophetic had been separated from the priestly office. It was so in the time of the judges. The priests might perform with more or less exactness the rites of the law; but plainer and more directly hortatory or minatory teaching was needed to rouse the people in times of deadness or ignorance. The prophets were therefore raised up from time to time, sporadically, and by no unbroken succession either in time or place, but by direct inward call from God. Their authority was impressed by their teaching alone; sometimes, but not always, by the endowment of wonder-working power. Thus they were, above all else, teachers. In this capacity they gathered followers and founded schools,—the schools of the prophets. These schools were rather peripatetic than stationary; and they continued under various leaders during the whole period of the monarchy. We must not imagine a Hebrew Yale or Harvard, but a company of young men drawn together by their devotion to their teacher, and accompanying him as he travelled from town to town in his circuit, stirring up the religious life by his teaching from place to place. These followers gathered the people together to hear him, secured him hospitality, prepared quarters for him, and acted as his attendants. The more experienced and trusted scholars were sent into the neighboring villages to teach and prepare for his coming. After the Captivity the continuity of these prophetic schools was interrupted, and the formal instructions of the rabbis at fixed centers took their place. But the tradition was not forgotten in that epoch of cold formality; and as Wesley in an age of dead formalism gathered followers and pupil preachers everywhere through the length and breadth of England, so the new Teacher of Nazareth arrested the attention of the thousands who were all waiting for him; for their spiritual yearnings were unsatisfied by the dry husks of the legal

teachings which had lost all its spirit and life. It was in accordance with the ideas of the time, that he should select from those who surrendered themselves to his teaching a band of assistants,—in short, a new school of the prophets. Not otherwise acts the dervish or prophetic teacher among the Mohammedans at the present day. We compare not the teaching of prophet or of dervish with that of the Lord Jesus; we only show that he adopted the method of promulgating his doctrine which was suited to the habits and ideas of his country. But that doctrine was far beyond all human conceptions of the prophetic expounder of the law. He spake as one having authority; and his disciples prepared the way for his reception by preaching every where, like his forerunner, that men should repent.—*H. B. Tristram in S. S. Times.*

Natural History, Science, &c.

The Camel.—In a recent article on the camel, Lehmann remarks, according to *Nature*, that neither the most broiling heat, nor the most intense cold, nor extreme daily or yearly variations hinder the distribution of the camel. The dromedary of the Sahara has better health there than in more equably warm regions, though after a day of tropical heat the thermometer sometimes goes down several degrees below freezing point. In Eastern Asia winter is the time the animals are made to work. In very intense cold, they are sewn up in felt coats. Each race does best in its home, as a Sâdan camel would not flourish in Northeast Asia. Camels are very sensitive to moisture. In the region of tropical rains they are usually absent, and if caravans enter such regions the results are greatly feared. This sensitiveness to dry or wet conditions is seen in the characters of the different races. The finest, most noble-looking camels, with short, silk-like hair, are found in the interior of deserts (as in the Juarek region in North Africa), and they cannot be used for journeys to moist regions. Even in Fezzan (south of Tripoli) the animals are shorter and fatter, with long, coarse hair; and in Nile lands and on coasts it is the same. These animals, moreover, are less servicable as regards speed and endurance.

Copper Production.—The *Engineering and Mining Journal* says the present price of copper is 104 cents a pound, which is less than the actual cost of its production at some of the Lake Superior mines. This indicates that unless there is an advance in price, those mines which are the least favorably situated, will be compelled to shut down.

A Crow Story.—People who don't know the crow may find difficulty in believing the following anecdote, though Anglo-Indians will accept it without hesitation. A dog of my acquaintance—a fox terrier of long Eastern experience—was one morning eating a chicken bone on the veranda, when two crows happened to pass, and, observing the dog and his bone, wheeled down and lighted on the veranda railing, whence they set to work croaking to induce him to drop his breakfast. Under ordinary circumstances, an English dog will fly at a crow the moment he appears; but on this occasion Jack simply looked up, growled, and continued gnawing. The crows ceased croaking, and consulted together for a moment, then one of the pair dropped into the veranda a few yards behind the dog and croaked at him again, once more obtaining no answer but a growl. After strolling casually round the veranda for a min-

ute, to let Jack settle down, the bird hopped up silently and swiftly, and gave the dog's tail a cruel nip. That was too much. With a howl of pain, Jack turned upon his tormentor, and crow No. 2, who had been patiently awaiting this opportunity, swooped down upon the bone, and carried it off. You never saw a dog wear a look of such abject humiliation as did Jack when he recognized how he had been fooled.—*Illustrated Christian Weekly.*

The Basking Shark.—The basking shark of the North Atlantic seems also not to be an uncommon visitor in New Zealand waters, as it visits certain localities on the coast for its food, which is thought to consist of small jelly fish and other minute animals. This shark can be easily recognized, says a writer in *Nature*, from its habit of swimming on the surface of the water, a portion of the back and the huge dorsal fin being usually exposed. It is from this fact, together with its slow motions, that it has received its name. On the west coast of Ireland as many as five hundred have been taken in a single season. The liver often weighs as much as two tons, yielding six to eight barrels of oil. A few years ago, when shark's oil was more valuable than at present, the oil from a single full-sized specimen would often realize from \$200 to \$250.

Vegetable Fly-catcher.—In South Africa nature furnishes ready to hand a substitute for the fly paper Americans have so patiently to prepare in the shape of a plant botanically *Roridula dentata*. It grows several feet high, and is hung in rooms of the colonists to catch flies, just as the artificial article is here. It is closely allied to the Droseras—the Sun-dews of our swamps—made so memorable by Darwin's works, in which he shows that these plants catch insects for the direct purpose of eating them—that they are really carnivorous plants.

Sponge Trade.—The United States Consul at Nassau, in reporting on the sponge trade of the Bahamas, says that from 5,000 to 6,000 persons, most of whom are colored people, are engaged in this industry. The sponges are gathered by means of iron hooks attached to long poles. By using a water-glass the fisherman can readily discover the sponges at the bottom, hooking up the larger ones, leaving the smaller ones untouched. The vessels are fitted out for a voyage of about six weeks. Of the larger sponges a catch of 5,000, or of the smaller ones 7,500 is considered an average one. It is supposed that a healthy sponge will reach a marketable size in from twelve to eighteen months.

Gold in South Africa.—The gold output of the Witwatersrand mines in South Africa, in 1891, was \$12,750,000, more in value than was produced by all the mines of Leadville, Colorado.

Chips of Moss Agate.—The *Ground Covered with them in a Petrified Forest in Arizona.*—From the Atlantic and Pacific Railroad it is not hard to reach one of the greatest of natural curiosities—the petrified forest of Arizona. Much the nearest point is the little station of Billings, but there are the scantiest accommodations for the traveller. Only a mile south of the track at that point one may see a low, dark ridge, marked by a single cottonwood tree.

Walking thither (over a valley so alive with jack rabbits—that there is some excuse for the cowboy declaration "that you can walk clear across on their backs!") one soon reaches the northern edge of the forest, which covers hundreds of square miles. Unless you are more

hardened to wonderful sights than I am you will almost fancy yourself in some enchanted spot. You seem to stand on the glass of a gigantic kaleidoscope, over whose sparkling surface the sun breaks in infinite rainbows. You are ankle deep in such chips as I'll warrant you never saw from any other wood pile.

What do you think of chips from trees that are red moss agate and amethyst and smoky topaz of every hue? Such are the marvellous splinters that cover the ground for miles here, around the huge prostrate trunks—some of them five feet through—from which time's patient axe has hewn them. I broke a specimen from the heart of a tree three years ago which had around the stone pith a remarkable array of large and exquisite crystals; for on one side of the specimen—which is not so large as my hand—is a beautiful mass of crystals of royal purple amethyst, and on the other an equally beautiful array of smoky topaz crystals.

One can get, also, magnificent cross sections of a whole trunk so thin as to be portable and showing every vein and "year ring," and even the bark. There is not a chip in all those miles which is not worthy a place, just as it is, in the proudest cabinet, and when polished I know no other rock so splendid. It is one of the hardest stones in the world and takes and keeps an incomparable polish.—*St. Nicholas.*

Dwellers in the Arctic.—In 1813, Sir John Ross discovered an isolated race of human beings, numbering about two hundred souls, living on the inhospitable shores of North Greenland. To this community he gave the romantic name "Arctic Highlanders," a name which, unfortunately, is misleading, for they are littoral people and cannot inhabit the Arctic highland, as it is an everlasting ice-cap, and moreover they will not even visit it, for this inland ice is to them a region of terror; a land where abide their demons and evil spirits.

At the present day they number, as near as can be estimated, about the same as when the knowledge of them came to the civilized world; nor have they increased their territory, but live on the narrow strip of mountainous coast, which is left bare during the summer months by the retreat of the winter snows. They could not be more cut off from other human beings did they live on some small oceanic island. Practically they do live on an island, for they are surrounded by water; by great expanses of solid water; for they never pass the ice barrier of the great Humboldt Glacier, with its sea face of sixty miles; they never ascend to the summer foot of the "ice-blink," some two thousand feet above sea level; nor attempt to wander south over the vast ice-floes of Melville Bay, one hundred miles in extent. At 79° north latitude, near the southern edge of the Humboldt Glacier, is a collection of huts known as *Elah*, their most northern settlement, while at Cape York, in latitude 75° 55' North, probably their largest encampment, is their southern limit and which, as near as we could determine by the sign language, they call *Pitanilo*. Their country may be said to be about one hundred and eighty-five miles long and from three to five miles in breadth.—*Benjamin Sharp, Ph. D., in Scribner's.*

Mice.—The mice plague in the south of Scotland is spreading. The mice are swarming into Annandale, the Moffat Water district, and along the northern district of Dumfriesshire, and the southern portion of Lanarkshire. Owing to the destruction of grass many farmers have had to remove their stock to the low country.

Items.

Who Drinks Most?—Which of the three kingdoms consumes most intoxicating liquors per head? England, Scotland or Ireland? Some answer this question from hearsay, some from prejudice, some from limited personal observation, and in most cases the saddle is put on the wrong horse. Permit me to give you the true answer.

Dawson Burns, D. D., of the United Kingdom (Temperance) Alliance has collected from government reports and collated the drink statistics for the three kingdoms for 1891, and published them in the *London Times*, which endorses their correctness. (See weekly edition of Second Month 19th.) Each family of five persons drinks annually on an average: Spirits—Scotland, 9.25 gallons; Ireland, 5.90 gallons; England, 4.50 gallons. Wine—England, 2.05 gallons; Scotland, 1.85 gallons; Ireland, 1.55 gallons. Beer—England, 180 gallons; Scotland, 67½ gallons; Ireland, 41 gallons. Total—England, 188.55 gallons; Scotland, 78.60 gallons; Ireland, 48 gallons. The cost—England, \$101; Scotland, \$81; Ireland, \$52. Grand total for Great Britain and Ireland, 1,209,000,000 gallons, and its cost, \$705,000,000.

It thus appears that the Scotchman drinks one and a half times as much as the Irishman, and the Englishman twice as much as the Irishman. And they all spend their money in that which is not bread, and their labor for that which satisfieth not. Over a thousand million gallons of curses poured annually into the head of the thirty-eight millions of Britons! About thirty-two gallons per head, and some of them can hold much more.

The Ayrshire Friends.—William Hobson, who had been visiting among the Ayrshire Friends in Scotland, sends to the *London Friend* some account of these interesting people, who, with little outward instrumentality, have become convinced of the doctrines held by our Society, but are not in membership with it. He says:

"We found them scattered over various parts of the county, chiefly in Ardrossan, and Crosshill, near Maybole, but they are in groups also in Irvine, Ayr, Maybole, Girvan, and away from towns in isolated places. Yet they all seem to know each other, and Christian love in a remarkable degree binds them into one. During the time of our visit no less than fourteen of them—seven men and their seven wives—applied for membership to Edinburgh Two Months Meeting. At Ardrossan they are searching for a suitable site for a new Friends' Meeting-house, and at Crosshill there has been for years past practically a solid Friends' Meeting in operation, a recent mission there by two of themselves, Alexander Dunlop and David Wilson, of Ardrossan, having given quite an impulse to the work.

"But when did they arise, and how did they become Friends? The answer to these questions is remarkable, and brings us back to 'Early days.' Nearly ten years ago several of them occupying positions of activity in the various Kirks, becoming uneasy with the teaching to which they listened, and not having their soul-hunger satisfied, were led, as they say, 'to turn inward,' to listen to God's voice within, and hearing, to obey. This resulted in their withdrawing from the Kirks, and led to grievous misunderstandings, and not a little persecution. Perseverance and patience, however, prevailed, and by-and-by they came to know each other, and to 'edify one another.' As time has passed by, one to another have been added to their numbers, and thus we have something like a revival of primitive Quakerism in Scotland."

Professional Titles.—We read in the *Christian World* that some professional ministers are desirous of shaking off the title "Reverend." Probably they will find it easy to carry out their purpose. If they cling to the position the shadow of the priest will follow them. One of the monks of what has been called "The Relapse of the West" is seen in his very thing. The shadow of the priest is following these paid Quaker pastors! "Rev. Herbert Douglas is 'Rev. Luke Woodard.'" "Rev. Daniel [pedraff]" These terms are reported to be found in a paper claiming to be a Quaker periodical;

and, strangest of all, London Yearly Meeting corresponds with these people as if they were Friends!—*British Friend.*

THE FRIEND.

FOURTH MONTH 30, 1892.

PHILADELPHIA YEARLY MEETING, CONTINUED.

On Third-day morning the Representatives proposed that Joseph Walton and John E. Carter should act as Clerks for the present year—which was agreed to.

The first six Queries were weightily considered. Many Friends spoke in a lively and weighty manner on the different subjects which claimed attention; and it may thankfully be acknowledged that the presence of the blessed Head of the Church was to be felt among his people. A hope was awakened that the time was drawing near, when it would please the Lord to go through his camp and to pour out a fresh visitation of his Spirit on the people, for their own salvation and for the spread of his righteous cause among men.

The Meeting closed with the reading of a Memorial for Abigail Hutchinson, a minister, prepared by the Monthly Meeting of Friends of Philadelphia.

On Fourth day, the remaining Queries and the additional Queries were read. The decease of nine ministers and elders since last year was mentioned—Edward Marshall, Sarah M. Schill and Hannah Warrington, Ministers; Susan E. Comfort, John S. Comfort, Joseph Eastburn, Philip P. Dunn, Hannah W. Cooper, and Seth Warrington, Elders.

A Friend introduced the subject of Bible Study; apparently desiring that the Yearly Meeting would officially recommend increased attention thereto. This opened the way for a considerable range of remark, the general tenor of which was, that the value which our Society set upon the Bible was sufficiently shown by the Discipline and advices of Philadelphia Yearly Meeting, but that as religion is not founded on the Bible but upon the revelation of the Spirit of Christ, by the aid of which holy men of old wrote as they were moved by the Holy Ghost, it would be a sign of declension and departure from our fundamental principles, if the Society of Friends should imitate other denominations in their methods of training persons for the service of the Gospel. In reading the Scriptures it ought to be done with a reverent mind, looking and waiting for the unfolding of their spiritual meaning by the fresh openings of the Holy Spirit.

The evils of setting apart a peculiar class of men to preach and administer the offices of religion, were spoken of; and one Friend, who had formerly been a minister in another denomination, and knew whereof he spake, bore a clear testimony against these evils, and the effect of systematic study and training, and the delusive and hurtful tendencies of music, especially the public singing of hymns. While the system of hiring and indeed of any stated and haphazardly arranged ministry was condemned, as inconsistent with our views of spiritual worship, no disposition was manifested to speak harshly of those of other persuasions, who were sincere, and acting up to the measure of light they had received.

On Fifth-day forenoon Meetings for Worship were held in three of the Meetings-houses in the

city. In the afternoon, the Reports from the Quarterly Meetings on Education, stated that we have 708 children of school age, of whom only 127 have been at schools altogether from under the care of Friends.

The Report on the use of intoxicating drinks showed that 252 of our members had partaken of these during the past year, many of them very seldom. As is generally the case, this subject occupied considerable time, and some diversity of judgment was manifested, as to the best method of dealing with the evil. The members are very much united in their desires that all under our name may entirely avoid the use of intoxicating drinks, both for their own preservation from falling into habits of intemperance, and for the sake of the influence on others which a consistent example will give them. But some of them felt that the practice we have been in of late years of reporting to the Yearly Meeting the number of offenders in this respect was not wise, and wished it discontinued; others thought that its discontinuance would be regarded as a retrograde step. It was concluded to request statistical reports from the subordinate meetings for next year; and a committee was appointed to consider the whole subject, and, if practicable, to suggest to our next Yearly Meeting some method of labor, with which all would be satisfied.

A Memorial for Rebecca S. Allen, an Elder of the Monthly Meeting of Friends of Philadelphia, was read and directed to be recorded.

Sixth-day (Fourth Month 22d). An interesting Memorial of Chester Monthly Meeting (N. J.) for David and Rachel H. Roberts, Elders, was read. Vocal testimony was borne to the worth of these dear Friends, both of whom lived to advanced age, and were removed by death within about six months of each other, after a happy marriage union of nearly sixty-six years.

A Minute prepared by the Clerk, embodying some of the exercises that had been expressed in the Meeting, was read, and with a slight alteration adopted. Among the subjects adverted to in it was the importance of individually walking in obedience to the Divine Power inwardly revealed, which would qualify for the Lord's service on earth, and lead to everlasting happiness.

The advices formerly issued by the Yearly Meeting, to be frequent in the perusal of the Holy Scriptures were revived, with the added caution that this should be done with a mind turned to the Lord, seeking for Him to open their spiritual meaning. For if they are studied in the same manner as other works, the knowledge gained will be merely intellectual, and have no necessary tendency to promote a growth in religion, which ever has depended and ever will depend on submission to the inshunings of the Light of Christ in the soul.

Reports were read from the Westtown School Committee, the Committee on Education, the Indian Committee, and the Treasurer's Committee. \$2,000 were directed to be raised for the use of the Meeting, \$1,500 for the Committee on Education, and \$2,500 for the Indian Committee—\$6,000 in all.

A visit was paid by a man Friend to the Women's Meeting, and one of our Women Friends visited the brethren. Both of these visits were believed to be satisfactory.

A Memorial of Chester Monthly Meeting (N. J.) for Hannah Warrington, a Minister, was read. She lived to an advanced age, dying in her ninety-ninth year. She was a connecting link between the present and past generation,

having been well acquainted with Thomas Scattergood and other worthies, who long since joined to their eternal reward.

The Meeting closed after a long sitting.

RUSSIAN SUFFERERS.

The following acknowledgment from the London Committee for the relief of Russian sufferers from famine, may interest those who have kindly contributed to the fund for this purpose collected by Friends of Philadelphia, aided by contributions from other parts of this country. At the time it was written, the London Committee had received from this source \$1,000. Nearly \$7,000 have now been sent to them, and there are a few hundred dollars yet to be forwarded.

312 CAMDEN ROAD, N. LONDON.
Fourth Mo. 5, 1892.

TO THE EDITOR OF THE PHILADELPHIA FRIEND.

Dear Friend.—I have been requested to convey through thee to Friends in Philadelphia and the neighborhood, the warm acknowledgments of the Friends' Central Committee in London for the Relief of the Sufferers in the Russian Empire," for the generous contributions of our Philadelphia Friends towards the Relief Fund, which the Committee gratefully accept as a practical token of loving sympathy, and unity on the part of our dear Friends in Philadelphia, with the object in which the Central Committee have been led to take so deep an interest.

Three Friends, Edmund Wright Brooks and Robert Jones, accompanied by Samuel Heiden, who generously pays all his own expenses, have been diligently laboring in the distribution of Funds in the famine-stricken districts in the Volga, particularly around Samana, Simborsk, and Kazan.

I am, with love, thy sincere friend,

J. B. BRAITHWAITE.

SUMMARY OF EVENTS.

UNITED STATES.—The Chief of the Bureau of Statistics has made a report showing that the exports from the United States for the 12 months ended 31st Mo. 31, amounted to \$1,006,284,903, as against \$872,008,286 in the previous year. The imports were valued at \$872,058,585, as against \$335,600,364 in the previous year.

It is said that the reports received from the different countries have satisfied President Harrison of the advisability of an International Conference on the silver question, and that he has practically decided to take the initiative in the matter.

The National Silver Committee, at its meeting in Washington on the 23d inst., decided to call a National Bi-Metallic Convention, to meet in the National Capital on Fifth Month 20th, 1892.

On the 20th inst., Senator Kyle, of South Dakota, introduced into the Senate, by request, a bill "to establish a compound dollar," which was referred to the Finance Committee. It proposes to "designate so much of wheat, rye, oats, corn, barley, beans, potatoes, cotton, wool, butter, cheese, eggs, flour, sugar, lard, pork, beef, tobacco, silk, leather, hemp, line, cement, cottonseed meal, hay, brick, iron, coal and copper as shall be conveniently near to one dollar's worth of each in New York market, so arranging quantities that the sum total of the value of 30 articles shall be \$30, and that one-thirtieth of the sum total of such articles shall be termed the composite dollar of the United States."

A Seattle, Washington, despatch says that 2000 Chinamen are distributed along the Washington, Idaho, and Montana line awaiting the expiration of the Exclusion law, on Fifth Month 6th, in order to cross into the United States from British Columbia, and that an eminent counsel have been retained by the companies which bring the Coolies over under contract to defend any of the Chinese who may be arrested after crossing the border on Fifth Month 6th.

A Duluth despatch says there is now in store in the

elevators in that city more wheat, with one exception, than has ever been collected in one market at one time in the history of the American grain trade. The total amount is 15,200,000 bushels, and all but 140,000 bushels is of the finest milling grade.

The great bridge across the Mississippi River, at Memphis, is completed.

Municipal elections were held in many of the towns of Illinois on the 19th inst. In nearly every case the license question was the controlling one. So far as heard from in over 125 towns, about 70 voted for license and 50 for anti-license.

M. J. Foster the anti-lottery Democratic candidate for Governor of Louisiana, has been elected by a large majority. It is believed that the Lottery institution in the United States will be controlled by the State.

The American Steamer Comenagah, sailed from this city on the afternoon of the 23d inst., for Riga, with a cargo of supplies for the starving Russians.

Deaths in this city last week numbered 436; which is 6 less than during the previous week, and 32 less than during the corresponding period last year. Of the foregoing, 226 were males and 210 females; 53 died of consumption; 45 of diseases of the heart; 41 of pneumonia; 21 of convulsions; 17 of bronchitis; 16 of diphtheria; 14 of old age; 14 of inanition; 13 of paralysis; 13 of apoplexy; 13 of marasmus; 13 of smallpox; 12 of cancer; 11 of scarlet fever; and 10 of inflammation of the brain.

Markets, &c.—U. S. 118, 110; 4's, 115½ a 116½; currency 5's, 109 a 110.

COTTON was quiet, but advanced ¼c. per pound. Official quotation was 7½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$18.50 a \$19.50, and spring do., in bulk, spot, \$17.00 a \$18.00 per ton.

FLOUR.—Western and Pennsylvania super, \$2.65 a \$3.00; do. do., extra, \$3.15 a \$3.50; No. 2 winter, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.10 a \$4.30; Western winter, clear, \$4.15 a \$4.30; do., straight, \$4.40 a \$4.70; winter patent, \$4.60 a \$4.85; Minnesota, clear, \$4.00 a \$4.25; do., straight, \$4.25 a \$4.50; do., patent, \$4.60 a \$4.85; do. favorite brands, higher. Rye flour was dull and weak, at \$4.00 a \$4.15 per barrel, as to quality.

GRAIN.—No. 2 red wheat, 55½ a 57 cts.
No. 2 mid. do., 54 cts., 47 a 46 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; fair, 4 a 4½ cts.; common, 3½ a 3½ cts.; 3½ a 3½ cts.; fat cows, 2½ a 3 cts.

SHEEP AND LAMBS.—Extra, 7 a 7½ cts.; good, 6½ a 6½ cts.; medium, 6 a 6½ cts.; common, 5 a 5½ cts.; culls, 3 a 4½ cts.; yearlings, 4 a 7½ cts.

HOGS.—6½ a 7 cts. for Chicago, 6¼ a 6½ cts. for other Western, and 6 a 6½ cts. for State.

FOREIGN.—W. E. Gladstone has written a pamphlet on the question of female suffrage. In this pamphlet Gladstone gives his reasons for opposing the enfranchisement of women. He considers that the question ought to be further discussed by the press and on the platform, and that the time is not yet ripe for legislative interference.

It is stated that, owing to the depression in the British tin plate trade, resulting from the workings of the McKinley duties, the proprietors of a number of the largest tin plate factories in Wales intend to erect works in America.

It has been learned that the money stolen by Jaeger, the defaulting chief cashier of the Rothschilds, at Frankfurt, amounts to 1,700,000 marks. He had used the proceeds of the proceeds of his robberies in speculating in fruit and corn, in Berlin and Odessa. These speculations turned out unremunerative, and when he thought there was a chance of his pecuniations being discovered he fled. As yet the police have discovered no clue as to his whereabouts.

The agitation has been started against the project for a lottery to cover the expense of beautifying the approaches to the Schloss, and greatly to alter and improve the Unter den Linden, in Berlin. The opponents of the project declare that lotteries are increasing to an alarming extent, and that the growing love thereof among the people will result in a pernicious influence upon the prosperity of the country. The lottery is especially opposed to the lottery scheme, and would himself meet the expense, but the heavy drain on his own exchequer in order to pay for refunding a number of the guests' rooms in the Schloss precludes him from doing so.

A San Francisco dispatch from Valcutta states that a very virulent epidemic of cholera is raging in Bombay. The mortality is very great. On the 24th inst., there were reported 180 new cases and 135 deaths from the disease.

A despatch from Rio Janeiro received in London on

the 25th inst., states that the ravages of yellow fever at that port and Santos are decreasing.

The *Canada Gazette* at Ottawa has published the proclamation putting into force the Behring Sea muds vivendi arranged between Great Britain and the United States.

A despatch from Levis, Quebec, says that a man named Allard has, "after 20 years labor, discovered a rich field of iron, red copper and lead and has sold his secret to a rich American."

NOTICES.

FRIENDS' INSTITUTE EXCURSIONS.—The Second Excursion (Geological) under Lewis Woolman, is intended to be taken on Seventh-day, Fifth Month, 7th, 1892, to Spring Mill, and to Norrisfont when time permits.

The Third Excursion (Botanical and Geological combined) under T. K. Brown and L. Woolman to Frazier and Malvern, on Seventh-day, Fifth Month, 14th, 1892. Tickets for both these excursions can be had at reduced rates. Any Friends' Institute Member is entitled to take either of these excursions, also a limited number of others, over sixteen years of age, who may wish to go for purposes of study.

Names and addresses sent to Friends' Institute, 1305 Arch Street, will insure fuller notification.

WANTED.—A woman Friend for teacher in the School for Indian Children, at Tusnessa.

Apply to

SAMUEL MOORE, Secretary, Philadelphia,
EPIPHRAIM SMITH, 1110 Pine St., "

WANTED.—A well qualified female teacher, to have charge as Principal of Friends' school, Haddonfield, N. J.; must be a good disciplinarian, an competent to teach all the usual school branches.

Application may be made to

SAMUEL A. BACON,
SARAH NICHOLSON,
Members of the Committee

Haddonfield, N. J.

DIED, at Salem, Iowa, Third Month 8th, 1892, MARY ELMA, only daughter of Isaac T. and Anna M. Gibson, aged 21 years, 11 months and 11 days. She was buried in the same room wherein she fell asleep in Jesus. She had excellent health until about four years ago, when by over-study her sight was seriously impaired. She was very anxious to recover her sight, especially for the purpose of resuming teaching among the Indians at the Osage Agency, Indian Territory, where she had spent several years of her life. She was when her father was Agent; yet near the close of life, in reviewing the past, she said: "If these walls could speak, they could tell better than I of those long, dreary days I have spent in solitude and darkness; yet I think it was the greatest blessing of my life when my sight was taken from me. I did not then think so, but I do now." She begged her parents not to mourn for her as dead and within the grave, but to think of her as alive and with Jesus in heaven, where she pleased with her young associates to meet her.

At his residence, Mount Laurel, N. J., Eleventh Month 24th, 1891, STACY B. HAYES, in the 64th year of his age, member of Evesham Monthly Meeting of Friends, New Jersey.

At the home of her brother in New Bedford Second Month 22d, 1892, MARY ROOTH, in the seventy-seventh year of her age, a member of Dartmouth Monthly Meeting of Friends. Of a meek and quiet spirit, which is in the sight of God of great price.

At her home in Barnsville, Ohio, on the 14th of Twelfth Month, 1891, ELIZABETH BAILEY, relict of Hezekiah Bailey, in the sixty-sixth year of her age. The summons came so suddenly and the close so peaceful that—

"She was spared the pain of parting tears,

She was spared all mortal strife;

It was scarcely dying, she only passed

In a moment to endless life."

At her home in West Chester, Pa., on the 29th of First Month, 1892, ELIZABETH M. WORTH, wife of John D. Worth, in the sixty-ninth year of her age, a member of Birmingham Monthly Meeting.

MARRIED, at Friends' Meeting, Haddonfield, N. J., on Fifth-day, the 24th of Third Month, 1892, OLIVER W. COPE, of Hatboro, Pa., to SARAH P., daughter of Joshua T. and Lydia S. Ballinger, of Haddonfield, N. J.

WILLIAM H. FILE'S SONS, PRINTERS,
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THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 255.

Various are the ways in which it pleases Him who is perfect both in wisdom and goodness, to awaken the careless and rebellious sons and daughters to the danger of their situation, and to lead them to seek his help and forgiveness.

The *Ernest Christian* gives a short sketch of the life of Jane Dunning, a member among the Free Methodists, who died in 1870. The account says:

Her parents were not religious and she had realized no particular conviction for sin until one night when perhaps about twenty years of age, she returned from a ball where she had been the gayest of the gay. She went to her room, and as she removed her things and loosened her hair she saw her reflection in the mirror, and at the same moment a voice seemed to say, "What are you living for?" She became frightened. The question was repeated, and she saw in that instant the emptiness of earthly pleasures. She dare not go to bed until she had knelt and promised God she would never attend another ball. And she kept her vow, although she had an engagement ahead for one where she had anticipated great pleasure.

A minister once called to converse with a family on the subject of religion. A gay young woman perceiving him, withdrew through the back door to the house of a neighbor, saying, is she ran, "He shall not get me this time." The minister came in disappointed. He brought himself, however, of a method of reaching the fugitive, and picking up a Bible, turned round a leaf at a passage: "The wicked flee when no man pursueth," and requested the mother to hand it to her when she should return. She returned in triumphant glee after he minister had left the house, joyous in her thoughtlessness, when her mother showed her the passage. She looked at it, her countenance all. The thought struck her that she could flee from God, from whose searching eye at the remotest distance, nor the deepest darkness could hide her. Deep conviction succeeded serious reflections. She now sought the minister, and with weeping eyes made her apology to him, which was rather an humble confession than an apology. "Make your confession to God," said he. "Who am I? You have given

me neither offense nor injury. But you have offended your Saviour, and to Him you must go."

The *Youth's Companion* relates the following incident:

Many years ago a gentleman, his wife, and their little boy ten years old, were visiting the State Prison at Charlestown, Mass. While they were passing through one of the corridors, the gentleman made some inquiry of the attendant in regard to a man sentenced to imprisonment for life for a brutal murder. "By the way," said the officer, stopping before an open door, "this is his cell," and as the three visitors drew near, the father gently pushed his little boy inside, and closed the door. The child was terribly frightened, and at his screams the door was at once opened, his mother saying, as she took him in her arms and wiped his eyes, "No, no, they sha'n't shut up my little son in prison!" As they walked on, the boy gave one more glance at the dreaded cell, and saw upon the door in large yellow figures the number "68." Years passed by. His parents died; he became a sailor, and at the age of twenty-three was second officer on board a large steamer, plying between New York and the Isthmus of Panama. Unfortunately, however, he contracted the habit of drinking, and lost his situation. Unable to obtain another, he went to Boston, where his uncle, a man in prosperous circumstances, entertained him with the utmost hospitality, obtained for him a situation in New York, and gave him a liberal amount of money and a railroad ticket for that city. On his way to the station the young man stopped at a saloon for "one glass," and falling in with some old companions, remained until midnight, when he was turned into the street by the proprietor. His money and ticket were gone, and half mad with drink, he resolved to rob his uncle's house. He entered the house successfully, but while he was packing a large quantity of plate and other valuables some member of the family discovered him, and his uncle, exasperated at his ingratitude, gave him in charge of the police. He was sentenced to four years in the State prison. Upon his arrival there he was conducted to a cell, upon the door of which he saw in large figures the number "68." It was the same cell into which he had been thrust when a child. Up to this time he had been in a state of sullen indifference, but suddenly memories of his childhood came rushing upon his mind. He heard his mother say, "No, no, they sha'n't shut up my little son in prison!" and throwing himself upon the floor he wept bitterly.

There upon the cold, bare stones he breathed a fervent prayer that God would help him in his great affliction. He rose from his knees with a determination to redeem his lost character. After serving out his sentence, he obtained with some assistance, a situation aboard a vessel. A few months later, the warden of the prison received a letter, from which the following extract is made: "I deem it my duty to

drop you a line. I should have written long ago, but I thought it might be best to delay it until I had been long enough in the service to know whether I liked it or not. It was rather hard at first, at least it seemed so to me; but now I can say I am perfectly satisfied, and was never more at home in a ship. I have the good will of all the officers, and especially of the captain. I am coxswain of his boat, and he tells me that he will get me an appointment as boatswain in the service, on my return."

"A few years had passed," says the warden of the prison, who tells this true story, "when a gentleman whom I did not recognize was shown into my office, and after greeting me warmly, introduced himself as my former prisoner. He had risen step by step, and now occupied a position far above any he had hoped to attain. Best of all, he had faithfully abstained from liquor since the day when he became 'Number 68,' and asked God to aid Him in retrieving his wasted past."

A minister had delivered a course of lectures on infidelity, and as time went on he was delighted to find that one who had been regarded as an infidel was anxious to unite himself with the congregation. "Which of my arguments did you find the most convincing?" asked the minister. "No argument moved me," was the reply, "but the face and manner of an old blind woman who sits in one of the front rows. I supported her one day as she was groping along; and putting out her hand to me, she asked, 'Do you love my blessed Saviour?' Her look of deep content, her triumphant tones made me realize as never before, that He who could suffice to make one so helpless bright and glad, must be a *Blessed Saviour* indeed."

The *Christian Weekly* publishes the following incident, under the heading, "The File-grinder's Story:—"

I met an old "file-grinder" a few years since, who told me the following story:

In the room where he had worked nearly twenty years were twelve massive grindstones. Each stone had its boss, who daily "dressed" it, and, mounted on a wooden seat above it, ground files. Occasionally a stone while going at full speed would burst, flying in all directions with tremendous velocity, and as two men had been killed in that room, and a stone might burst at any time, it made the men quiet and cautious; yet among them all there was no Christian.

It was just after the noon hour, and the operatives had come in from a half-hour discussion about the genuineness of some recent conversions among the "furnace men." The general opinion was that it was a matter of imagination, and that if there was a God no man had ever heard from Him; that He never did either call or warn any one.

The "speed" had started, the grinders were in their places, and work was progressing rapidly, when one of the men got down from his seat,

pale and agitated, and staggered to the other side of the room. He was hardly able to speak for an instant, but when pressed, said:

"Boys, something or somebody said to me, 'Get down from your seat; the stone will burst.'"

Hardly had he said this when the very stone over which he had been working burst in pieces, crushing his seat to a shapeless mass, and breaking the heavy "guards" as if they were glass.

There was no more scoffing that day.

"Sir," added the old fire-cutter, "we all felt that it was God who spoke, and it made us pretty thoughtful. The man to whom it happened died last year a happy Christian, and there are five of us in that room that are trying to serve God. It is hard work to keep straight there, but it pays. A man can do his work better, and he feels that if a stone should burst and kill him it would be all right with him."

"So you think that God really spoke to that man, do you?" said I.

"Certainly I do, sir," he said earnestly. "He saw that we were all asleep; that it would take a loud, strong voice to awaken us, and so He spoke as He did, loud and strong, and we could not help hearing."

Friend, look back over your life. Has not God spoken to you many times? Have your ears become so deafened by the clatter of the world's machinery that you can no longer hear his voice? You are in danger.

J. W.

THE DANGER OF DARKNESS IN SICKNESS.—There is nothing so bad as a dark sickroom; it is as if the attendants were anticipating the death of the patient; and if the reason be asked, the answer is as inconsistent as the act. The reason usually offered is that the patient cannot bear the light; as though the light could not be cut off from the patient by a curtain or screen, and as though to darken one part of the room it were necessary to darken the whole of it. The real reason is an old superstitious practice which, once prevailed so intensely that the sick, suffering from the most terrible diseases, small-pox, for instance, were shut up in darkness, their beds surrounded with red curtains, during the whole of their illness. The red curtains are now pretty nearly given up, but the darkness is still accredited with some mysterious curative virtue.

A more injurious practice really could not be maintained than that of darkness in the sick-room. It is not only that dirt and disorder are the result of darkness, but a great remedy is lost. Sunlight diffused through a room warms and clarifies the air. It has a direct influence on the minute organic poisons, a distinctive influence which is most precious, and it has a cheerful effect upon the mind. The sick should never be gloomy, and in the presence of the light the shadows of gloom fly away. Happily the hospital ward, notwithstanding its many defects, and it has many, is so far favored that it is blessed with the light of the sun whenever the sun shines. In private practice the same remedy ought to be extended to the patients of the household, and the first words of the physician or surgeon on entering the dark sick-room should be the living words of Goethe, "More light, more light!"—*Sunitarian*.

There is something so honorable in the frank acknowledgment of a fault, and in deep humiliation for it—that all who see it must needs approve it.

From the "BRITISH FRIEND."

Edward Burrough.

(Continued from page 316.)

Previous to his reply to Baxter's book against Friends, E. Burrough had written a reply to John Bunyan, who wrote against Friends in 1656. Bunyan, so far as I can gather from Burrough's works, held that the light and conscience were one and the same. This, Burrough says, Quakers do not hold; and in Bunyan's second appearance against Friends, Bunyan affirms that all have the light, but all have not the Spirit of Christ. Burrough replied that the light which Quakers pleaded for is the Spirit of Christ, a manifestation of which is given to all.

It is interesting, as showing the time, to note that Bunyan, a Baptist, preached in "Paul's Steeple House," on 23rd of 5th Mo., 1656, at Bedford. Did Bunyan ever dream that this people against whom he wrote so severely, and wondered why the earth did not open and swallow them alive, would help to include his name amongst their friends who were to be released out of prison and conscience' sake therefore? But so it was. Bunyan, it is said, used to express the months of the year by numerals. Strange to find such a man, and Baxter, accusing Quakers of harboring a spirit of persecution.

Several letters to Oliver Cromwell are found in Burrough's works. He evidently looked upon Oliver as unfaithful in fulfilling that which he was raised up for. The first one was in 1655, telling the Protector the Lord's controversy was against him. In 1657, he again wrote Oliver, for the people of England were thinking of making him king. Burrough urges him to beware of persecution and oppression, and reminded him of the grievous burdens under which many innocent people were suffering, probably referring to Friends who were in prison for refusing to pay tithes and take oaths. It is said that Oliver Cromwell, before the battle of Dunbar, whilst there was apparently little hope for him and his army, said that if the Lord brought deliverance, he would do away with the ungodly oppression of tithes. Some efforts were made by commission during the Protectorate with this object in view, but the committee could never agree on a workable plan, or perhaps, rather no plan at all, as Carlyle puts it in his life of Oliver Cromwell.

But writing to Oliver did not relieve Burrough's burdened spirit on account of suffering, persecuted Friends. So he laid the case before the Protector, who told him he was against all persecution. But Burrough still looked upon him as a permitter of oppression, when a word from him would have been the means of staying it in great measure. In 1658 Burrough's mind was much occupied with the hard usage of Friends. Again and again he wrote to Cromwell telling him that his real safety lay in relieving the oppressed. Speaking of God, he says— "And He it is that can break thee down and build thee up, who can wound thee and restore thee, and bring thee to destruction;" and again—"but if thou continuest in oppression, the Lord will suddenly smite thee." This is an extract from a letter written to him in 1658.

So Oliver's time here draws to a close, and Friends are in prison still for oaths and tithes. Great upheavings are at hand. In the 8th Month Oliver is ill and his illness increases. On the 30th of 8th Month a terrific hurricane burst over London, such, it is said, as had not often been known. T. Carlyle gives a graphic description of Oliver's state during that boister-

ous night, and Oliver's prayer. He grows worse, his friends pray for him; but another storm is at hand, for Oliver's end is near. On the 3rd of 9th Month he passed away, and with him Puritanism, with its bright hopes, wanes for lack of head, the people groaning and ill at rest, some already longing for Monarchy again. Burrough, who had been away from London for a short time, returned thither on the 23rd of 9th Month, 1658, and found London astir and pilgrimaging to see the image of Oliver. His heart is stirred, and he writes and testifies against it, calling it idolatry, for that is the light he saw it in, and says that Oliver himself would have condemned such proceedings. A great man had passed away from amongst the people, and no one comes forward inheriting like ability to take his post. The blow came suddenly, as Burrough in his letter had hinted at. The waft that Geo. Fox had seen against him had come. The stiff, sturdy, rugged, indomitable nature of Puritanic Oliver was not to be found in his son Richard, who is said to have been named by Oliver as his successor. And Richard comes to the front, and for a short time takes the position for which he is so little adapted. Henry Cromwell appeared to have had more of the spirit of Oliver in him than Richard, yet Richard held the Protectorate in name for a time, till monarchy gained strength and courage to come forth refreshed, and with power to again assert itself. E. Burrough was not long before he wrote to Richard, the Protector, "To relieve the oppressed;" following it up with several others to Richard and the Parliament. In a short one, dated 10th Month, 1658, he writes—"The Lord God will shortly make you know that we are his people, though we be accounted as sheep for the slaughter. Yet our King of Righteousness will break you to pieces, if you harden your hearts and repent not. And that if God's love will not draw you, his judgment shall awaken you." It was in the 3rd Month that E. B., travelling in Warwickshire, says that a cry ran through him, saying—"The Lord will be avenged upon his enemies, and He will avenge the cause of his people." He believed it his duty to write to the Rulers and warn them yet once more. Great changes were about to occur in the nation, for in the 4th Month Richard laid down his protectorate. In the 9th Month, 1659, E. Burrough writes to "the Present Rulers and Committee of Safety," warning them of coming trouble, and to the military power, saying—"As you have not been faithful your estates shall not be spared from the spoiler, nor your heads from the axe; your enemies shall charge treason upon you." The country was in great unsettlement, in which Royalty was reviving, Puritanism having lost its guiding spirits, and the people generally dissatisfied, having hoped for so much and having gained so little, they also began to long for a quiet and settled government. Burrough evidently looked upon the state of public affairs as the result of the Puritans not keeping true to that which was required of them from God who had brought them to such power, and being unfaithful, the same power which raised them up was about to overturn them also. Friends certainly had no rest under the Commonwealth, for many were prisoners from one cause or another for what they looked upon as their duty to God, such as refusing to swear, to pay tithes, and testifying against a hiring ministry—whether state paid or otherwise. Active in delivering what he looks upon as a message and warning from God

to the ruling powers, still he found time to pass over to Dunkirk, where was an English garrison, accompanied this time by Samuel Fisher, a learned Friend who had been brought up in the Established Church, then a Baptist, and ultimately joined Quakers. This was in 5th Mo. They seek an interview with friars and nuns there, and are ready for public discourse with their leaders, in vain endeavoring also to gain one with the Jesuits. They confer with the soldiers and officers also, and wrote an epistle to the English army at Dunkirk. Several of the prominent Friends of this time had come from the army, as Dewsbury, Ames, Naylor, Edmondson, Lillburn, David Barclay, &c. These may be classed amongst those who had found that there was a more honorable victory than that of overcoming outward enemies, and had seen the ground of war in themselves struck at by the spirit of Christ and removed. Scarcely had King Charles II. come to the throne than Burrough wrote to him and the Royalists a long letter under date of 3rd, 5th Mo., 1660, headed, "A Visitation of Love to the King." Also from Bristol he wrote to the King's Council "to have compassion on those their enemies who are now in your power." In this year he interceded with the king for Friends at Boston (America), and with Geo. Fox had an interview, Burrough telling Charles II. that "there is an innocent vein of blood being opened in New England," upon which the king said, "I will stop that vein." Burrough entreats him to do it speedily, upon which the king said—"As speedily as ye will; call the secretary and I will do it presently." The mandamus was drawn up and Burrough pressed in spirit called again in a few days. The king told him he had no occasion to send a ship, but if they would send one they might at once. The king allowed Burrough to name the bearer of the mandamus. He chose Shattock (a Friend) to take it, who had been banished by them under sentence of being hanged if he returned. Friends chartered a ship and with a prosperous passage in about six weeks they were at Boston. He was evidently a man prompt in action and of great energy in carrying out his business. It was well for Friends in Boston that he was, for four had already been hung, Marmaduke Stevenson, Wm. Robinson, Wm. Ledra, and Mary Dyer; others had their ears cut off, and others were in prison, apparently awaiting the same lot.

(To be continued.)

God gives to every man an opportunity, but not every man improves the opportunity that God gives him. Every man's life is a plan of God, in the sense that every man has a plan of God in his behalf set before him, for his acceptance or rejection. But it is for every man to accept or reject God's plan as he will, and upon his choice pivots his character and his destiny. It is the man who fills the place God offers him, whose life is an eternal success. It is the man who refuses to fill the place that God opens before him, whose life is an eternal failure.

DISCONTENT.—Being unhappy at the non-possession of that, of which the possession would not make us happy. Whence comes it that most men are satisfied with their country, to whatever sufferings its climate may expose them, while few or none are satisfied with their lot? In the former instance a man is on a par with his neighbors; in the latter, the man being necessarily inferior to the few, pride makes them imagine that they are all too low, because they are not all at the top.

FOR "THE FRIEND," A Visit to Ohio.

(Continued from page 315.)

While seated in the parlor of a Friend at Pittsburgh, my attention was called to a little stove in the room, in which natural gas was burning. By simply turning on or off the supply, that was introduced through a pipe, the degree of warmth was easily regulated. I found the Pittsburgh housekeepers highly appreciated the convenience of this kind of fuel, which was perfectly clean, and involved no labor in carrying in coal or wood, or in removing ashes; and which could in a moment be made to burn to its full extent, and be as quickly quenched or diminished.

Its advantages are so great, that not only in western Pennsylvania, but through much of Ohio and in Indiana thousands of wells have been drilled to procure this invaluable fuel. These numerous wells have thrown much light on the deeply sunken rocks of Ohio, and the order of their succession; and some reference to these points will furnish to the reader a clearer conception of the phenomena which have led to the storing of this material in layers of rock, which are now being made accessible to man.

A thick bed of limestone underlies the entire States of Ohio and Michigan. It is called the Trenton limestone, because it attracted notice at the Trenton Falls on West Canada Creek, in Oneida County, New York. It is one of the most important of the older formations of the continent, and extends from New England to the Rocky Mountains. In Ohio it is generally buried from 1,000 to 2,000 feet below the surface, and the only place in the State where it comes to the surface is at Point Pleasant, about twenty miles from Cincinnati.

Ascending, we find above the Trenton limestone beds of shale (slate or hardened mud), mostly of a dark color, more or less intermixed with limestone and sandstone, forming together strata of many hundred feet in thickness. A well drilled at Wellsville showed it to be not less than 2,600 feet.

Above these is a layer of sandstone, called Berea grit, from the village of Berea, in Cuyahoga County, where large quarries of it are located. This Berea grit must at one time have been a beach or shore line, for its surfaces are often ripple-marked, and it abounds with worm holes.

The strata of Ohio were nearly all deposited in the waters of an ancient arm of the sea, of which the Gulf of Mexico is the dwarfed and diminished remnant and representative. The shales were no doubt deposited as mud in seawater of moderate depth, large areas of which were covered with great masses of sea-weed, like the Sargasso Sea in the Atlantic. To this sea indeed, they owe their black color, and the bituminous matter they all contain.

A chemical analysis of a portion of this shale at Columbus Ohio, showed that it yielded more than ten per cent. of volatile and organic matter. But estimating the amount of petroleum in a stratum of rock at only one-tenth of 1 per cent., and supposing the stratum to be 500 feet thick, it would contain 2,500,000 barrels of oil to the square mile. So that the amount of oil diffused through the Ohio rocks is simply inconceivable. But in this diffused state it is useless to man, for the expense of separating it would cost more than its value.

But a bountiful Creator, in thus laying up a store of fuel for the use of man, has also provided a means for enabling him to procure it.

Over the shale spreads the Berea grit, a layer of porous sandstone, which becomes charged with the gas and oil which are evolved from the organic matter in the shale. And over the sandstone is spread another thick layer of shale, impervious to either gases or liquids, which effectually prevents their escape. When the drill of the well-borer pierces through these overlying strata and enters the sandstone, the gas which fills its pores, and is strongly condensed by the pressure of the water at such great depths, makes its escape through the channel thus made for it by man. In some wells the pressure of the gas amounts to 750 lbs. per square inch. The gas issues from the well with a velocity greater than that of a bullet leaving a rifle. Sets of drilling tools nearly 100 feet long, and weighing 2,000 pounds, are lifted out of a well 1,000 or 1,500 feet deep and thrown high into the air. The roaring of the escaping gas is literally deafening. One such well, it was estimated, produced more than 12,000,000 cubic feet of gas in a day.

Of course, when such large volumes of gas were pouring out with such velocity and power, it was difficult to bring it under control so as to utilize it for the wants of man; and in the neighborhood of Findlay, Ohio, it is said that not less than 18,000,000 cubic feet per day were being wasted for several months.

The general course of these wells is, that after the first outrush, the supply gradually diminishes, and after a longer or shorter period, the salt water, which always accompanies these deposits, and is probably derived from the ancient sea in which they originated, comes in and stops the flow of gas and oil. This shows the importance of preventing the enormous waste which attended the first introduction of this fuel, for there seems no reason to believe that when the supplies now stored in the porous strata are exhausted, there will be any perceptible replenishing of them in our time.

The chemical composition of this gas is nearly the same as that formed by the decomposition of leaves and other vegetable matter in the mud at the bottom of ponds—a light carburetted hydrogen—in which the proportion of carbon is small, so that it gives but little light in burning, although its combustion is attended with much heat.

While in Pittsburgh we visited a friend whose chamber was warmed by a grate in which natural gas was burning. Stretched across the open space, where it could receive the full effect of the flame, was a curtain, with long fringes, well adapted to radiate through the room the heat to which it was exposed. It was a curious sight to watch the lines of redness running up these fringes as the flames flickered, as if they were burning—yet they remained unchanged—for the material was *asbestos*.

Asbestos is a fibrous mineral which varies considerably in composition and character, but consists principally of siliceous (quartz), magnesia, alumina (clay), and oxide of iron. In some forms of it the fibres are so fine and elastic, that they may be detached in a floss resembling in appearance cotton wool; and may be woven into a cloth, which is practically indestructible in fire. The fibres are so smooth that they do not adhere to each other with the tenacity of the fibres of wool and cotton, and the cloth formed of them therefore is deficient in strength. The material is much used as packing for steam pipes and other purposes where there would be danger of fire from the employment of combustible substances.

True asbestos is a fibrous form of hornblend. The substance, which exists so abundantly in the serpentine deposits of Lower Canada, south of Quebec, and whence is derived nearly or quite all of the material manufactured in the United States, is termed by mineralogists Chrysotile. It seems like crystallized serpentine, filling cracks in that rock with a compact mass of fine crystals running across from side to side of the crevices.

When in the neighborhood of Salem, Ohio, I had occasion to pass through a piece of woodland, in which were some sugar maple trees. Into these small iron tubes had been driven, which projected a few inches outside of the tree. On these were hanging small tin buckets which received the sap that came out through the tubes. This sap is boiled down to make the maple syrup—one of the most delicious of sweets to those to whom the maple flavor is attractive. We were told that thirty-two gallons of the "water," as the crude sap is called, make about one gallon of good syrup. The richness of the sap varies, however, with the season. The most favorable time for collecting it, is when the temperature falls below 32° at night, but rises above it in the daytime.

The species of Maple from which sugar is obtained is the *Acer Saccharinum*, the Sugar or Rock Maple, a beautiful tree largely cultivated for shade and ornament, but which grows only sparingly in the eastern section of our country. It is more abundant west of the mountains, and especially in the mountains, and to the northward.

Probably more of the syrup and sugar are manufactured in Vermont, than in any other part of the United States. J. W.

FOR "THE FRIEND."

Plainness.

I am a firm believer in plainness of speech, deportment and apparel; and would encourage it in all. I, myself, in years past, ran into the gay fashion of the world, and I believe that I was thereby led farther away from what was right in the Divine sight than I might otherwise have been. Plainness is as a hedge around us, and may keep us out of company which might be detrimental to our everlasting welfare. But plainness alone will not save us. Christ said, "Except ye are converted and become as little children, ye cannot see the kingdom of God."

As a child places all its trust and confidence in the mother, even so we must place ours in our Heavenly Father. Yes, we must become as clay in the hands of the potter, and let Him fit, fashion and mould us as seemeth good in his Divine sight. We must give up everything that his controversy is with. Some one may say, how am I to know what is contrary to my Master's will?

Is it not recorded in the Scriptures of Truth that the grace of God that brings salvation hath appeared unto all men, teaching them the denying of ungodliness and worldly lusts, and that we should live soberly, righteously and godly in this present world? Well, this grace or spirit of Christ in the secret of the soul will teach us if we pay attention to it, will guide us aright. It is a measure of that light that enlighteneth every man that comes into the world. It is this that justifies us when we do right and brings sweet peace to the soul. It is this which condemns us when we do wrong and brings sorrow and remorse. Oh, let us mind the light while we have it; for the Master has said, "My

spirit shall not always strive with man." Oh, let none put off till a more convenient season, for that may never come. Surely the fields are white unto harvest, and the laborers are few. Let us pray that the Lord may send forth more laborers into the vineyard. Oh, that as a society may be aroused and shake ourselves from the dust of the earth, and that we may be instruments in the Lord's hands in turning the people from darkness to light and from the power of Satan to God!

Let us observe due moderation in all things, and be careful in the furniture of our houses as well as in our dress. If the dear Master has blessed us both in basket and in store, oh may we use it for the furtherance of his cause of truth and righteousness in the earth. W. T.

SPRINGVILLE, IOWA.

FOR "THE FRIEND." WANDERINGS.

Straight was the road, but I missed my way,
On the by-way's devious turning,
Clear was my path by the light of day,
But the night fell down, and I missed my way,
And the sun had ceased his burning.

Then by my side stood a shrouded form;
And I knew 'twas the form of sorrow.
Her eyes were red, and her cheeks were pale,
From her ashen lips there escaped a wail,
As she thought of the cloudy morrow.

Bitterly weeping she led me back
To the path for which I wandered;
She set my feet in the narrow track,
And chided me sternly for all my lack,
And the many hours I squandered.

Then the morn arose, and she fled away;
And in his sun she came clearly o'er me.
My heart was warmed 'neath its cheering ray,
A cloudless sky, a perfect day,
And the narrow path before me.

But again I strayed, and by my side,
As I wandered sad and tearful,
Came a pallid form, with distorted eyes,
And hair disheveled, and tears and sighs,
A presence wild and fearful.

It was Pain I knew, and a dreaded guest
To each weary sin-worn being,
Though she follows quickly our Lord's behest,
And drives men back to the paths of rest,
From doubt and danger fleeing.

Sore pressed by Pain, once again I turned,
But, scarce had her form departed,
When with willful folly I went astray,
To gather flowers across the way
Where the humming-birds glanced and darted.

Oh I wandered far, till at length I found
Earth's sweets on my senses pallng,
The fairest roses had thorns below,
In each daisy bud I marked a hidden foe,
And my feet were tired from falling.

Far o'er the fields where the sunlight falls
On the narrowing path of duty,
There stood a firm of exceeding grace,
With face more fair than an earthly face,
And a smile of surpassing beauty.

The sunlight gleamed on her golden hair,
And shone like a halo o'er her,
She spoke in tones of sweetest rare,
She called my name, she was passing fair,
And my soul bowed down before her.

Earth's snares were sundred. "Oh Lord Divine
I come at thy gracious calling,
My soul, my body, my all are thine,
Oh leave me never; but ever shine
Till death's shades on my day are falling."

"Oh child, I ever am by thy side,
And in weariness I've sought thee.
Are thy eyes so blind that they cannot see?
Do thy ears not hear how I call to thee?
Know'st thou not how my blood has bought thee?"

FOR "THE FRIEND."

"LEARN TO LABOR AND TO WAIT."

I see thee stand beneath that stately oak,
With eyes cast down, and look dejected and sad,
Who lately in such glowing language spoke,
As if thy zeal had almost made thee mad.

The world to thee seemed full of sin and wrong,
But thou wast full of earnestness and might,
And hoped that thou with thy right arm so strong
Could help to set a multitude aright.

The world goes on as though thou hadst not been;
To-day thy efforts seem all made in vain,
It seems as if the evil one might reign,
And spread abroad his kingdom far and sin.

'Tis not for thee to judge the earth young man,
A higher power than thou rules it and thee,
Nor shouldst thou stop thy wickedness to scan,
With idle ears thou'st soon drift out to sea.

Fill well the place God giveth thee to fill,
And lose no time in making needless moan;
Thus thou wilt help to bring about his will,
And both in earth and heaven erect his throne.
L. M. D.

FOR "THE FRIEND."

SPRING SONNET.

The balmy breath of spring is on the air;
Exhaled from growing grass, and opening flowers,
While sunny days, and warm refreshing showers,
Ope to life each dormant bud so fair.

Each tender twig its plumes unfolding, where,
On field, or leafless tree, or faded bowers,
The frosty crystals traced this world of ours,
While winter's icy hand was resting there.

Of summer songsters from their wintry flight,
Each day restores some quaint and shining wing;
Whose hearts for very gladness can but sing
The praise of Him who formed the morning light.

Shall man, in grateful tribute, fail to bring
A song of praise to greet thee, joyous Spring?
COAL CREEK, Fourth Mo., 1892.

Catharine W. Morris.

The beloved friend named above will no doubt be remembered by some as one prominent in our religious society in their earlier days. She was descended from a family which had furnished many conspicuous examples of men and women devoted to the cause of Christ, but her father, Samuel Morris, did not adhere to the faith of his ancestors, and was a military officer during the Revolutionary war.

Catharine W. Morris passed away on the 10th of the Twelfth Month, 1859, in the 88th year of her age, full of years and in the faith and hope of the better inheritance.

Her funeral took place from her residence in Fourth Street above Arch, where she had lived for many years before her decease, and it was attended by a large number of relatives and friends. It was remarkable for having been probably the last Friend's funeral in Philadelphia in which the remains were carried to the grave yard on a bier, borne by a number of young men. The interment was in the Eastern Burial Ground on Fourth Street south of Arch. In a series of memoranda addressed to her executors, she gave expression to views and feelings which can still be read and studied and profit.

In one of these she says:
"That health and salvation may attend you, is the aspiration which at present flows fervently on your behalf, and for your good and establishment my prayers have oft ascended I hope to the Lord of glory! Oh may you cherish the cementing influence of this Love. Be faithful in seeking to know his will and

obedient to every manifestation of duty; then will your peace flow as a river, unobstructed by obstacles which this world or the spirit of it, may cast in the way."

She further adds:

"Under a sense of the uncertainty of time and having been thoughtful on the subject * * * I believe I may say, that should I be called as it may be suddenly, it will be no matter of surprise. * * * I think I can in sincerity say, I have wronged no one designedly or knowingly, my desire for many years having been to do the blessed will of my Heavenly Father, who truly is kind. All glory be ascribed to Him and his dear Son Christ Jesus our Lord.

My trials have felt great and weighty, particularly in the early part of my life, but I trust I may say his gracious arm has been wonderfully displayed for my support especially in that time of sore affliction, and continues able to save and willing to deliver to the very uttermost, all those who confide in Him. May thanksgiving and praise be given to his ever adorable name now and forever."

One of her brothers who survived her gave forth the following testimony on her behalf. A few trifling alterations have been made and some words omitted to adapt it for publication.

"In early life she was surrounded in no common degree by the respect and esteem in which her father was held by the citizens of Philadelphia and others who had taken part in the revolutionary conflicts, through all classes, from Washington downward.

From this she turned feeling it her duty, constrained by the love of God to follow Jesus as her Shepherd, her guide and her counsellor. Not of robust health, she sought for her companions the meek and the lowly in their own estimation, and in a remarkable manner her covenants were with these, and with them to seek out the habitations of the distressed from whatever cause under the influence of her Redeemer; on no occasion assuming anything to herself, but following her guide, the Pattern on the Cross, who laid down his life for a fallen race.

She did not shrink from menial acts, but from washing the feet of the disciples to the entertainment of those in more conspicuous walks she had her consolations. Holding no man for a pattern, the Spirit of her Redeemer was in a remarkable manner her Guide and Counsellor. In benignity of manner she swayed the sceptre of his love, so that from little, very little, it may be truly said, "The least of seeds became a tree, and the fowls of the air lodged in the branches of it." In how many ways is not needless here to be enumerated, but to God she gave, and so let us give, all the glory.

In her attire she was strictly exemplary—she was deeply concerned that her adorning should not be that outward adorning of plaiting the hair and of wearing of gold, or putting on of apparel, but in the hidden man of the heart—so devoid of change, that dresses made one year lasted for many—no change for fashion; and while liberal to others restriction for herself ruled her actions.

The lady throughout in her manner and address, the latter conforming to Scripture language, she commanded so much respect, that on occasions when the writer has been with her at places of resort for health, it was very remarkable how to her was given the preference of place. It was her singleness of heart and purpose to which I wish to call our attention, God in himself the only hope of glory, and in the

immutability of his counsel how even here the hundred fold was added."

The writer feels much satisfaction in bringing to light these reminiscences which have lain dormant for more than thirty years. It was his privilege from early boyhood to know her as a near neighbor—further—as one who was justly beloved for her work's sake. Would that there were more such as she was, in our own day—those who might follow her as she followed Christ.

G. V.

In an article published in *The British Friend* headed, "The Message of Quakerism to the Twentieth Century," Thomas Hodgkin points out some of its testimonies which he believes are destined to exert a powerful influence in the world. After speaking of the leading message of its primitive preachers—"Listen to the Divine voice which speaks to thee in the secret of thy own heart. Nothing can be true or right which clashes with that Divine voice"—he calls attention to the following points:

1. Its great and perpetual "testimony" to the un-Christian character of War, which has been for more than two hundred years like the voice of one crying in the wilderness, is at length reaching the ears of kings, prime-ministers and parliaments. With so many of the nations of Europe running apparently a headlong race to bankruptcy, goaded on by the tremendous demands of their war-budgets, and with Socialism uttering its low growl of discontent in each of the largest capitals of the world, we may be sure that the secret wish of every clear-sighted European statesman is that he could at least diminish the pressure of the war system on his people; and in this mood of mind the voice of those men who say "Christ came that He might destroy the works of the devil, and one of those works is War," has some chance of being listened to.

2. In all the discussions on the nature of the inspiration of the Jewish and the Christian Scriptures, and the claim which should be made on their behalf to the unquestioning obedience of the human reason, Quakerism may, and probably will, in future bear an important part. Mediaeval philosophers thought they were discharging a sacred duty when they tried to extract the knowledge of all things human and Divine from the letter of the Scriptures, often distorted by the wildest allegorizing. Puritan divines, finding the need of some other test of truth, instead of the Church authority which Luther had broken to pieces, put the books of the Bible, from Genesis to Revelation, in that seat of infallibility from which the Pope had been deposed. It was thought that a text of Scripture might be found not only to solve every theological question which arose, but almost to decide all men's actions in daily life; and Cromwell's soldiers doubtless honestly believed that Samuel's hewing Agag in pieces justified the execution of Charles Stuart.

To such an age the arguments of the great Apologist of Quakerism were directed, pleading that the Spirit by whose aid the Scriptures were first written still remained, immeasurably above his own work; and that that Spirit rather than the mere letter of the Old or even the New Testament should be spoken of as "the Rule of Faith."

3. Lastly comes the undying protest of Quakerism against every manifestation of the spirit of Sacerdotalism. It is hard to utter this protest without wounding the feelings of some whom we love and reverence, but still it must

be done. All honor to the "priest," whether Romanist or Anglican, who is laboring in a crowded parish of the poor, teaching the little ones, reasoning with the vicious ones, comforting the dying ones, endeavoring to bear their sins and sorrows on his heart, and to stand like Moses between the people and God. All honor to him for the Christ-like work which fills up a great part of his life; but still we cannot assent to his theory of his commission to undertake it. He thinks that it is only the imposition of a bishop's hand which gives him the right to act as shepherd to the flock, and that he thus receives a mysterious power, transmitted like an electric current through the bishops of eighteen centuries, and ultimately derived from the Apostles, or rather through them from their Master.

This theory of Apostolical Succession obliges him to claim spiritual kindred with some of the worst men that the world has seen, with all the hypocritical, grasping, persecuting prelates of the Middle Ages; and, contrary to his own secret apprehensions of the truth, it obliges him to renounce the brotherhood of thousands of earnest and tender souls, touched with the same aspirations as his own, but not connected with the same ecclesiastical organization. Over against this rigid mechanical theory of "Ordination," we set our belief in the ever-working energy of the Spirit of God, who calls men and women out of every rank and station in life—even as He called of old the High-priest's son, or the dresser of sycamore trees in Tekoah—and makes them able ministers of the new Covenant. This we believe to be the true ideal of a Church; and we look upon the other theory with its tendency to establish a priestly caste, and interpose them as mediators between the soul and its God, as one of the greatest hindrances that the world has seen to the spread of the free, pure, life-giving Gospel of Jesus Christ.

We believe that to the Church of the future the Society of Friends will have some precious gifts to contribute; and in order that these gifts may not miss their intended purpose, it is important that we should carefully guard that good thing which has been committed to us, and not in a weak and faint-hearted desire to be like the nations around us, shrink from acknowledging the guidance of our unseen King, and make for ourselves human leaders, whose tendency will be to lead us back into the bondage from which Christ set our fathers free.

Natural History, Science, etc.

Exports from Bermuda.—The United States Consul at Bermuda reports that the principal exports from the island to the United States are onions and potatoes. Of the onions the shipments are valued at about \$375,000, and of the potatoes at \$125,000. The next most valuable production is lily bulbs, of which \$22,000 worth are sent annually to us.

Introduction of Agricultural Pests.—In 1858 and 1859 a vessel in distress was brought into Bermuda. It was loaded with oranges which were sold at auction and carried all over the island. In a few months after the orange trees were covered with an insect which fed on the bark, extracting the sap therefrom, and causing the bark to curl up. The island was soon cleared of every orange tree. Another insect was introduced in peaches, which destroyed all the peaches on the island.

Tea.—By whom and when the use of tea for

drinking purposes was discovered is lost in antiquity. The famous herb is referred to in the Chinese annals as far back as 2000 B. C., at which period it was cultivated and classified almost as completely as to-day.

One ancient legend says that its virtues were learned by accident by a Chinese monarch, King Sheng Nung, "The Divine Husbandman," who flourished forty centuries ago, and who, in boiling water over a fire made from tea-branches on which the leaves still hung, allowed some of the latter to fall into the pot.

Tea was highly esteemed in nearly every ancient Asiatic city near the sea and was used as a royal gift from the Chinese monarchs and great merchants to the potentates of the East. Some of these presents must have been worthy of a crown. One is thus recorded: "It weighed 40 catties (about 50 lbs.), and each leaf was perfect in color, size and age. The leaves were divided into parcels of five maces each (a little over half an ounce), and each parcel was wrapped in fine white paper, and these in turn wrapped in pure silver foil and put into little bags made of bright colored silk. A hundred bags were placed in a porcelain jar, whose lid was securely fastened and sealed, and each jar was protected by a box of camphor-wood trimmed with silver hinges and ornaments."

Before the time of Confucius it had supplanted every other fluid for assuaging thirst. Its sanitary excellence was appreciated by Shên Kung, a celebrated scholar and philosopher, who said: "Tea is better than wine, for it leadeth not to intoxication, neither does it cause a man to do foolish things and repent thereof in his sober moments. It is better than water, for it does not carry disease, neither doth it act as a poison as doth water when the wells contain foul or rotten matter."

That the use of tea is universal is borne out by one of the maxims of Confucius, the wisest man of China, when he said: "Be good and courteous to all, even to the stranger from other lands. If he say unto thee that he thirsteth, give unto him a cup of warm tea without money and without price."

The Chinese merchants and officials with whom I have conversed state that the crops this season are larger and very much finer than ever before in the history of Formosa. This will be good news to Americans. Formosa tea is, without doubt, the best in the world, and Americans almost monopolize its use, consuming 95 per cent. of the total output. It is so superior and popular that unscrupulous dealers in Japan, Corea, and especially Indian and Ceylon teas have been doing a large business in sending to the American market their own goods put up in imitation of the Formosa article. The new law compelling importers to brand each package with the name of the place it comes from has struck a blow at the evil and given much satisfaction to merchants in China. It may be questioned, however, if the statute goes far enough, and if further legislation is not necessary. I have had the opportunity of studying tea culture in Ceylon and Formosa, and find there is great room here for the improvement and cheapening of the curing processes. The Chinese still cure the leaf in small bamboo baskets over charcoal fires in the same way as did their ancestors thirty centuries ago. The new processes, invented chiefly if not solely by Englishmen, use copper, iron, or porcelain plates, hot air and more or less labor-saving machinery. The result is a great saving in time and labor, and the production of a very

uniform article. The Chinese object to the new processes on the ground that they destroy the bouquet of the fine leaf and add an unpleasant metallic flavor to the tea. They make the further objection that the new system would throw thousands out of employment, and so injure the nation.

Tea culture is assuming large proportions outside of the Chinese boundaries. The Spanish authorities have tried to raise it in the Philippines; the Dutch in Sumatra, Java, and Borneo; the English in the Straits settlements, and the French in Cochinchina. Nearly all these experiments have been failures: the only successes reported being from mountain countries, where there was moisture, good soil, and not an excess of warmth. The Dutch have turned this discovery to account, and now confine their efforts to the high mountainous districts with which their colonial possessions abound. While good tea has been produced in a number of places under these auspices, the quality has been very inferior to the fine growths of Formosa and Foo-Chow.

In Russia and Japan, and above all in China, there are epicures more dainty as to their daily tea than wealthy connoisseurs at home are over their Madeira and Burgundy. The Governor of Formosa pays from \$10 to \$20 per pound for his tea. When I dined with him I justified the extravagance. The perfume of the tea filled the palace, and the exquisite, incomparable flavor lingered upon my palate hours after the meal was over.

The American people will spend over \$11,000,000 for Chinese tea in 1891-'92. Of this vast sum the planters will receive \$3,000,000, the tradesmen and home dealers \$2,500,000, and foreigners, with no interest in America or China, the handsome balance of \$5,500,000!

A few words of advice to tea-drinkers may not be *malapropos*. When I left the United States I was considered a fair judge of tea. Now, after having visited Ceylon, Formosa, and the Amoy district, I find I knew nothing of tea. We Americans don't know the first principles of making tea. The delicate leaf should never touch metal. It should be kept in paper, wood, glass, or porcelain. To make it, put a small quantity in a porcelain cup, fill the latter with boiling water, cover it up with a porcelain saucer and let it stand three minutes.

Above all things, do not boil tea. The heat drives off the perfume, spoils the flavor, and extracts the tannin, the astringent principle. If the boiling be done in a tin or iron pot, the tannin attacks the metal and makes the liquid black. This fluid is simply diluted ink.

Beware of green tea! It is an abomination and a fraud. In the first place it is the unripe leaf and bears the same relation to the real article that the green does to the ripe peach. The green tea of commerce derives its rare color from being cured, or rather killed, on dirty copper pans, from being mixed with weeds and shrubs, from being stained with indigo and chrome-yellow, from being colored with verdigris, grass-juce, or chlorophyll. Every green dye known to commerce has been used to produce that much admired but death-dealing color excepting it may be Paris green. As soon as the use of that poisonous substance will give a profit of a cent a pound, no doubt it will be liberally used by the mercenary Mongolian merchant and the much more mercenary cultured European tea trader.

The tea plant is very sensitive. It flourishes

best on a mountain side, where it is neither very warm nor cool; where the soil is dry but the rains and dews are frequent; where the force of the wind is broken by adjacent woods or hills; where there is a maximum of sunlight, and, according to the Celestials, of moonlight; and where the surrounding ground is kept free from weeds or other vegetable growths.

There are farms in Formosa, Fo-Kien, and other tea districts where these conditions exist unchangingly, whose tea crop is as famous and distinctly known in the eastern world as the various chateaux of France are to the wine experts of Europe. Just as the millionaires of Europe control certain vineyards, so do the millionaires of the flowery kingdom control tea plantations, whose annual output is worth a king's ransom.—*Extract from Report by Consul Bedloe, of Amoy.*

FOR "THE FRIEND."

A Few Words More.

As eternal life is promised to those who by a patient continuance in well-doing seek for glory and honor and immortality, opportunity is afforded in the adding of days to "the life of the Christian, for improvement in the art of living aright, that when all things of a terrestrial nature shall have come to an end, an entrance through mercy may be abundantly administered into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

"The words of the pure are pleasant words." The Lord's servant Job said: "How forcible are right words!" Whereas argument based on words not uttered in a right spirit fail to administer reproof or to edify. "The secret of the Lord is with them that fear Him; and He will show them his covenant." In advocacy of Truth He will also show when to speak and when to keep silence. Therefore, let us fear, lest a promise being left of entering into his rest, any of us should seem to come short of it." The Apostle Paul, in his way of enforcing Truth to the Corinthians, spake with earnestness: "This I say, brethren, the time is short." He knew the forcibleness of words spoken in season and from what source they came, thus prepared to speak as one having authority he gave forth the exhortation that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Being myself admonished of the shortness of time, I feel that it is in the love of the Everlasting Gospel that words are required of me to speak while time and opportunity by kind Heaven is afforded, knowing, "That soon will end my earthly mission."

P. R. GIFFORD.

PROVIDENCE, Fourth Month list, 1892.

DON'T ABUSE BEASTS.—"When I was a boy and lived up in the mountains of New Hampshire I worked for a farmer, and was given a span of horses to plow with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head, to keep him from rising while he whipped him, 'to break him of that notion,' as he said. But just then a neighbor came by. He said: 'There is something wrong here; let him get up and let us examine.' He patted the colt, looked at the harness, and then said: 'Look at this collar; it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was; and but for that neighbor we would have whipped as kind

a creature as we had on the farm because he laid down when he couldn't breathe.

"It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head, concealed by the hair, he bit a person who handled him roughly. Boys, young and old, please remember that these creatures are dumb. They may be hungry, or thirsty, or cold, or faint, or sick, or bruised, or wounded, and cannot tell you. Think before you strike any creature that cannot speak."—*The Presbyterian.*

A wrong step can never be canceled, but in some instances it can be retraced. And when a wrong step can be retraced, its retracing is the only way out of the trouble that has already come, and that is sure to continue, from its first taking. A man leaves the firm road and steps into the outer edge of an impassable morass. Seeing his error, there are two ways possible to him: he can push on and push in, and sink deeper and deeper, until all hope is past; or he can struggle back to the right road again, and, with soiled feet and garments, begin his way once more. One of these ways is right; the other is wrong. The same is true of every departure from the path of virtuous action. A step in the wrong direction needs to be retraced by him who would live. No matter how difficult it be to turn backward, or how surely the signs of defilement from the wrong doing will adhere to the traveller, the backward step is the only step of hope. No gain toward the right can ever be made by pushing on in the wrong direction. Backward, not forward, is sometimes the way of life. "Except ye turn, * * * ye shall in no wise enter into the kingdom of heaven."—*S. S. Times.*

Items.

George Fox's Birthplace.—A Friend calls our attention to an announcement in the papers, that the cottage at Fenny Drayton in which George Fox was born is being taken bodily to Chicago for exhibition! It is well for our Friends and the public to know that the real cottage is believed to have disappeared many years ago. A Friend visiting Fenny Drayton in 1872 was shown the site of the cottage by the resident clergyman, who had evidently investigated the matter carefully. The reported spot was on the borders of a cultivated field, and there still traces of brick-work in the foundation. Popular relics of departed worthies are often of very doubtful authority.—*British Friend.*

Temperance Legislation in Mississippi.—In an interesting article on this subject by Bishop Gallaway, in *The Independent*, an encouraging view is given of the growth of prohibition sentiment in that State. The Bishop says that forty-one out of her seventy-four counties in the State enjoy prohibition under a local-option statute. "Every indication prophesies victory, and that Mississippi will soon take her place in the column of Prohibition States."

The Ute Indians in Colorado.—A letter from the Indian Rights Association informs that the Indian Commissioner of the House has agreed to report favorably the bill providing for the removal of the southern Ute Indians from fertile lands in Colorado to wild and inaccessible lands in Utah. The letter says: "If the removal shall become an accomplished fact, the Government of the United States will have deliberately receded from its policy of Indian civilization." There is a strong minority in the Committee opposed to the bill and to the wrong which it involves. It is to be hoped that this measure may fail to become a law.

The Gambling Passion.—A recent daily paper reported that the gambling tables at Monte Carlo were crowded nightly, that the players and onlookers were standing round the tables five deep, and

that large sums were paid for a seat at the table. Nine-tenths of the people were said to be English. It is indeed sad that the passion for gambling among our own countrymen should be so great as to take them hundreds of miles from their own land in order that it may be indulged. The effect of the spectacle upon foreigners can only be to favor the impression that the English are a gambling race, and to lower in the eyes of the world the high moral standard that in many ways our nation has endeavored to uphold. We need a stronger public opinion upon this matter, so that those who take bring discredit upon the English name may be made to feel that their actions are viewed with the deepest disfavor by the circles amongst whom they move at home.

While we note with sadness the terrible story of the gambling fever abroad, we do not forget how strongly tainted are many who stay at home. The eagerness with which the sporting columns of the daily papers are scanned at our public libraries, the existence of the large number of papers devoted exclusively to "sport," the records of the police court, and the common talk of daily life, bear witness to the fearful inroads which this vice is making upon our national morality. The Anti-Gambling League has been in existence for two or three years, and has been earnestly upholding the cause of righteousness. Not a few public men have accorded it the support of their voice or pen. But much more needs to be done to stem the current.—*London Friend.*

THE FRIEND.

FIFTH MONTH 7, 1892.

It has ever been the belief of the Society of Friends, that in the transaction of its church business it is necessary to wait upon and seek the guidance of the Lord, so that Christ may be practically as well as nominally the Head of the Church. The reasonings of man and the judgment of those who are naturally wise must be kept in subjection to the gentle motions of the Spirit. When a proposition is brought before a meeting, the degree of religious weight which accompanies it, and the feeling of unity and comfort attending it, are of far more importance in determining its rectitude, than the force of the arguments advanced in its favor, or the numbers of those who may favor it.

These views were clearly brought to notice during a trial in New Jersey, soon after the separation of 1827, in which the question was involved, as to which of the two bodies into which the Society had separated, was the legitimate Yearly Meeting of Philadelphia, and therefore entitled to a fund which was in dispute. One of the witnesses was Samuel Bettle Senior, a man of unusual abilities and long experience in the affairs of the Society of Friends. He had acted for a number of years as Clerk to the Yearly Meeting. In reply to a question, as to how questions are decided in meetings for business, he gave the following answer:

"Our mode of deciding questions is peculiar. It is intimately connected with our religious principles and doctrines. When an individual or a religious assembly is gathered into a reverent, inward, waiting state of mind, we are sensible at times of the presence of the invisible, omnipresent One—qualifying the heart for secret communion and approach unto God—consistently with the doctrine of the blessed Saviour, 'that without me ye can do nothing,' and that 'where two or three are gathered in my name, there am I in the midst of them.' Hence the Society believe, and it is one of their peculiar and distinguishing doctrines, that there may be secret approach to and worship of God, without

any ceremonial outward act or service. And in our meetings for business we also hold that it is needful to experience the same power to qualify us for right discernment, and to restrain our own spirit and will; and we do believe that when our meetings have been thus in a degree influenced, there have been wisdom and judgment better than our own; consistent with the prophetic declaration respecting the blessed Head of the Church, that 'He should be a Spirit of judgment to those who sit in judgment.' With these views and a corresponding practice, though deeply sensible of the weakness and frailty of man when left to himself, whether in an individual, or collective, or social capacity, our Society has been favored to come to its decisions and conclusions at its various meetings, with a remarkable degree of harmony and unity. These conclusions have never been come to by a vote or the opinion of the majority."

The views thus expressed by Samuel Bettle accord with the counsel given by George Fox to Friends, to hold all their meetings in the power of God. For in this power of God, he testified, was the authority of meetings.

In the London Annual Epistle for the year 1688, the acknowledgment is made, "that according to the wanted kindness of our tender and merciful God, we have had a very living and refreshing assembling together, and the glory of the Divine power and presence of God hath shined upon us from day to day, to our great consolation."

The Discipline of Philadelphia Yearly Meeting distinctly recognizes this principle, where it says: "The love, power and peaceable Spirit of the Lord Jesus Christ being the alone true authority of all our meetings, it is the fervent concern of this meeting, that they may be held under the sense and influence of that holy unction."

And again, "It is no man's learning, nor artificial requirements; it is no man's riches nor greatness in this world; it is no man's eloquence nor natural wisdom, that makes him fit for government in the Church of Christ; all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honor, that so self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him."

We believe there is a danger to which some well-disposed persons are exposed, in the transaction of the business of our meetings, of trusting too much to their natural wisdom, and of deciding questions that may arise from its dictates, without humbly feeling after that spiritual guidance, on which the safety of the Church depends. If the time should ever unhappily come, when the decisions of our meetings will rest upon human wisdom and attainments, which have not "passed through the fire of God's altar," it will be sadly true that the glory will have departed from our Israel—for the Lord will not give his glory to another, or his praise to anything of man's devising.

May we then, in the transaction of the business of our meetings, be increasingly concerned to feel after the arising of Divine life, and move and act under its influence.

Our friend, HulDAH H. Bonwill, requests that persons forwarding partly-worn clothing, &c., to her at the Book Store, No. 304 Arch Street, Philadelphia, for the relief of destitute persons in the West, among Friends, Africans and Indians, will prepay the expense of carriage. She

has to pay the necessary expenses connected with the shipment of the goods from Philadelphia, and feels it a burthen to be required to pay the freight on this to city.

As the time is now at hand, when the goods should be packed and forwarded, those intending to aid her benevolent efforts should promptly send what materials they can spare.

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of the Treasury has issued a circular to customs officers, in which he says: "In view of the partial interest in the movement of the imports and exports of silver bullion should be known. You are therefore instructed to require persons importing and exporting silver bullion to exhibit on the import entries and export manifests thereof, commencing with May 1, 1852, the quantity of silver bullion in ounces fine, as well as the value, and include this information in your returns of imports and exports of silver bullion rendered to the Bureau of Statistics of this Department after that date."

A company has been formed at Christiansa, Norway, to replace an icebergs as a vessel as can be sailed across the ocean to exhibit at the World's Fair. It will be an exact model of the Viking boat discovered some years ago in an ice floe. The original boat is eighty feet long and seventeen feet wide, with a cross at the bow.

Indians from Lower California, who have arrived at Yuma, Arizona, report that the volcanoes near Lake Sululle, close to the Gulf of California, are in active eruption, and that the eruption has been attended by earthquake shocks.

San Francisco, Vacaville, Esparto and Winters, in California, were visited by an earthquake a few minutes after 4 o'clock, on the afternoon of the 29th of last month. The only damage reported was the throwing down of some scaffolding at Esparto. The vibrations at San Francisco were "north and south."

The New York Sun states that a letter from Ala-ka has been received, in which the Government of the Alaskan coal mines, and it also says that gold mining will be actively prosecuted there this summer. The Alaska fisheries are growing in importance, and there is an immense supply of Alaska salmon, for the canning of which a trust was recently formed. There was also a petition presented to the appropriation of \$25,000 to build a pack trail across the Chilkat Pass.

On the 2d inst. the British steamship Tynehead sailed from New York with 7,000,000 pounds of wheat for Riga, Russia, the contribution of the farmers of Iowa for the famine sufferers.

On the evening of the 27th ult. a fire originated in the "Central Theatre," of this city, at Eighth and Walnut Streets. The flames spread with great rapidity and two of the actors and four of the actresses were unable to leave the building before it was too late, and they were burned to death. About one hundred of the audience that were burned or otherwise injured, were treated at the hospitals and privately, one of whom has since died and several others are not expected to recover. The flames extended to the *Times* newspaper's Annex building, which was destroyed, and to the city of the farmers' building. The losses are estimated at a little more than six hundred and thirty thousand dollars. Places of amusement of like character, on the site of the late theatre, have on three prior occasions been burned, causing the loss of a number of lives, particularly dancing girls. And yet we are so heedless, that it is announced that the theatre is to be rebuilt, immediately.

Deaths in this city last week numbered 430; which is 6 less than during the previous week, and 21 less than during the corresponding period last year. Of the foregoing, 297 were males and 223 females; 56 died of cholera; 10 of pneumonia; 37 of disease of the heart; 19 of diphtheria; 16 of Bright's disease; 15 of inanition; 15 of convulsions; 13 of marasmus; 12 of cancer; 11 of typhoid fever; 11 of old age; 11 of bronchitis; 10 of croup and 10 of apoplexy.

Markets.—C. U. S. 2's, 100 a 102; 4's, 115½ a 116½; currency 6's, 109—118.

Corn was quiet, but steady, on a basis of 7½c per bushel, including uplands.

Wheat—Winter, hard, bulk, \$18.50 a \$19.50; spring do., in bulk, at \$17.00 a \$18.00.

Flour.—Western and Pennsylvania super, \$26.5 a

\$30.00; do. do., extras, \$31.5 a \$35.00; No. 2 winter family, \$30.5 a \$33.00; Pennsylvania, soft, straight, \$34.00 a \$37.00; Western winter, clear, \$41.5 a \$43.00; do. do., straight, \$41.0 a \$46.5; winter patent, \$44.5 a \$49.00; Minnesota, clear, \$40.0 a \$42.5; do., straight, \$42.5 a \$45.00; do. patent, \$46.0 a \$48.5; do. favorite brands, higher. Key flour was dull and unchanged. We quote at \$4.00 a \$4.15 per barrel, of quality.

GRAIN.—Red wheat, 95½ a 95½ cts. No. 2 mixed corn, 47½ a 47½ cts. No. 2 white oats, 37½ a 38½ cts.

BEEF CATTLE.—Extra, 4½ a 5 cts; good, 4¼ a 4½ cts; fair, 4 a 4½ cts; common, 3¼ a 3½ cts; culls, 3¼ a 3½ cts; fat cows, 2½ a 3 cts. **SHEEP.**—Wool, 18 a 19 cts; clipped sheep, 3 a 6 cts. Wool lambs, 5½ a 7 cts; clipped lambs, 4½ a 6 cts.

HOGS.—Chicago, 6½ a 7 cts; other Western, 6¼ a 6½ cts; State, 6¼ a 6½ cts.

FOREIGN.—In the House of Commons, on the 27th ult. Sir Arthur Kaye, Bala's motion for the second reading of his Woman's Suffrage Bill, was defeated by a vote of 175 against 152 in its favor. On the 29th, Clark's bill for local self-government in Great Britain and Ireland, was rejected, yeas, 64; nays, 74.

"May day" was observed in London in a very quiet manner. Large numbers of the Trades Union men embarked and marched to Hyde Park, where monster meetings were held. A large number of speakers addressed the crowd, including Cunningham Graham, the Socialist member of the House of Commons; T. Mann and B. Tillett, the labor leaders, and Stepiak, the Russian. A Riot Bill, which had been introduced by Parliament to pass an eight-hour bill and calling upon Parliament to pass an eight-hour bill. There was no disturbance.

The same day was observed throughout various European countries with unexpected quiet. Not a single arrest was made in Paris. A few bombs were exploded in Lyons, without any results to life, otherwise fears of serious trouble proved groundless. Ravachol and Simon were found guilty in Paris last week, and sentenced to penal servitude for life.

The emigration of Prussian Poles, chiefly to the United States, is rapidly growing heavier. This augmented the large number of emigrants to the United States, and to the general fear that war with Russia is inevitable sooner or later. The emigration from Germany has been heavier thus far this year than for many years past. Figures so far show that the emigration has doubled since 1888.

The Hon. Mr. Lay, United States Minister to Russia, has made his report to the American contributors to the relief fund. Besides the two shiploads of food, over \$77,000 in money has been sent to the American Legation for distribution. Wherever the contributors indicated how their gifts should be applied their instructions were followed. With the exception of three special channels, all the money was expended through three channels, the Relief Organization of the British-American Church of St. Petersburg, the Jewish Relief Committee and Count Tolstoi. The greater part went through the first. In every case detailed reports were required, so that it would be possible to tell how the money was expended, and what was done with it. The Russian Government furnished the necessary cars and transported the flour without cost, and delivered it to the persons designated.

The inhabitants of the village of Tschesnopof, a short distance from the town of Constantinople, in the province of Kieff, have been greatly incensed by the rapid growth of Studism at that place. On the 25th ult. the village was the scene of a disgraceful proceeding. Led by the village officials, the inhabitants belonging to the Orthodox faith made an attack upon the house of the Studite, and, after a short and bloody struggle, they way into the houses and dragged the occupants out on the streets, where members of the mob, armed with knouts, severely flogged them. No respect was paid to sex, and women and young girls were as badly whipped as were the men.

At Rio, Japan, on the 10th ult., consumed 5,000 houses on twenty streets, including forty warehouses, several police stations, a panorama building and three school houses. It is variously estimated that from seventeen to forty-five lives were lost.

Advices from the interior of Africa have just reached Zambesi, from the late Consul, Dr. R. Stuhlmann, who, with a detachment of Emin Pasha's expedition, was last reported to be marching on Bukoba, had reached that place on Second Month 15th. It is said that he intended to take possession of sundry stores and munitions lying at Bukoba for the use of

the expedition. The march from Wadela to Bukoba was greatly hindered by famine and disease.

Emin Pasha is reported to be ill. He was following Dr. Stuhlmann from Wadela by easy stages.

A dispatch from Melbourne, dated the 2d inst., states that the jury in the case of Frederick Bayley Deeming, charged with the murder of his wife, on that day returned a verdict of guilty, and added that the prisoner was not insane. Deeming is believed to have murdered two more women that he married, and his four children, also thought to be the perpetrator of the Whitechapel murders.

A dispatch received in London on the 27th ult., by a news agency from Rio Janeiro, states that the Brazilian Government has ordered its Consuls abroad to refuse to dispatch vessels for Matto Grosso, which State has declared its independence of the Brazilian Republic.

A blizzard, "the worst for years," set in on the afternoon of the 27th ult. in Manitoba, and over a foot of snow fell. In Winnipeg, people were blown off the sidewalks, and it "was impossible to see two feet ahead on the prairie." On the Red River, at St. Vincent, the waves were reported to be fifteen feet high. The loss of one life is reported.

The Canadian House of Commons adopted on the evening of the 25th ult. McNeill's resolution asking the admission of Canadian products to the markets of the United States on more favorable terms than is accorded to the products of foreign countries, and calling for a reduction in Canadian duties on British manufactured goods. The Government supported the measure and it was adopted by a vote of 97 to 63.

NOTICES.

WANTED—A well qualified female teacher, to have charge as Principal of Friends' school, Haddonfield, N. J.; must be a good disciplinarian, and competent to teach all the ordinary English branches.

Application may be made to

SAMUEL A. BACON,
SARAH M. NICOLSON,
Members of the Committee

Haddonfield, N. J.

Departed this life, at Haddonfield, N. J., on the 2d of the Fourth Month, 1892, DEMORAT RIGGANS, in the seventy-first year of her age. A beloved minister and member of Haddonfield Monthly Meeting of Friends. She had been of a conscientious and pious disposition from early youth, giving her affections to her Saviour in submission to what she believed his requireing, and she was ever ready to be instructed by a goodly life and conversation. In the year 1858 she first appeared publicly in prayer in Arch Street Meeting-house, and her gift as a minister was acknowledged by Chester Monthly Meeting and Concord Quarterly Meeting, Pennsylvania, of which she was then a member, in 1862. She continued to minister for a goodly life of weeks' duration, and was borne in much patience. She desired that her friends should not pray for her recovery, but rather that she might be favored to enter the heavenly kingdom. On one occasion she remarked that she wanted to praise and honor her Saviour, in whom alone she placed all her hope, and longed for a fuller sight of his face and Divine communion. Subsequently she spoke of this favor having been granted in a precious season of heavenly peace which overshadowed her the previous day. She also expressed her feelings of love to the members of her own Meeting and the Yearly Meeting, and her resignation to the Divine will with regard to the final issue of her illness. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." "Blessed are they which are called unto the marriage supper of the Lamb."—Rev. 19: 8.

On the 29th of Third Mo., 1892, AMOS EYVENS, in the seventy-eighth year of his age. A valued member and Overseer of Cropwell Preparative and Upper Evesham Monthly Meetings, New Jersey. "He that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

MARRIED—At Friends' Meeting-house, Westley, R. I., on the 13th of Fourth Month, 1892, THOMAS K. WILBUR to ELIZABETH W. GARDNER, daughter of John and Mary Gardner.

On the 29th of Third Mo., 1892, at Twelfth Street Meeting-house, Philadelphia, THOMAS SCATTERGOOD to MARIA B. CHASE, daughter of the late PLYMOUTH CHASE; all of this city.

THE FRIEND.

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FOR "THE FRIEND,"

Incidents and Reflections.—No. 256.

In the life of John G. Paton, who labored for many years among the New Hebrides Islands to spread a knowledge of Christianity among the people, there is a very interesting account of his efforts to obtain a supply of fresh water, by digging a well on the coral island of Aniwa. It furnishes a striking example of the success that often attends persevering labor; and of the faith in Divine direction that enabled him to complete the arduous task, under great discouragements. He thus describes the well digging:

At certain seasons the natives drank very unwholesome water; and, indeed, the best water they had at any time for drinking purposes was from the precious cocoa-nut, a kind of apple of Paradise for all these Southern Isles! They also cultivate the sugar-cane very extensively, and in great variety; and they chew it, when we would fly to water for thirst, so it is to them both food and drink. The black felloe carries with him to the field, when he goes off for a day's work, four or five sticks of sugar-cane, and puts a his time comfortably enough on these. Besides, the sea being their universal bathing-place, in which they wrattle like fish, and little water, almost none, being required for cooking purposes, and none whatever for washing clothes, he lack of fresh springing water was not the dreadful trial to them that it would be to us. Yet they appreciate and rejoice in it immensely so, though the water of the green cocoa-nut is refreshing, and in appearance, taste, and color of unlike lemonade—one not filling a tumbler; and though when mothers die they feed the babies on it and on the soft white pith, and they flourish on the same; yet the natives themselves show their delight in preferring, when they can get it, the milk from the goat and the water on the well.

My household felt sadly the want of fresh water. I prepared two large casks, to be filled when the rain came. But when we attempted to do so at the water-hole near the village, the natives forbade us, fearing that our large casks could carry all the water away, and leave none for them with their so much smaller cocoa-nut bottles. This public water-hole was on the ground of two Sacred Men, who claimed the power of emptying and filling it by rain at will.

The superstitious natives gave them presents to bring the rain. If it came soon, they took all the credit for it. If not, they demanded larger gifts to satisfy their gods. Even our Aneityumese teachers said to me, when I protested that surely they could not believe such things—"It is hard to know, Missi. The water does come and go quickly. If you paid them well, they might bring the rain, and let us fill our casks!" I told them that, as followers of Jehovah, we must despise all heathen mummeries, and trust in Him and in the laws of his Creation to help us.

Aniwa, having therefore no permanent supply of fresh water, in spring or stream, or lake, I resolved, by the help of God, to sink a well near the Mission Premises, hoping that a wisdom higher than my own would guide me to the source of some blessed spring. Of the scientific conditions of such an experiment I was completely ignorant; but I counted on having to dig through earth and coral above thirty feet, and my constant fear was, that owing to our environment, the water, if water I found, could only be salt water after all my toil. Still I resolved to sink that shaft in hope, and in faith, that the Son of God would be glorified thereby.

One morning I said to the old Chief and his fellow-chief, both now earnestly inquiring about the religion of Jehovah and of Jesus—

"I am going to sink a deep well down into the earth, to see if our God will send us fresh water up from below."

They looked at me with astonishment, and said in a tone of sympathy approaching to pity, "Oh Missi! Wait till the rain comes down, and we will save all we possibly can for you."

I replied, "We may all die for lack of water. If no fresh water can be got, we may be forced to leave you."

The old Chief looked imploringly, and said, "Oh Missi! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?"

I told him, "Fresh water does come up springing from the earth in my land at home, and I hope to see it here also."

The old Chief grew more tender in his tones, and cried, "Oh Missi, your head is going wrong; you are losing something, or you would not talk wild like that! Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again."

But I started upon my hazardous job, selecting a spot near the Mission Station and close to the public path, that my prospective well might be useful to all. I began to dig, with pick and spade and bucket at hand, an American axe for a hammer and crow-bar, and a ladder for service by-and-by. The good old Chief now told off his men in relays to watch me, lest I should attempt to take my own life, or do anything outrageous, saying—

"Poor Missi! That's the way with all who go mad. There's no driving of a notion out of their

heads. We must just watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired we'll persuade him to give it up."

I did get exhausted sooner than I expected, toiling under that tropical sun; but we never own before the natives that we are beaten, so I went into the house and filled my vest pocket with large beautiful English made fish-hooks. These are very tempting to the young men, as compared with their own, skillfully made though they be out of shell, and serving their purposes wonderfully. Holding up a large hook, I cried, "One of these to every man who fills and turns over three buckets out of this hole!"

A rush was made to get the first turn, and back again for another and another. I kept those on one side who had got a turn, till all the rest in order had a chance, and bucket after bucket was filled and emptied rapidly. Still the shaft seemed to lower very slowly, while my fish-hooks were disappearing very quickly. I was constantly there, and took the heavy share of everything, and was thankful, one evening, to find that we had cleared more than twelve feet deep, when lo! next morning, one side had rushed in, and our work was all undone.

The old Chief and his best men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa.

"Now," said he, "had you been in that hole last night, you would have been buried, and a man-of-war would have come from Queen Toria to ask for the Missi that lived here. We would say, 'Down in that hole.' The captain would ask, 'Who killed him and put him down there?' We would have to say, 'He went down to see himself!' The captain would answer, 'Nonsense! who ever heard of a white man going down into the earth to bury himself? You killed him, you put him there; don't hide your bad conduct with lies!' Then he would bring out his big guns and shoot us, and destroy our island in revenge. You are making your own grave, Missi, and you will make ours too. Give up this mad freak, for no rain will be found by going downwards on Aniwa. Besides, all your fish-hooks cannot tempt my men again to enter that hole; they don't want to be buried with you. Will you not give it up now?"

I said all that I could to quiet his fears, explained to them that this falling-in had happened by my neglect of precautions, and finally made known that by the help of my God, even without all other help, I meant to persevere.

Steeping my poor brains over the problem, I became an extemporized engineer. Two trees were searched for, with branches on opposite sides, capable of sustaining a cross-tree betwixt them. I sank them on each side firmly into the ground, passed the beam across them over the centre of the shaft, fastened thereon a rude home-made pulley and block, passed a rope over the wheel, and swung my largest bucket to the end of it. Thus equipped, I began once more

sinking away at the well, but at so wide an angle that the sides might not again fall in. Not a native, however, would enter that hole, and I had to pick and dig away till I was utterly exhausted.

But a teacher, in whom I had confidence, took charge above, managing to hire them with axes, knives, etc., to seize the end of the rope and walk along the ground pulling it till the bucket rose to the surface, and then he himself swung it aside, emptied it, and lowered it down again. I rang a little bell which I had with me, when the bucket was loaded, and that was the signal for my brave helpers to pull the rope. And thus I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of about thirty feet. And the phrase, "living water," "living water," kept chiming through my soul like music from God, as I dug and hammered away!

At this depth the earth and coral began to be soaked with damp. I felt that we were nearing water. My soul had a faith that God would open a spring for us; but side by side with this faith was a strange terror that the water would be salt. So perplexing and mixed are even the highest experiences of the soul; the rose-flower of a perfect faith, set round and round with prickly thorns. One evening I said to the old Chief—

"I think that Jehovah God will give us water to-morrow from that hole!"

The Chief said, "No, Miss; you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you! That will be the end of it, death to you, and danger to us all."

I still answered, "Come to-morrow. I hope and believe that Jehovah God will send you the rain water up through the earth." At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that the Lord was leading me on, and I knew that I sought his glory, not my own.

Next morning I went down again at daybreak and sank a narrow hole in the centre about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little "tinny" dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah's well! True, it was a little brackish, but nothing to speak of, and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a Well of God than did that water to me.

The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal, in a small way, of the Israelites coming round, while Moses struck the rock and called for water. By-and-by, when I had praised the Lord, and my excitement was a little calmed, the mud being also greatly settled, I filled a jug, which I had taken down empty in the sight of them all, and ascending to the top called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old Chief shook it to see if it would spill, and then touched it to

see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it, and shouted "Rain, rain, yes it is rain! But how did you get it?"

I repeated, "Jehovah, my God, gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves."

(To be continued.)

FOR "THE FRIEND."

Across Thibet.

BY GABRIEL BONVALOT.

The author of this book is a Frenchman who had before travelled in Asia; and in the summer of 1889, accompanied by the young Prince Henry of Orleans, left Paris to perform an overland journey to Tonquin. The route he sketched for himself was, after leaving Siberia, to cross Chinese Turkestan, the higher table lands of Thibet, and the valleys of the great rivers of China and the Indo-Chinese peninsula. It was a difficult undertaking, for much of the way was unknown to Europeans, the travellers were compelled to carry provisions and everything needed with them through an inhospitable country, over high and difficult mountain passes, and among a people who looked with jealousy on all strangers. Thibet is indeed forbidden ground. And the measure of success that Bonvalot attained, he attributed in part to the fact that he had not applied to the Chinese government for passports. For, although these would have been granted, the Mandarins, made aware of his plans, would have sent orders to the governors of the provinces to hinder his progress and turn him back.

The caravan was organized on the frontier of Siberia, and on the 12th of Ninth Month, they left Kuldja and commenced their march. The loads were carried by camels, and the travellers rode on horses. On reaching Kourla, they made a number of purchases in preparation for the Thibetan part of their journey, and hired twenty-two camels to carry their purchases. Among them were 4,600 Russian pounds of bread, done down in fat and salt, made up into small cakes about as thick as the finger, and as broad as the palm of a man's hand. There were also 520 pounds of the best flour; 280 pounds of mutton, salted and done up in skins; 160 pounds of small raisins, very delicate in flavor, with no pipes, which will be mixed with rice, and only distributed later, when the cold, salt meat, forced narches and great altitude have brought about a state of weakness like scurvy; eighty pounds of Sesamum oil for hasty puddings; tobacco, bags, pieces of felt, and 6,000 pounds of barley for the horses.

Lob Nor, a lake in the desert, which had been previously visited by travellers, was the end of the first section of the journey. It is formed by a river which rises far to the west in the mountains of Kashmir and Kamir, and here loses itself, as so many other streams do, in the sands of the great Gobi desert. The course thus far was in a southeast direction.

Before leaving Kourla, they were shown an order by one of the Chinese Mandarins, directing that they should retrace their steps. To this they replied, that when ready they would load their beasts and start on their journey, that they were not evil-doers and did harm to no one, and ought to have the same privileges as common traders.

They found Lob Nor in apparently a dwindling condition, the waters being confined to much narrower limits than it once occupied.

It is probable that its size varies with the seasons, and the varying amount of water brought into it by the river Tamir, which feeds it.

One of the interesting things in that vicinity is the existence of a species of wild camel, which must be able to endure a low temperature, as our travellers, who were there in the Eleventh Month, speak of the thermometer being but little above Zero.

Bonvalot had in his mind a remark made by Carey, an English traveller, that he had heard the natives speak of a southern route leading to Lhassa, the capital of Thibet. He made many inquiries, without being able to gain any definite information, but decided to venture without a guide, in hopes of falling in with some traces of previous caravans. The route lay through mountain passes into the high table lands, where the winter cold was very intense. Some of these passes were very difficult, so that at times they were compelled to hoist up the camels, and to carry all the baggage. Several of the men suffered from mountain sickness.

"At night," he says, "we could hear the men moving about and sitting up to relieve the oppression of the chest, while others vomited, and there was a long succession of groans and complaints." As they began to descend the next day, the mountain sickness decreased, and a difference in altitude of a few hundred yards sufficed to restore those who had been unwell. As water was scarce on these highlands, they were compelled often to carry ice with them, the melting of which furnished them with that indispensable article of food.

Under date of 13th of Twelfth Month, our author describes the parting with some men from the neighborhood of Lob Nor, who had accompanied them on their way, and now wished to return:

"When all is ready they sit round in a circle, the Lobis pouring out the tea themselves and handing round the cups; then they get up, and our men load Abdullah Ousta with small packages, and charge him to give them to father, brother, wife, friend or master, as the case may be. Then they stand motionless, old Abdullah recites a prayer, and they all exclaim, 'Allah is great!' lifting their hands to their beards as they do so. They kiss one another with tears in their eyes, and Timour commits his wife to the care of Tokta, who is to bid her, 'have patience, not leave the house, or go and live with some one else. I will come back with money for her.'

"Allah is great!" exclaims Timour once more, and the others repeat it in chorus with him. They go down on their knees to us, and we shake them by the hand and thank them, begging them to retain kindly recollections of us. They wish us a safe journey and commit us to the care of Allah. They are all of them more or less affected, and if the tears in the eyes of some of them do not trickle down, it is only because the cold congeals them. And so we part."

On the 19th of Twelfth Month, the horses which had been picketed out to graze wandered off in search of water; and one of the men who went in pursuit remained out all night. As the thermometer during the night registered 25° below Zero, his companions became quite uneasy about him, but he returned the next day apparently uninjured. In describing his adventure, he said that he caught sight of the first horse about three in the afternoon. "I gradually caught them all, and as I caught them I hobbled them with their halters. Despite the

orilliance of the stars. I could not find the camp, so I tied the horses together, and slept leaning against one of them which had lain down. This warmed me a little, but it was bitterly cold."

Of the effect of the rigorous climate Bonvalot remarks: "At each step one takes it becomes clear that this is not a country in which it would be possible to live, for the solitude is too great, and the cold too intense. Most of our men are coughing during the night, and everything gets so dry that our toe and finger nails snap off at the least touch, while wood breaks like glass. The beard does not grow but loses its color, the hands chap, the skin cracks, the lips swell. None of us escape the mountain sickness, to combat which great energy is required, for it saps all one's strength."

They were travelling in this part of the journey at elevations of from 16,000 to 20,000 feet. One of the inconveniences attending their elevation was that water boiled at so low a temperature that it was impossible to cook the rice they carried with them. The meat did not cook much better; it was frozen so hard that when they wanted to put a piece in the pot they had to chop it off as if it were a piece of wood, while the fat they eat for butter was as hard as a stone, and might be used as a projectile.

Several of their camels and horses and two of the men succumbed to the hardships of the journey. It was not until the 31st of the First Month, 1890, that they came upon any of the people of Tibet. This was very cheering to the caravan, who had so long been traversing an uninhabited desert.

Although within a few days' march of Lhasa, the sacred city of Tibet, both men and animals were so exhausted by their journey, that they were quite dependent on the Tibetans for assistance. The authorities at first demanded that they should return by the route by which they had come. This they positively refused to do, insisting that they should be helped on their way to Batang, whence they could travel southward to Tonquin, and come among their own countrymen. To this the chiefs at last consented, and supplied them with yaks, the native beast of burden, to carry their baggage, and horses for their own use.

The Tibetans are a pastoral people, raising yaks, cows, sheep and goats—on the milk and flesh of these animals they subsist in large part. The women smear their faces with butter, the butter catches the smoke and dust, and as they never wash, becomes a regular mask of soot. This probably protects their faces against the biting winds.

The religion of the country is a form of Buddhism. Buddha is believed to be incarnate in the person of the Talai Lama, who is at the head of both the religious and political power of the State. His position is very similar to that of the medieval popes. The number of priests (lamas) is astonishing; there being 18,000 in Lhasa alone; and numerous populous monasteries in other parts of the country, of course superstition is very prevalent. One of the most striking illustrations of this is the frequent use of prayer wheels, turned by hand or by wind power. The misguided people think the turning of these wheels, on which prayers are written, counts for as much in the eyes of heaven, as if they had uttered the same with the tongue, which in one sense is true, for neither could be of any avail, unless prompted by the feelings of the heart. Bonvalot says of one of the Lamas-houses, "Beneath a gallery running almost entirely round the house are enormous bobbins

composed of printed prayers. These bobbins are turned by hand, and as it is said that each is composed of 10,000 prayers, and as there are at least 100 of them, it is easy to see what an enormous quantity of prayers can be said in a walk around the building."

Near Batang they found a company of French missionaries. Their collections of curiosities were taken in charge by an English naturalist, who conveyed them down the waters of the great Yan-see-Kiang River, so that they finally reached France in safety. The travellers had an easy passage by boat on the Red River to Tonquin, and after their many perils and adventures reached their home.

Ministry.

"Till I come give attention to reading, to exhortation, and to doctrine."

This was the injunction of the Apostle Paul to Timothy, his son, in the faith. The primary meaning of doctrine is teaching, and as a teacher Jesus stands pre-eminent, for he taught as never man taught. And if ministers in the church are derelict in teaching things which they should, there will not be wanting those who will teach things which they ought not. By means of good teaching good principles are exhibited, and from these we may expect the fruit of good deeds, as the same apostle says, "by doing this thou shalt both save thyself and them that hear thee." It is foretold that there would be a time in the Christian church when they would heap to themselves teachers and would not endure sound doctrine. Such are they who love the things of this world, and walk not in the way of the cross to the follies, the pleasures and vain delights of the sons of men; and walking in the way of uncrucified lusts and pleasures choose for teachers those who will palliate their conduct, and, not reprove them for their disobedience to the law of God. But the true servant of Christ, not looking for his own gain, honor, emolument, but the honor alone of his Divine master seeks not to please men but God, who trieth the hearts, and speaketh the mind of the spirit, for "if any man speak, let him speak as the oracles of God." To such teaching the spirit witnesseth in the hearts of the hearers, and receiving it by faith, they are baptized by the spirit, for "he that ministereth to you the spirit, doeth it by the works of the law or by the hearing of faith?"

The great promise of the new dispensation is that "they shall all be taught of God," but this does not preclude the proper exercise of the Christian ministry, but all being thus taught and abiding under the anointing, all have a right as "wise men to judge what is said," since it is not as men they judge but as being themselves spiritually minded. Again, in the prophecy of Joel, regarding the spiritual blessings of these gospel days the Lord says, "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy * * * and in the preceding verse 'ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else.'" See Joel 1: 27, 28. The Apostle Peter speaking by the inspiration of this same spirit of promise, on its first bountiful outpour on the day of Pentecost interprets this Scripture as being then fulfilled, and to show that it was to be the enduring privilege and glory of the Christian church throughout all ages, he affirms "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." See Acts i: 16-18 and 39 v.

And the Lord Jesus himself again and again reaffirmed this crowning promise; "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning," and again, "Lo I am with you always even to the end of the world." The same Lord who condescended to manifest his presence by a visible glory in the outward tabernacle and temple at Jerusalem, is now none the less present, and known and felt amongst such as are true Israelites indeed, for "they are the temple of God, and God dwelleth in them." No more doth he recognise an outward temple made by hands but He buildeth up, as with living stones, such as are sanctified by his grace that they may be a holy temple unto the Lord, wherein holy, spiritual sacrifices may be offered, acceptable to God through the one mediator, the Lord Jesus Christ.

And as Jesus the Anointed One received the Holy Spirit, without measure, and so taught, God's covenant with Christ and his people is by Him even now fulfilled wherein He says, "My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. Is. xlii: 21.

And it was the Spirit of Christ which was in the prophets of old that enabled them to minister to us the things they left on record, but their writings now extant, and the number whose names are in the Holy Writ, formed but a fraction of those by whom God instructed his people, for we read of "schools of the prophets." And we read that they spake when "the spirit of God came upon them." II Chron. xxiv. 20: xv. 1. And that this declaration of the mind and will of God, and of the character and attributes of the Deity, under the immediate inspiration of the Holy Spirit is not abolished but (under the Christian dispensation) more generally diffused the world over, so that all Gentiles are partakers of the blessing. The Apostle Paul defines prophesying as "speaking unto men to edification, exhortation, and comfort" and our Lord himself says of the Holy Spirit that "he shall tell you things to come." These ends are identical with that of the Holy Scripture itself, which was so given, but from hence it does not necessarily follow that all have the same measure and power of the spirit, but "he that ascended on high gave gifts unto men" according to the measure of his grace, and these gifts are to be exercised under the immediate supervision of the Great Head of the Church who hath declared "where two or three are gathered together in my name there am I in the midst of them." Neither do we assume that the communications of all or any ministers are of equal authority with the Holy Scriptures nor would it be right to compare ourselves or our gifts one with another, as none of the prophets ever did, and since it is the spirit that quickeneth and not the letter, the virtue of the communications lieth in the spirit of Christ which directs all in all ages, for the letter without the spirit killeth, and this spirit of prophecy is not given for the glory of man but for that of God and the salvation and comfort of men. And that there are those in the church who in these days receive certain gifts is certain, and when the Apostle says, "Ye may all speak one by one" he is speaking more particularly of

those recognised by the church as thus gifted, when he says, "let the prophets speak two or three and let the other judge," but this doth not exclude any member, male or female, upon whom such a duty may fall to speak a word, but none should dare to speak unless they do it in the fear of God believing it to be laid upon them, for any, that speak from their own mind and not the Lord's, put themselves on a par with the false prophets of old, of whom it was said "Who hath required this at your hands?" Such discourses tend not to build up a church on the true foundation, and are out of the true gospel order, of which God is the author, and if persisted in, will bring poverty of spirit to both speaker and hearers. By this we would not by any means curtail any true exercise, that any should withhold more than is meet, for that also tendeth to poverty, and to him that is faithful in little, more will be given. The Lord Jesus who ever liveth hath all power in heaven and in earth given to Him is now able to feed a great multitude with a few words from an obscure member, as he was to feed the multitude with the five loaves and few small fishes, brought by the lad, neither is it the splendor of the gift that carries weight in the balance of the sanctuary, but the altar sanctifieth the gift, the two mites of the widow being accounted of more value than all the offerings of the rich.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." I Peter iv: 10-11. And the Saviour's command to his Apostles coincides with his servant Peter's admonition, "Freely ye have received, freely give." From such passages we learn that the main duty of a minister as such, is to speak all and that only which the Lord shall command him to speak, the ability, the utterance, and the accompanying converting power of the spirit, are all promised and should ought else be spoken they cannot be but feigned words that turn away from the truth. The custom of the teaching priest amongst the Jews was to officiate in the temple in the abode of God's presence, and when commissioned, to go forth to the people, who awaited the message in silence, e. g. Zacharias, see Luke i: 21-22, so saith the Apostle Peter, "let him speak as the oracles of God."

This indwelling presence of Christ as the crowning glory of his church, as the Head of all, the divine director of the heavenly order of worship, their Great High Priest who ever liveth to officiate in the sanctuary not made with hands, as the ruler, governor, and king of his people, as their leader and commander, who leads and guides into all truth, and the fulfilment of his promise that He would make himself manifest to his disciples and not to the world, is that which truly constitutes Him to be the one true foundation of his church the same on which the apostles and prophets were built. And "if any man have not the Spirit of Christ, he is none of his," for they are the Sons of God, who are led by the spirit of God" and it is more especially when we come together to worship God who is a spirit, in the spirit of his dear Son, that it is awfully incumbent on us that we are so led, and that we do not offer service kiddled from sparks from our carnal minds. Such as the latter was the prayer of the

Pharisee who went up into the temple, but the omniscient judge of all mankind hath left us here a lesson, that the heart of man knoweth not its own real needs how much less those of others. It is the Spirit of God that searches the heart, that knoweth our needs, and that maketh prevailing intercession for us, because that He doeth it according to the will of God, and these prayers of the spirit may alone find utterance in sighs, or groans, or the downcast eye of him who is afar off crying in the secret of his soul, "God be merciful to me a sinner." Yes these are they who return to their homes with the inward witness that it is God who hath justified them, and they can pursue their way, even though it be a thorny one, with rejoicing:

W. W. B.

SELECTED.

THE STORY OF GRUMBLE TONE.

BY ELLA WHEELER WILCOX.

There was a boy named Grumble Tone, who ran away to sea.

"I'm sick of things on land," he said, "as sick as I can be!
A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth,
For he did not like the vessel, nor the dizzy, rolling berth,
And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight,
But nothing that he heard or saw seemed just exactly right,
And so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair, he dined in courts, they say,
But always found the people dull, and longed to get away
To search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow,
He reached that final hour at last, where all of us must go,
But never found the land he sought. The reason would you know?

The reason was that, north or south, where'er his steps were bent,
On land or sea, in court or hall, he found but discontent;
For he took his disposition with him everywhere he went.

SELECTED.

TWO MEN.

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children when the day was done
About their door!

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing-bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow-man,
And hoped the best;
The other marvelled at his Master's plan,
And doubt confessed.

One, having heaven above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

—Boston Evening Transcript.

SELECTED.

A SEAWEED ON DECK IN MID-OCEAN.

BY CLIFFORD LANIER.

Brave langle, color-glinting weed,
Thou stayest not our huge ship's speed
One little whit. Thine atom's need,
We heed it not.
Could not Leviathan's vast greed
Spare thee one spot?

Fierce winter gales thy cradle shook,
Within some isle-sequestered nook;
Thine ancestors there refuge took
Against the storm,
The parent safe from alien look
Thee nested warm.

Did thy forbears Columbus know,
When that discoverer long ago,
Solemn with prophecy of woe,
His deck did pace—
Whose caravels and pinnace slow
Sargasso trace?

Mayhap thy scaped De Soto's keel,
Whose enterprise of sword and steel
Is brave with hopes his Spaniards feel
Of empires grand,
Yet desperate for food or weal
(Hidalgo band)!

Or did they look on Wesley born
To haste his fate, yet none forlorn,
For still delays Conversion's dawn?
And Ogletheer,
Who quits with store of oil and corn
His easeful dorp

To found asylums in the west
For debtors and all sore-oppressed?
Ye, fervid zeal, good English breast!
Ye loved 'e'en weeds:
Your very heart-throbs beat and pressed
For human needs!

How long, thou tiny lichen, thou
Sea-alga tossed above our prow
And rudely kept by strangers now
From out thy home,
Hast known Time's furrowing ocean-plow
Divide the foam?

What jetsam, flotsam, of sad wreck,
That lately graced some freighted deck
Of souls who danger little reck
As even we,
Hast thou seen sorrowful, weedy speak—
Lost, tossed at sea?

Wood masses tame ken not the strife,
The warfare waged for merely life,
Wherewith thy battle here is ripe
'Mid wind and wale:
Their days are joys of folk house-wife
From birth to grave.

Thine is the warrior-martyr's fate,
To bleedling fall without the gate
Of Israel, die, and, with no date
On sandy tomb,
To lie, and to the ages prate
Of war's sad doom.

Such would he be, if this meagre art
Thine only record were. Thy heart
Be comforted! A better part
May yet befall.
Impaled upon an expert's dart
Against the wall

In some museum's richest niche,
Thou shalt high lore of science teach,
And secrets of huge ocean preach—
Gain out of loss!
Beyond the heaven, thou yet shalt reach,
Of weed or moss.

—S. S. Vinces.

MONTGOMERY, ALA.

In all religious performances and meetings, silence is better than words without life; for Divine life is the crown of all religious assemblies.

For "THE FRIEND."

William Ridgway.

BY WILLIAM C. ALLEN.

Fifty and seventy-five years ago, Burlington, New Jersey, was a centre and stronghold of Quakerism in this country. The meeting held there was large and strong in every sense. Among the heads of the meeting were men not only possessed of deep religious experience and spiritual gifts, but they were leaders in the community in which their lot was cast. Some were striking examples of the fact that good natural abilities and material wealth, when combined with true piety, can lend dignity and valiant service to the cause of Christ. The type of Friendliness which they represented is happily not altogether a thing of the past. Let us recollect that it is practicable for us to perpetuate it by attention to the Light that they permitted to guide them, and by loving the Truth as they loved it. What memories cling to the honored names of Grellet, Smith, Mott, Ridgway, Thomas, and many other residents of Burlington, during the first half of this century! They now rest from their labors; and it is for us to seek to emulate their honorable example.

The subject of this little history, William Ridgway, was an interesting character. Born in excellent circumstances, he when a boy ran away to sea, and for many years lived a wayward life, almost entirely unrestrained by religious thought or feeling. He endured many hardships, and met with strange adventures by sea and land; many of which will be depicted in this narrative. He was master of a vessel when young in years, for he possessed excellent ability. As years progressed, afflictions and attention to the voice of the merciful God who still followed him, induced him to settle in Burlington, and there enter into business. In course of time he became a prosperous and prominent citizen. Not long after his entering a religious life, a gift in the ministry of the Gospel was conferred upon him, and he was for many years engaged to tell others of the heavenly mercy, and invite them to forsake worldliness for the humbler paths of peace.

This sketch is largely made up of memorandums written out by him when in his seventieth year; and he in a pleasing style tells of some of the remarkable events in the early part of his experiences. He says they were written for the benefit of "my children and posterity, if happily their attention may be fixed on that all-preserving principle that has been as a lamp to my feet, and when I have faithfully followed and depended upon it, has led me safely, and preserved me."

William Ridgway was born in the year 1755, in Burlington County, N. J. His parents were both members of the Society of Friends; his father being an overseer of their meeting, and his mother was a pious woman. His father was extensively engaged in farming, and employed a large number of work-people. He remarks, that "it often happened that some of these were of loose, immoral character, and as I was growing up I was often put to work with such; my mind was often contaminated with many unprofitable and corrupting things, which my pious mother observing, became very desirous that I might be placed out an apprentice in some religious and well-regulated family. After a time I was placed apprentice to John Hoskins, about the seventeenth year of my age, to learn the tanning business. My master was very strict with his apprentices, and for a time I was kept

in moderate bounds; but my natural disposition to levity led me to seek new acquaintances of the same cast as myself. I began to resume my former habits of libertinism; associates were not wanting to prompt me on.

"About this time one remarkable occurrence took place. I dreamed one night that I was taken extremely ill, and that a doctor was called in, who bled and blistered me, but without affording me any relief, and that I continued to grow worse, and the family despaired of my recovery, and that my parents were sent for, and that I saw them weeping around my bed, and thought I saw Lucifer at the foot of my bed, presenting the most horrible and frightful appearance that it is possible to conceive, waiting, when the last breath was gone, to take possession of me. This horrible appearance awoke me, and the agony I was in remained the rest of the night, and did not wear off for several days; however it gradually went off, and that night, one week after, I awoke out of my sleep with a violent pain in my side. The family endeavored to relieve me, and having done all they could without effect, the same doctor was called in that I had seen in my dream. He also bled and blistered me, and pronounced it a violent attack of pleurisy; my parents were also sent for and came, and for a time there was but little hope of my recovery. All had come to pass exactly as I had dreamed thus far, and now I began to think of the remaining part, of the dreadful image of the wicked one; this led me to supplicate Him who hath all power that He would be pleased to preserve me from the jaws of this fell dragon, and in his boundless mercy He was pleased to hear my cry, and restore me to health again. Notwithstanding this remarkable visitation and preservation, after a time the impressions then made, began to wear off, and old habits to acquire strength and grow upon me; so that my master often had occasion to reprove me." Finally his master, finding that proof was of no avail, in accordance with the custom of the time, attempted to correct him. This he would not submit to, and resisted. As a consequence of this trouble, he left the tanning business and returned to his father's home in the country.

But country life soon became tiresome to him. He longed for more activity and liberty. There had been working on his father's place a man who had been a sailor, but who having been shipwrecked on the Jersey coast, had been hired to work on the farm. This sailor often entertained them with strange stories that extolled the pleasures, not the sorrows, of a sailor's life. William Ridgway had created within him a great desire to go to sea; but his anxious mother would not give her consent. He says: "My retired situation in the country becoming wearisome to me, and my libertine and roving disposition increasing, I concluded to leave my parents and try my fortune upon the ocean. In the nineteenth year of my age I sat out privately in the night; went to Philadelphia, and from thence to Baltimore, where I first shipped myself on board a coasting vessel bound to North Carolina, where we arrived safely; there I left this vessel, and went on board a vessel bound to Vigo, in old Spain; where, after a very long and boisterous passage, we arrived. Our vessel having sprung a leak soon after we were out to sea, required one pump to be kept going; and I being a raw hand and a surly youth, it was my lot to have a large share of this labor. So wearied and exhausted was I at times, that I have actually dropped down at the pump for

want of sleep. Some may suppose that this was enough to cure my roving disposition. It is true my thoughts were often turned towards my father's house; and my heart was often tendered when I thought of my dear, pious mother, whom I had reason to believe had shed many tears for me in my absence."

After arriving at Vigo, they found the market unsatisfactory, so that the captain decided to proceed to Lisbon. The beautiful scenery along the coasts of Spain and Portugal excited his admiration. Meanwhile his hardships and sufferings had made him desirous of getting home. There was in Lisbon at that time the brig *Rachel*, of Philadelphia. It was owned by James Pemberton, of the latter city, who was a large shipping merchant in his day, and a prominent member of the Society of Friends. Ridgway prevailed upon his captain to release him; and then secured a passage home on the *Rachel*, upon condition that he would do duty without wages. So under these rather humiliating circumstances he reached Philadelphia. His parents were glad enough to welcome back their wandering son, and, doubtless wisely, received him with but little reproof.

He now returned to farming, but was not cured of the disposition to rove. He accordingly, this time with the knowledge of his parents, shipped as a common sailor on the sloop *Rising Sun*, commanded by Captain Wills, and bound for St. Eustatia, in the West Indies. This voyage was made in safety, but they narrowly escaped capture by a British cruiser. The revolutionary war was then commencing, and his father finding him still inclined to a seafaring life, proposed his studying the art of navigation. He spent four weeks at this occupation; and again shipped as a common sailor on the *Rising Sun*. Although only supplied with a smattering of navigation, he concluded to keep a reckoning, which proved upon arrival in the West Indies to be very correct. Whilst in port, the captain and mate had a quarrel, and the latter was discharged. The captain finding that Wm. Ridgway was capable of supplying his place, promoted him; and he returned home as mate of the vessel.

By this time the British fleet had blockaded the mouth of the Delaware River, and the Philadelphia merchants were obliged to use smaller ports in connection with their enterprises. The owners of a vessel then in Egg Harbor bay, wanted a master for her, and Ridgway was recommended by his old captain, as a competent man; so was placed in command of her. He was then not quite twenty-one years of age. In those troublous times it was a risky business to attempt sailing on the North American coasts; for powerful British fleets were everywhere seeking to destroy the commerce of the revolting colonies.

(To be continued.)

IGNORANCE, how judged of often: A friend of mine, a country parson, on first going to his parish, resolved to farm his glebe for himself. A neighboring farmer kindly offered the parson to plough one of his fields. The farmer said that he would send his man John with a plough and a pair of horses on a certain day. "If ye're goin' about," said the farmer to the clergyman, "John will be unco weel pleased if ye speak to him, and say it's a fine day, or the like o'that; but dinna," said the farmer with much solemnity—"dinna say onything to him about ploughin' and sawin'; for John," he added, "is a stupid body, but he has been ploughin' and sawin' all his life, and he'll see in a minute that

ye ken naething about ploughin' and sawin'; and then," said the sagacious old farmer, with extreme earnestness; "if he comes to think that ye ken naething about ploughin' and sawin'," he'll think that ye ken naething about anything!"

From the "BRITISH FRIEND."

Edward Burrough.

(Concluded from page 323.)

In 1660 he visited Friends in Ireland, leaving them in 2nd Mo., 1661, having been about six months there. In his letter to all Friends travelling in the Ministry about that time, he says, "We found things well and Truth prospering in Ireland, meetings quiet, growing; and I have been well cared for, the presence of the Lord was with me." In England again, he wrote to the king and council informing them of the views of Quakers, so that if they would persecute for conscience, they should not do it in ignorance.

In 4th Mo., 1661, this long letter is written. In it he treats of oaths, meetings for worship, tithes, security or bonds, government and persecution. Friends now were in prison for not being able as Christians to take the oath of allegiance, and they could not forbear meeting for worship. The authorities were striving to suppress what they called conventicles. Friends could not pay tithes but suffered restraint instead; they could not give bond to live peaceably, as they were often required to do, for they held that a bond was for the guilty, not for the innocent. Also, he pleads for "true liberty of conscience, as of itself strengthening the king's hands, whilst all persecution for conscience," he argues, "weakens them."

In 1662 appears his last book. "The case of the people called Quakers once more stated to the world." In reply to an Act that had just passed for "preventing mischief and dangers that may arise by certain persons called Quakers and others refusing to take lawful oaths," he argues clearly, for it appears the Friends were quick to avail themselves of the law, pleading—"It is not we who judge, but the law. Burrough brings forward other laws then in force against drunkenness and vain people, which the justices and constables pass by, but rejoice to imprison Quakers for conscience' sake. The Act ran thus: "If any maintained an oath unlawful and contrary to the Word of God, after 24th of March, 1661, and refused to take it, or endeavoured to persuade others to do so, or print or write, or otherwise maintain that the taking of oaths is unlawful, or if the Quakers after such date, go from their habitations or assemble to five or more of the ages of 16 or upwards, at one time, in one place, under pretence of worship not authorized by the law of the realm, being convicted as guilty by 12 men of such offence, a penalty not exceeding £5 shall be incurred for first offence; for second, not exceeding £10, to be levied by distress; but if not able to pay by distress, or unpaid for a week, the person convicted shall be conveyed to common goal for three months; for second, six months, with, out bail, and kept to hard labour. For a third offence shall abjure the realm, or be transported by his Majesty's order beyond the seas to his Majesty's plantations." I have quoted this Act more fully, so that we can come to some opinion as to the growth of liberty of conscience in 230 years in England; and this liberty has been gained to some extent by the imprisonment and death of many worthy, peaceable, yet firm fellow-countrymen. Such a law was a curious

weapon to make men religious—to make them obedient members of the Church. How contrary is all the imprisonment following such a law to the gentle, tender breathings of our long-suffering Jesus? Does it not partake more of that life manifested amongst the outward Jews—"We have a law, and by our law they stand condemned." Such laws might inflict great hardship on innocent individuals; but as to converting such to the rulers' way of thinking they had no power. Men like the early Friends showed their faith by their continued, patient, peaceful bearing what the laws of men placed upon them, though plainly speaking of the uselessness of such laws to build any up in the Kingdom of Christ. Edward Burrough came under the lash of such a law as the one quoted, and hundreds of his way of thinking also; for prisons were filling up quickly with those of whom the world would probably say, "These people will be neither led nor driven." It was currently reported that the Quakers would soon be put down. Certainly they were put into prison, but still they grew in number. In London alone 500 were in prison. It is interesting to look into a book written by E. Burrough. He styles it "The Everlasting Gospel of Repentance, etc., etc., with certain Propositions of faith, which every one must believe, or they cannot be saved." Rather a significant title to a book in such a season.

I will give the headings of the different chapters and leave readers to form their own conclusions as to Friends' belief necessary for salvation.

1. They must be saved from sin, for it is that that bringeth wrath.
2. They must own the Light.
3. Must be born of the seed of God.
4. They must receive the Spirit and it must dwell in them.
5. They must be sanctified, cleansed, and purified.
6. They must witness Christ revealed in them.
7. They must live in the power of God and deny all forms without power.
8. They must witness the Scriptures of truth fulfilled in them.
9. They must believe in Christ and take up his cross.
10. They must come out of the apostasy and come into the life and power the apostles were in."

Such are the headings of his views of what is necessary for salvation. All pointing more or less to an inward work on the heart by the power of God.

We turn again from his writings to the closing part of his life. After visiting Friends in Bristol, in 1662, he is said to have taken an affectionate farewell of them, saying he must return to London, and that he did not know that he should see them any more, exhorting them to steadfastness in that in which they found rest. Sewel quotes him thus: "I am now going up to the city of London again to lay down my life for the gospel and suffer amongst Friends in that place." He probably returned about the beginning of 4th Mo., 1662, for not long after his return, visiting the "Bull and Mouth" meeting-house and preaching there, he was taken out by soldiers and brought before Rich. Brown, an Alderman, at the "Old Bailly," fined 20 marks or to lie in prison till paid. He finding no liberty to pay the fine went to prison, where there were 60 or 70 Friends already for various so-called offences, viz., going to meeting, not taking the oath, and such causes. Richard Hubberthorne was seized in 6th Mo., 1662, at the same "Bull and Mouth" Friends' Meeting, taken also before R. Brown and committed to Newgate, and two months after, died there. Brown was a bitter man against Friends at this time. Sewel says, "he could commit cruelty

with a smiling countenance." Friends were evidently still a mark to be shot at, whether the government was a commonwealth, a committee of safety, or a monarchy; under each they were as a target for the arrows of the ruling sportsmen. Yea, even from the rulers across the Atlantic who had left Old England for conscience' sake, and strange to say the New England rulers excelled in zeal, cutting off ears, whipping with a specially made cruel whip, banishing, and hanging. In Old England the powers did not go so far as hanging. Imprisonment till death released the prisoner was the result in many cases.

A petition was sent to King Charles from the General Court at Boston by the tender conscientious ones, signed by John Endicott, the governor, in which the assembly accuse Quakers of "the common error of being open blasphemers, and that they had been obliged to banish them on pain of death, and that it was the Quakers' own contempt of authority that brought some to death." In another part of the address to King Charles, they remind him that it was because of their being unable with a clear conscience to be under the prevailing hierarchy in England that they "came out into the wilderness of New England, rather than live in England with its pleasures and impositions." What a picture for men to read! The acts of men in power, what a lesson to all who take upon themselves to rule! Know, O man, he that ruleth over men must be just, ruling in the fear of the Lord.

Burrough proved himself no coward whilst at liberty, and near the end of his life the rulers of this world had him in their control in prison. Will imprisonment shake his steadfastness? Some of his friends die in the same prison. All this shakes him not. He suffers patiently, believing in this he is submitting himself to the will of his God, prepared for it, even having had a foresight of it whilst among his Bristol friends. This champion, who was so diligent in seeking relief for his suffering friends—this man who had visited Charles II. to rouse him to a sense of his duty in putting a stop to New England barbarities in the name of the religion of Christ—now a prisoner with many like minded with himself. His spirit rises above it all. He is an upholder of the hands of his true brethren, still exhorting them to steadfastness, looking for the reward from Him who called them to the work, and not from man. The death of his friend and fellow-laborer, R. Hubberthorne, in the same prison and during his imprisonment, shakes him not; but he is ready himself, if called unto it also, to lay down his life and finish his testimony in prison sooner than mar the brightness of his love to Christ. He grows weak in body but stronger in spirit. The intimation he gave to Bristol Friends some nine months before, looks likely to be realized. Loving Friends are alive to his case; they seek for his release; they urge the King. Many know his true worth, for he has been the means of leading them to the peace their souls were searching after. For eight years this north-country man had labored zealously amongst them. Friends succeeded in obtaining a special order for his release from the King. Is he then to be amongst them again? No, the King's special order moves not the octopus of the world's religion; its many arms are even at the King's commands long in unfolding to release their victim. His release is to come from another and more powerful King than Charles. The closing scenes and words of such a man are well worthy of

record, for there is so much that reminds us in history that as earth and earthly things are about to pass, good men have more clearly beheld and borne witness to eternal things. So he had to witness, saying at one time during his illness, "I have had the testimony of the Lord's love unto me from my youth and my heart hath been given up to do his will; I have preached the Gospel freely in this city, and have often given up my life for the Gospel's sake, and now, Lord, rip open my heart, and see if it be not right before Thee." And again, "There is no iniquity lies at my door, but the presence of the Lord is with me, and his life I feel justifies me."

Clear testimony this, as to what justifies him—Christ's life. He remembers Alderman Richard Brown in his illness and prays on his account—"Lord forgive Richard Brown if he may be forgiven." Again, about himself, he says, "And now my soul and spirit is centred into its own being with God, and this form of person must return from whence it was taken; and though this body of clay must return to the dust, yet I have this testimony that I have served God in my generation, and that spirit that hath lived and acted and ruled in me shall yet break forth in thousands." So Burrough though passing away, was not without hope of children like to him being raised up. George Fox when in Cambridgehire heard of Burrough's death, and wrote a short characteristic epistle to Friends in London. "Be still in quiet in your own condition, and settled in the seed of God that doth not change, that in that ye may feel dear E. Burrough among you in the seed, in which and by which he begat you to God, with whom he is; and that in the seed ye may all see and feel Him, which is the unity with Him in the life, and so enjoy Him in the life that doth not change, which is invisible. G. F."

W. J. L. T.

The presence of God, the sweet power of life, makes up all our losses; so that we have no cause to complain.—I. Penington.

Items.

Arbitration and War.—The London *Freeman* remarks: "Since the Peace Society has been at work, there have been more than sixty cases of arbitration, in almost every instance condemned by military advocates, but in each preventing war, and in no case inflicting a penalty that was a fraction of what would have been the cost of a single campaign."

The aggregate national debts of eighteen European States in 1891 amount to about 5,000 million pounds sterling, the great proportion of which huge sum has been incurred, directly or indirectly, by war. The interest of these debts amounts to 250 million pounds. The cost of the existing armies and navies of Europe amounts to an additional 200 million pounds a year. The cash paid out for war during the past forty years has been estimated at £3,245,500,000. The amount is inconceivable.

"Open your Bible and put a £1,000 note on every letter from the first of Genesis to the last of Revelation, and you about pay the bill."

The great curse is the bloated Militarism. To-day there are more than twenty million soldiers in the armies of Europe. The finest manhood of the world is in the Cain business. During the past forty years two millions and a-half of men have been slaughtered in war. Most of them hurried to their eternal state in the most diabolical temper they ever fell into. Oh, it is unexpressed sad that men should be ever fured to call this glory. Or to mark otherwise that with the severest repentance, as the grossest failure, any statesmanship that can sanction a curse of so much abomination.

"Then there comes the awful fact that the root

of this satanic evil has been nurtured by the professing Church of God. The tombs of warriors are placed in our churches, as though the fighters had been the most noble amongst men. The torn colors of regiments are hung up in churches to foster a military spirit among the young. And ministers of the Gospel have forgotten the angels' song and preached on the glory of war, whilst the finest hymn of the Christian Church is used as a victorious battle song."

Ex-President Hayes (U. S. A.).—There is a story told of President Hayes in connection with the appointments made to fill the vacancies in the United States army. A gentleman, distinguished in social life, was extremely anxious to have the son of a warm friend designated for one of the vacancies. He called upon the President and made known his request. "You see, Mr. President," said he, in advocating the young man's claim, "his father is a distinguished ex-army officer, his great-grandfather was a gallant soldier in the army, and his great-great-grandfather was an officer in the navy during the Revolutionary War." These points were pressed with force upon the attention of the President. All of a sudden the President said, "And this young man's father, grandfather, and even a remote grandfather, have all been officers of the United States?" "Yes," came the reply. "Well," replied the President, "don't you think it about time that some one in that family earned a living for himself?"

Effect of Intemperance.—A man who obviously gave a false name when called up for sentence was found unconscious with drink, covered with mud, and taken to the Thirtieth Street station-house of this city in a hand-cart by two policemen. After he had left the cell the keeper found the following epigraph on the whitewashed wall written with a trembling hand:

"In this cell was confined a man who spent his time in idleness, corruption, and vice—a warning to himself and all mankind. Born a gentleman, he will probably die a rowdy."

This is an epitome of many a life.

THE FRIEND.

FIFTH MONTH 14, 1892.

The Society of Friends have ever placed a high value on the Scriptures of Truth, believing, as they themselves assert, that "Holy men of old wrote them as they were moved by the Holy Ghost;" but they have never given to them that exclusive claim to authority, which most Protestant denominations ascribe to them. While Friends have been willing at all times to submit their doctrines and testimonies to the test of Scripture, as an outward standard agreed upon by all; and have acknowledged that no other writings are to be compared with them in divers respects, especially in the importance of the historical information they furnish us with, as well as the records they contain of the teachings of the Blessed Redeemer of mankind, and the doctrine preached by his Apostles; yet being assured that the Spirit of the Lord still visits the hearts of men, and is as able now as ever it was to reveal the truths of religion to his obedient followers, they have been careful not to undervalue his continued manifestations. Their belief has been in accordance with the Scripture declaration, that every writing inspired of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness. While we grant the pre-eminence of the books embraced in our Bible, we believe there are many other written declarations of holy men, as well as spoken declarations uttered under the influence of the Spirit of Christ, which are entitled to a measure of the same authority.

Edward Burrough says: "The Scripture we

own in its place to be a true declaration of God, of Christ and of the saints' conditions, but they are not the Light, but Christ is the Light, as themselves bear witness; nor are they the saints' guide, but the Spirit that gave them forth, as they themselves bear testimony. He that hath the same Spirit which spoke them forth, reads them and understands them, and none else."

In a treatise written in 1656 and entitled "Truth Defended," in which E. Burrough answers certain accusations cast upon the Quakers by the teachers of the world, he boldly declares, that his "Discourse is written by the same Spirit that gave forth the Scripture." In this treatise, after pointing out the works of apostasy in the public preachers of that day, he adds: "We witness to have received according to measure, the spirit of the prophets from which they spoke, which is Christ made manifest in us, and happy are all they that receive our testimony. For by the same Spirit of Christ we do declare against these abominations now, as the holy men of God did then. For God and his Spirit is the same as ever was."

In an Answer to priest Jackson, published about three years after this treatise, he brings forth the same view—"That [they] who now speak, or are moved to write forth by the Spirit of God, they speak and write by the same Spirit that is infallible, that the Scriptures were given forth by."

The need of Divine enlightenment to comprehend the spiritual meaning of the Scriptures has ever been a point of great importance in the views of Friends. In the lively narrative of the interview of John Roberts with the Bishop of Gloucester, it is mentioned that the Bishop asked him what it was that had opened the heart of Lydia, when she attended to the preaching of the apostle. John replied that it was the key of David—and went on to say—"It is written, thou hast the key of David, which opens, and none can shut; and if thou shuttest none can open. And that is no other but the Spirit of our Lord Jesus Christ. It was the same spiritual key that opened the heart of Moses, the first penman of the Scripture, and gave him a sight of things from the beginning. It was the same spiritual key that opened the hearts of all the holy patriarchs, prophets and apostles, in ages past, who left their experience of the things of God upon record; which, if they had not done, your bishops and priests would not have had anything to make a trade of; and the same spiritual key hath, blessed be God, opened the hearts of thousands in this age; and the same spiritual key hath, in a measure, opened my heart, and given me to distinguish things that differ; and it must be the same that must open thy heart, if ever thou comest to have it truly opened."

So impressed was the Bishop with this clear testimony to the illuminating power of the Spirit, that he exclaimed, "It is the truth, the very truth. I never heard it so defined before!"

Many have experienced that as they have read the Scriptures in a serious frame of mind, with desires to be rightly instructed thereby, they have been favored with a degree of sweetness and comfort; and thus been edified and strengthened to go forward in their spiritual journey. But in the formal study of them and comparison of text with text, the attention is generally turned outward rather than inward, and the individual relies more on his intellectual attainments or the suggestions of others. To such Isaac Penington says, "Ye must come out

of the knowledge and wisdom ye have gathered from the Scriptures, unto a feeling of the thing there written of, as it pleaseth the Lord to open and reveal them in the hidden man of the heart."

Holding these views, we believe it much safer and more profitable for our young people to read the Bible in the retirement of their own rooms, with minds turned to the Lord for refreshment and instruction, than to form themselves into classes for its study, and intellectual investigation.

SUMMARY OF EVENTS.

UNITED STATES.—A census bulletin just issued shows the number of dwellings in the United States to be 11,858,318, as compared with 8,555,812 in 1880, the average number of persons in a dwelling to be 4.35, as against 3.60 in 1880. Massachusetts, Rhode Island and New York are most densely peopled, having more than six persons to a dwelling.

The "act to prohibit the coming of Chinese persons into the United States" was laid before the President on the 5th inst. and he had a conference with the Attorney General in regard to it. The latter examined the matter carefully and informed the President that it was a very grave question whether all the existing restrictive legislation did not expire on the 6th. In order, therefore, to avoid any possible legal complications, he will arise on that point the President affixed his signature to the bill.

On the third inst. the Postmaster General made a report to the Senate of the results of the experimental free delivery of mails in small towns. Forty-eight towns in all parts of the country were selected, and in every case the service has been highly successful. We nearly every town the increase in postal receipts was equal to the additional expense of free delivery service.

The House Committee has agreed to report favorably the bills appropriating \$100,000 for the extension of free delivery in rural districts, and providing for the issue of fractional notes.

Concerning the sale of liquor on the World's Fair grounds, a Chicago dispatch says: "W. G. Carlisle, attorney of the World's Fair Board of Directors and John F. Wilson, after carefully going over the Hyde Park contract, reached the conclusion that under the present enactments no intoxicants can be sold on the Midway Plaisance, invalidating two contracts for valuable concessions which have been granted space on the Plaisance."

The Massachusetts Supreme Court has rendered a decision that patent cannot be enforced for a bill for intoxicating liquors sold and delivered in Boston, but intended to be resold in Maine. The Court holds the contract void because the seller of the liquor not only knew what use was to be made of them, but facilitated the disposition of the goods in a State where their sale is prohibited.

The Charleston News and Courier has reports from every county in South Carolina, showing that the cotton acreage has been reduced about 25 per cent, and that the acreage taken from cotton is being given to bread crops.

A high dispatch of the 9th inst. says: "It was learned to-day that the Executive Council of the American Federation of Labor intends issuing a circular in a short time warning workmen to remain away from Chicago, as there are now 30,000 men walking the streets of that city. Since the World's Fair buildings were started workmen from all parts of the country have flocked to Chicago, and the result is that an army of men are idle."

A Montreal dispatch says: "The migration of French Canadians to the New England States is large. It is stated that for two months the regular trains on the Grand Trunk railway carried each week about 1,000 French Canadians to the United States."

Since last week's SUMMARY was made up, five more of the victims of the Central Theatre fire have died.

"Applegate's Carrousel" in this city, a resort of idle and dissolute young people, was burned to the ground on the 7th inst. The proprietor has pleaded guilty to keeping a disorderly house, and the court has said, "that if the carrousel is rebuilt, or any similar place is opened by the defendant, directly or indirectly, in this jurisdiction, I will send for him and sentence him on this bill. The future depends on himself. If he attends to his business, he will be sentenced for this violation of good faith; not for the future violation, but for the past."

Deaths in this city last week numbered 454; which is 24 more than during the previous week, and 20 more than during the corresponding period last year. Of the foregoing, 236 were males and 218 females; 48 died of pneumonia; 46 of consumption; 38 of diseases of the heart; 21 of inflammation of the stomach and bowels; 20 of diphtheria; 19 of convulsions; 16 of marasmus; 14 of old age; 14 of burns and scalds; 14 of inanition; 13 of congestion of the brain; 11 of scarlet fever; 11 of Bright's disease and 10 of casualties.

Markets.—*U. S.* 2's, 100 a 102; 7's, 115½ a 116½; currency 69 a 71.

Wheat—Mored slowly, on a basis of 7½c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17.50 a \$18.50; spring do., in bulk, \$17.00 a \$17.50.

FLOUR.—Western and Pennsylvania super, \$2.65 a \$3.00; do. do., extras, \$3.15 a \$3.50; No. 2 winter flour, \$3.65 a \$3.90; No. 1 do., roller, \$4.00 a \$4.30; Western winter, clear, \$4.15 a \$4.30; do. do., straight, \$4.40 a \$4.65; winter patent, \$4.65 a \$4.90; Minnesota, clear, \$4.00 a \$4.25; do., straight, \$4.25 a \$4.50; do., patent, \$4.60 a \$4.85; do. favorite brands, higher. Rye flour was dull and weak, a \$4.00.

GRAIN.—No. 2 red wheat, 95 a 95½ cts.
No. 2 mixed corn, 41 a 52 cts.
No. 2 white oats, 36½ a 36½ cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 4 a 4½ cts.; common, 3 a 3½ cts.; culls, 3 a 4 cts.; 60 lbs., 2½ a 3 cts.

SHEEP.—Wool—Wool, sheep, 34 a 63 cts.; clipped sheep, 3 a 5½ cts. Wool lands, 5 a 7½ cts.; clipped lambs, 4 a 7 cts.

HOGS.—Chicago, 67 a 7 cts.; other Western, 6½ a 6½ cts.; State, 6½ a 6½ cts.

FOREIGN.—The agreement in relation to Berlin Sea was ratified on the 7th inst. by Lord Salisbury and Minister Lincoln in behalf of the British and American Governments.

W. E. Gladstone's refusal to receive an eight-hour deputation, followed by his letter to the Fabian Society, in which he evinces a lukewarm disposition toward the cause, has caused a number of remonstrances of dissatisfaction among the Radical supporters of the Liberal party. A serious quarrel is considered certain and a split in the party not easily avoidable unless Gladstone's attitude is modified so as to be more in accord with the views of the advanced wing of the party.

The Radicals have already informed the Fabians unofficially that Gladstone's letter does not voice their views. The Fabian Society represents the best element of Socialism, and its make-up is of such a character as to form a desirable addition to any party. It is socially and theoretically, not violent, type, and is socially distinguishable from Radicalism or extreme Liberalism. The Liberals are annoyed at Gladstone's apparent indifference to the interests of the party in his treatment of the whole matter.

Cummingham Graham, Socialist Member of Parliament, has been temporarily suspended from membership in consequence of another member, insulating the Speaker and defying the authority of the House. His conduct has not been approved by the Socialists.

A dispatch from London, dated the 8th inst., says: "All the indications point to the continuance of the extreme ease of the money market. In fact, the plethoric condition of the banks, and the fact that there are so loaded with deposits that they are reluctant to grant any interest on them.

A novelty in yacht building will be an aluminium vessel of thirty-two feet in length, which Wells, of Leith, has received orders to build. The boat will be of the lightest possible construction necessary."

The Belgian press declare they have discovered evidence of a most formidable conspiracy, the headquarters of which is in Liege. The conspirators, they say, are a thoroughly organized body, and their aim is to terrorize the law-abiding population by means of explosions.

It is stated that the manufacture and sale of explosives in Austria and Hungary will be made a State monopoly.

On the 5th inst. a vote of confidence in the financial programme of the present Government was defeated and the Ministry resigned.

According to the correspondent of the New York Times very genuine nervousness is felt in the governing centres of Europe over the collapse of the Italian Ministry. There could hardly be any other Parliamentary event on the Continent which would create

equal interest and anxiety. It has been recognized for a long time—indeed, quite from the beginning—that the weak point in the triple alliance was the increasing difficulty Italy experienced in keeping up her monstrous armament. Outsiders see no valid reason why Italy should be so poor. In fact, magazine writers of other nations are all the while explaining to Italy a hundred and one ways in which she might become extremely prosperous. Unfortunately, for one reason or another, this recurring avalanche of good advice is always wasted. Italy continues to get poorer than ever. Every year, too, it becomes more difficult to keep the burled national docile under the towering load of taxation which is levied in order to keep the Germans in Alsace and Lorraine and the Russians on of Galicia and Bulgaria. It is not surprising that the Italian taxpayer should ask what interest he got for performing these feats at such heavy personal expense. He has at last progressed so far toward an answer as to decide that his army and navy are costing too much. Here, for the moment, the Italian statesman. No responsible Italian statesman desires to take up the task to which Rudini has proved unequal, for no one sees how it can be done.

A dispatch from Kazan says: "The overflow of the unemployed from all parts of this province is collected here and one way in which these poor people are begging the means of sustenance, and many of them are dying of starvation."

A dispatch from Warsaw of the 3d inst., says: "Out of the 38,000 Polish emigrants who went to Brazil, 1,500 are recorded as having returned. It is estimated that 1,000,000 have emigrated from Brazil to the yellow fever. The many bad reports from Brazil have diverted the stream of emigration to the United States, and this has been increased by the recent bad harvests in Poland."

Information from the northern coast of Newfoundland depicts a wretched condition of affairs there. Owing to the ravages of the yellow fever, the inhabitants were unable to gather their usual catch of fish, and during the long winter they have been on short allowance of rations. Several people have died of starvation.

Eighteen thousand women have memorialized the Dominion Parliament to be entered to vote for members of that body. Prime Minister Abbott has informed Mary McDonnell, of Toronto, the women's representative, that their request will be granted.

NOTICES.

WANTED—A well qualified female teacher, to have charge as Principal of Friends' school, Haddonfield, N. J.; must be a good disciplinarian, and competent to teach all the ordinary English branches.

Application may be made to
SARCEL A. BACON,
SARAH NICHOLSON,
Members of the Committee

Haddonfield, N. J.

FRIENDS' INSTITUTE EXCURSIONS.—Excursions are planned for Seventh-days in the Fifth Month, and probably in the Sixth Month. Send names and addresses to Friends' Institute, 1305 Arch Street, for particulars.

DIED, at his home, near Smyrna, Harrison County, Ohio, on the 20th of Third Mo., 1892, HENRY BRIGGS, in the seventy-ninth year of his age, a member of Flushing Monthly and Guernsey Particular Meetings of Friends. His dear Friend was a regular attendant of meetings, when health would permit, and firmly attached to the doctrines and principles maintained by our early Friends. He often expressed grief and sorrow to see so many of our younger members depart therefrom. He had been in declining health for several years; often expressing himself as though he thought his life would be short, though he had said but little in regard to his spiritual welfare, his relatives and friends have the comforting belief that his end was peace.

He resided in Concord, Delaware County, Pa., Second Month 13th, 1892, ROBERT BURTON, aged fifty-two years, a member of Concord Monthly Meeting of Friends.

On the morning of Fifth Month 7th, 1892, at the residence of Clement E. Lloyd, in this city, SARAH LLOYD, in the eighty-fifth year of her age, a member of the Monthly Meeting of Friends of Philadelphia for the Southern District.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 257.

J. G. Paton, in his account of his well-digging at Aniva, mentions his bringing up some of the water he had reached, and showing it to the natives, and telling them to look down the well and see it for themselves. He thus continues his narrative:

Now, though every man there could climb the highest tree as swiftly and as fearlessly as a squirrel or an opossum, not one of them had courage to walk to the side and gaze down into that well. To them this was miraculous. But they were not without a resource that met the emergency. They agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass to the rear, and so on till all had seen "Jehovah's rain" far below. It was somewhat comical, yet far more pathetic, to stand by and watch their faces, as man after man peered down into the mystery, and then looked up at me in blank bewilderment. When all had seen it with their own very eyes, and were "weak with wonder," the old Chief exclaimed—

"Missi, wonderful, wonderful is the work of your Jehovah God! No god of Aniva ever helped us in this way. But, Missi," continued he, after a pause that looked like silent worship, "will it always rain up through the earth? or, will it come and go like the rain from the clouds?"

I told them that I believed it would always continue there for our use, as a good gift from Jehovah.

"Well, but Missi," replied the Chief, some dimming of self-interest beginning to strike his brain, "will you or your family drink it all, or shall we also have some?"

"You and all your people," I answered, "and all the people of the island may come and drink and carry away as much of it as you wish. I believe there will always be plenty for us all, and the more of it we can use the fresher it will be. That is the way with many of our Jehovah's best gifts to men, and for it and for all we raise his name."

"Then, Missi," said the Chief, "it will be our water, and we may all use it as our very own?"

"Yes," I answered, "whenever you wish it, and as much as you need, both here and at your

own houses, as far as it can possibly be made to go."

The Chief looked at me eagerly, fully convinced at length that the well contained a treasure, and exclaimed, "Missi, what can we do to help you now?"

"Oh, how like is human nature all the world over! When one toils and struggles, when help is needed which many around could easily give and be the better, not the worse, for giving it, they look on in silence, or bless you with ungenerous criticism, or bad you with malicious judgment. But let them get some peep of personal advantage by helping you, or even of the empty bubble of praise for offering it, and how they rush to your aid!

But I was thankful to accept of the Chief's assistance, though rather late in the day, and I said—

"You have seen it fall in once already. If it falls again, it will conceal the rain from below which our God has given us. In order to preserve it for us and for our children in all time, we must build it round and round with great coral blocks from the bottom to the very top. I will now clear it out, and prepare the foundation for this wall of coral. Let every man and woman carry from the shore the largest blocks they can bring. It is well worth all the toils thus to preserve our great Jehovah's gift."

Scarcely were my words repeated, when they rushed to the shore, with shoutings and songs of gladness; and soon every one was seen struggling under the biggest block of coral with which he dared to tackle. They lay their limestone rocks, broken up by the hurricanes, and rolled ashore in the arms of mighty billows, and in an incredibly short time scores of them were tumbled down for my use at the mouth of the well. Having prepared a foundation, I made ready a sort of box to which every block was firmly tied and then let down to me by the pulley—a native teacher, a faithful fellow, cautiously guiding it. I received and placed each stone in its position, doing my poor best to wedge them one against the other, building circularly, and cutting them to the needed shape with my American axe. The wall is about three feet thick, and the masonry may be guaranteed to stand till the coral itself decays. I wrought incessantly, for fear of any further collapse, till I had it raised about twenty feet; and now, feeling secure, and my hands being dreadfully cut up, I intimated that I would rest a week or two, and finish the building then. But the Chief advanced and said—

"Missi, you have been strong to work. Your strength has fled. But here rest beside us; and just point out where each block is to be laid. We will lay them there, we will build them solidly behind like you. And no man will sleep till it is done."

With all their will and heart they started on the job; some carrying, some cutting and squaring the blocks, till the wall rose like magic, and a row of the hugest rocks laid round the top bound all together, and formed the mouth of

the well. Women, boys and all wished to have a hand in building it, and it remains to this day, a solid wall of masonry, the circle being thirty-four feet deep, eight feet wide at the top, and six at the bottom. I floored it over with wood above all, and fixed the windlass and bucket, and there it stands as one of the greatest material blessings which the Lord has given to Aniva. It rises and falls with the tide, though a third of a mile distant from the sea; and when, after using it, we tasted the pure fresh water on board the *Dnyespring*, it seemed so insipid that I had to slip a little salt into my tea along with the sugar before I could enjoy it. All visitors are taken to see the well, as one of the wonders of Aniva; and an Elder of the Church said to me lately—

"But for that water, during the last two years of drought, we would all have been dead!"

Very strangely, though the natives themselves have since tried to sink six or seven wells in the most likely places near their different villages, they have either come to coral rock which they could not pierce, or found only water that was salt. And they say amongst themselves—

"Missi not only used pick and spade, but he prayed and cried to his God. We have learned to dig, but not how to pray, and therefore Jehovah will not give us the rain from below!"

The well was now finished. The place was neatly fenced in. And the old Chief said—

"Missi, now that this is the water for all, we must take care and keep it pure."
I was so thankful that all were to use it. Had we alone drawn water therefrom, they could so easily have poisoned it, as they do the fish-pools, in caverns among the rocks by the shore with their nuts and runners, and killed us all. But there was no fear, if they themselves were to use it daily. The chief continued—

"Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well?"

"Yes," I at once replied, "if you will try to bring all the people to hear you."

"Missi, I will try," he eagerly promised. The news spread like wildfire that the Chief Namakei was to be the missionary on the next day for the Worship, and the people, under great expectancy, urged each other to come and hear what he had to say.

Sabbath came round. Aniva assembled in what was for that island a great crowd. Namakei appeared dressed in shirt and kilt. He was so excited, and furnished his tomahawk about at such a rate, that it was rather lively work to be near him. I conducted short open devotions, and then called upon Namakei. He rose at once, with eye flashing wildly, and his limbs twitching with emotion. He spoke to the following effect, swinging his tomahawk to enforce every eloquent gesticulation:

"Friends of Namakei, men and women and children of Aniva, listen to my words! Since Missi came here he has talked many strange things we could not understand—things all too

wonderful; and we said regarding many of them that they must be lies. White people might believe such nonsense, but we said that the black fellow knew better than to receive it. But of all his wonderful stories, we thought the strangest was about sinking down through the earth to get rain. Then we said to each other, 'The man's head is turned; he's gone mad.' But the Missi prayed on and wrought on, telling us that Jehovah God heard and saw, and that his God would give him rain. Was he mad? Has he not got the rain deep down in the earth? We mocked at him; but the water was there all the same. We have laughed at other things which the Missi told us, because we could not see them. But from this day I believe that all he tells us about his Jehovah God is true. Some days our eyes will see it. For to-day we have seen the rain from the earth."

Then, rising to a climax, first the one foot and then the other making the broken coral on the floor fly behind like a war-horse pawing the ground, he cried with great eloquence—

"My people, the people of Aniwa, the world is turned upside down since the work of Jehovah came to this land! Who ever expected to see rain coming up through the earth? It has always come from the clouds! Wonderful is the work of this Jehovah God. No god of Aniwa ever answered prayers as the Missi's God has done. Friends of Narakai, all the powers of the world could not have forced us to believe that rain could be given from the depths of the earth, if we had not seen it with our eyes, felt it and tasted it as we here do. Now, by the help of Jehovah God the Missi brought that invisible rain to view, which we never before heard of or saw, and—" (beating his hand on his breast, he exclaimed)—

"Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw till the Missi brought Him to our knowledge. The coral has been removed, the land has been cleared away, and lo! the water rises. Invisible till this day, yet all the same it was there, though our eyes were too weak. So I, your Chief, do now firmly believe that when I die, when the bits of coral and the heaps of dust are removed which now blind my old eyes, I shall then see the Invisible Jehovah God with my soul, as Missi tells me, not less surely than I have seen the rain from the earth below. From this day, my people, I must worship the God who has opened for us the well, and who fills us with rain from below. The gods of Aniwa cannot hear, cannot help us, like the God of Missi. Henceforth I am a follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. Let us burn and bury and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear, the Jehovah who gave us the well, and who will give us every other blessing, for He sent his Son Jesus to die for us and bring us to heaven. This is what the Missi has been telling us every day since he landed on Aniwa. We laughed at him, but now we believe him. The Jehovah God has sent us rain from the earth. Why should He not also send his Son from heaven? Narakai stands up for Jehovah!"

This address, and the sinking of the well, broke, as I already said, the back of heathenism on Aniwa. That very afternoon, the old Chief and several of his people brought their idols, and cast them down at my feet beside the door

of our house. Oh, the intense excitement of the weeks that followed! Company after company came to the spot, loaded with their gods of wood and stone, and piled them up in heaps, amid the tears and sobs of some, and the shoutings of others, in which was heard the oft-repeated word, "Jehovah! Jehovah!" What could be burned we cast into the flames; others we buried in pits twelve or fifteen feet deep; and some few, more likely than the rest to feel or awaken superstition, we sank far out into the deep sea. Let no heathen eyes ever gaze on them again!

DISINTEGRATION.—At first there was only a little crack in the marble coping of the temple roof. The rain fell in this, and the frost following the rain widened the crack. Dust settled in it, and by and by with a seed lodged there dropped by a bird flying over. The tiny coteledons swelled and swelled, and made the crack still wider, and as the tiny tree gained strength and size wider grew the crack, until the massive stone parted under the pressure.

It was but a thought passing through the mind, a lust for power, revenge, gold, sensual pleasure; but it came again and yet again, and was not driven out, but given lodgment. It drew to itself nourishment that it throve upon, and established itself in the heart that cherished it. When its roots had wound themselves around the secret fibers of the soul, then it sent forth branches until the whole mind was shadowed by them, and the roots spread and grew till they possessed the soil.

There is a line of the forgotten poet Young that deserves to be remembered. It runs thus:

"Guard well thy thoughts,
Our thoughts are heard in heaven."

He who habitually dwells in a region of noble and pure thought is removed from a great many temptations that beset him who lives on a lower plane. Missions do not haunt mountain tops. The dwellers on the highlands of literature, of poetry, of philosophy, are not infested by a thousand ills that plague those on the lowlands of gossip, suspicion, detraction.

In this age of books we can always find some noble and friendly hand by whose aid we can rise from sordid levels to high altitudes, and gain strength to resist the disintegrating forces that are ever lying in wait to attack us.—*Selected.*

HOW TO DRINK A FARM.—Bob Burdette gives this simple recipe: "My homeless friend with a chronic nose, while you are stirring up the sugar in a ten cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of the farmer, but have never been able to get money enough together to buy a farm. But that is just where you are mistaken. For some years you have been drinking a good improved farm at the rate of one hundred square feet a gulp. If you doubt this statement figure it out yourself. An acre of land contains 43,560 square feet. Estimating, for convenience, the land at \$43.56 an acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet. Now pour down the fiery dose and imagine you are swallowing a strawberry-patch. Call in five of your friends and have them help you gulp down that five hundred-foot garden. Get on a prolonged spree some day, and see how long it requires to swallow pasture land enough to feed a cow. Put down that glass of gin; there is dirt in it—one hundred feet of good, rich dirt, worth \$43.56 per acre"—*Western Christian Advocate.*

William Ridgway.

(Continued from page 335.)

On this voyage he arrived at the West Indies in safety, but just as they reached the islands, another vessel that had accompanied them, was lost in a tremendous hurricane. He repaired the damage done to his ship, disposed of his cargo, took on board a returning one, and started for home. On the return he was almost captured by some cruisers of the enemy. The profits of this venture were very great; so the owners soon had him started on a similar voyage. But the termination of this trip was so fortunate as had been the previous one.

One morning when near the Jersey coast, daylight revealed the unwelcome fact that he was surrounded by British men-of-war. All the forenoon he tried to escape, and very likely would have done so, only that suddenly one loomed up right in the direction he was going. He was compelled to strike his colors, and surrender the crew as prisoners of war.

The ship that captured him, was the *Experiment*, with fifty guns, commanded by Sir James Wallace. He was transferred to her; and some time after, she in turn, fell in with the French fleet then aiding the Colonies. The Frenchmen chased the *Experiment* through Long Island Sound to New York; and in this escape the *Experiment* was the first large ship that had ever passed through the dangerous passage of Hell Gate. Upon arrival in New York he was put into a prison ship in the North River. Here a fatal fever prevailed, and many of his companions died daily. In time he also was taken with the fever; but a resident of the city who was a friend of his father's, secured permission for him to go to his house, where he in time recovered from the disease.

After being restored to health, he again shipped as Chief Mate on a vessel bound for Quebec. Twice on this trip he was nearly cast away on some desolate islands, under circumstances that in after years he would commemorate as providential interferences for his preservation. A continuance of tremendous billows day after day, carried away bowsprit masts; but finally they were able to rig out temporary masts, and run in to the West India port of Antigua, instead of New York, their original destination. They had been fifty-nine days on the wreck.

He drifted around the islands from one place to another, and was taken ill with the prevailing West India fever. When very sick with this disorder, he lay in a house, almost unnoticed by its occupants. His only resting place was on a straw mat on the floor. In this condition he was discovered by an American who knew him, and who called in a physician, and whose kind attention and assistance soon procured relief. He remarks, "Many Americans died in the West Indies about this time, and some of my particular acquaintances, but I was mercifully spared." After all these unfortunate experiences he naturally longed to again see his quiet home in New Jersey; so soon sailed for the United States, where, after some narrow escapes from his old enemies the English cruisers, he eventually landed in safety.

His father's home was like that of many another young man's, a haven of rest. But this restless young Quaker skipper was soon offered the position of master of "a very nice small schooner then lying in Tom's River. I accordingly went to sea in her. Perhaps this was the smallest vessel that ever crossed the Atlantic to

the West Indies. My crew was two boys, and a man that was not a seaman. We had not been many days at sea when we were overtaken by the equinoctial gale in the gulf stream, which was perhaps the most tremendous gale, and roughest sea, that I ever experienced in all my voyages. Finding the vessel would not lay to (as sailors term it), I was obliged to send, which is keeping her before the wind. The vessel being so small, and the sea so dangerously high, I put all my crew under deck, and put the batches on them. I then lashed myself fast, so that I should not be washed overboard, and sat down on the quarter-deck, and steered my little bark before the wind. And here I may observe, that seeing no prospect of our surviving the gale, I resigned myself up, fully expecting that my grave must be in the deep. Often have I had to remember how I was enabled to do this, and the sweet calm and composure of mind I enjoyed after I had surrendered. Nevertheless, I believed it right while the vessel would be manageable, to do all I could for the preservation of our lives; and it was not long after I was forced to come to this full resignation, that I perceived the gale began to abate; and although the prospect of longer life was sweet, yet I think I have retained some taste of that sweetness which I then had in resignation."

After this storm subsided, he made the best of his way to the port of Guadaloupe. His vessel was so small that the French authorities seized the whole outfit under suspicion that he was a spy. But he was delivered from this ordeal by the testimony of some American captains who knew him, and by the clearness of his papers.

Having by this time had enough of misfortune with his tiny craft, he sold her and the cargo; and put the proceeds upon two ships, the one bound to Philadelphia, and the other to Baltimore. The vessel he was on nearly reached their destination; but head winds and heavy seas prolonged the voyage, so that provisions gave out. They then concluded to return to the West Indies, and were put on short allowance. A very little flour and water was given to each man, and a little meat was daily distributed by lot. When they had come in sight of the islands, an English sloop of war, the *Rover*, gave chase, and although they could have sat down and consumed all the provisions on board in fifteen minutes, they yet sought to escape. The *Rover* at last overtook and after firing on them compelled them to surrender. So once again William Ridgway found himself a prisoner on an English vessel. Whilst on this ship he was kept a prisoner in irons, during a battle she had with a French cruiser.

The *Rover* at last landed him at the island of St. Christopher's; and he once more braved the terrors of the deep and again made the then almost impracticable effort to reach his native land. The revolutionary war was at its height, and armed ships of Great Britain almost effectually blockaded all the colonial ports. He found a large ship bound for Philadelphia, which carried sixteen guns, and a large crew of armed men. The captain having been very ill and having but an indifferent set of officers, was very glad to have Captain Ridgway accompany him. All went well, until one morning when near the United States coast, they fell in with a British man-of-war, the *Galette*, which having a superior force and carrying twenty-six guns, soon compelled them to surrender. He remarks:

"We were well treated on board of this ship.

Whilst on board of her, she took three other armed American vessels, two of them privateers, one of which engaged the *Galette* for some time in a running fight. By this time our man-of-war was so filled with prisoners they had to be ironed; and the man-of-war crew to all keep arms about them, for fear of our rising; which was contemplated by the prisoners; and would have been attempted if two hours more had elapsed, before the lighthouse at Sandy Hook was seen. But after that it was given over as unsafe. We were carried into New York, and my old friend David Sprout, being now Commissary of naval prisoners, gave orders for me to have the liberty of going ashore—the others were chiefly turned over to prison ships."

Whilst a prisoner in New York, he made the acquaintance of John Hull, to whom he introduced himself as a member amongst Friends, for he was yet a Friend by birthright, if not by conviction. Hull informed his parents of his situation, and invited him to board at his own house, and kindly entertained him there for several weeks, when an exchange of prisoners between the armies took place. Being once more set at liberty, he returned home.

One would think that Captain Ridgway by this time would be anxious to give up a seafaring life, until, at least, the war was over. But he seems to have been made of stuff that knew no fear even when the odds were against him. He soon was offered the command of a vessel, and accepted. He barely cleared the coast when he ran against the *Rainbow*, carrying forty-six guns; was for the fourth time during the war again captured, and carried into New York, which city still was in possession of the English army. But soon after another exchange took place, and again he reached his home.

William Ridgway was by this time about thirty years of age. His life had been passed amid scenes of danger, and largely out of the reach of ordinary religious influences. He acknowledges that the gentle religion of Jesus had had no attractions for him. But suddenly his mind was changed. His eye beheld the beauty there is in holiness. The heretofore man of the world was to be transformed into a minister in the Society of Friends. How was the transition made? What were the means employed by his Saviour, to thus win the strong man, and change the ardent nature, into a zealous follower of his forgiving Lord?

(To be continued.)

The Moderate Drinker.

It is curious how a man will listen to the most elaborate arguments made by the most eminent orators in the cause of religion or temperance without being convinced of the error of his manner of living, and then at some unexpected time a few words spoken by some old friend or neighbor will do what the great orators have failed to do. A case of this kind has just come under my observation. A popular business man about forty years of age, whose principal fault consisted of his determination "to take a drink whenever I feel like it," was one of half a dozen gentlemen assembled in a social group when the subject of alcoholism came up. It was discussed in about the usual way, all the gentlemen present being teetotallers except the business man, who said, after listening to his friends telling about the harmfulness of alcohol: "Well, I take a drink whenever I feel like it, but I have no use for a man who will allow liquor in any shape to become his master, and I know

hundreds of men who do the same thing without injury to themselves or to society."

"Are you certain of that last statement?" asked one of his oldest neighbors.

"Yes, I—I think—I—am," was the hesitating reply.

"Well, now let us see about it. You remember Blank, the Seventh Street merchant; and he was just that kind of a man when I first knew him. Do you remember what caused his failure?"

"Yes, excessive drinking and neglect of his business."

"That was my impression. Now, do you see that haggard-faced slouching figure creeping along on the other side of the street? You know him; he was your schoolmate, and the champion athlete of your school. Now tell me what destroyed his health and his prospects and made of him the pitiful object he now is?"

"Whiskey," answered the business man.

"You were on the committee to raise money to pay the rent for our sick neighbor, whose husband is serving a term in prison for having committed forgery, and you know all the circumstances. He started out with almost the same ideas as you now express; what was it that made him a felon and branded his innocent wife and children with disgrace?"

"It was drink that ruined him; but," becoming excited, "these men allowed liquor to become their master."

"True, and so will drink become your master, unless you stop while there is yet time."

"Impossible!" somewhat irritably.

"Come, come, don't get offended. Answer two more questions, and I am done. You say that you know hundreds of men who drink whenever they feel like it without injury to themselves or others; now, candidly, is it not from this very class of drinkers that all the confirmed drunkards come? and is it not a fact within your own personal knowledge that many of your acquaintances, paying for their drinks, use money which should go to provide for their wives and children?"

"Enough, enough, you have presented the evils of moderate drinking in an entirely new light to me, and from this time forth I shall never swallow another drop of intoxicating liquor."

To say that the gentleman who made this conversion was happy when he heard the fervent "Thank God," which the wife of this business man uttered when she heard the good news, it is almost superfluous.—*Religious Herald.*

SPARE time for reading, or for study, or for the doing of a special work, does not ordinarily come to one in a full half-day or an entire evening, but it is to be found in odd moments here and there, caught from the rush or pressure of duties. Hence it is that it is the busiest man who can do one thing more, and that it is the man who has but little to do who is overcrowded with a sense of his absorbing labors. Napoleon, speaking of the Austrians, after he had repeatedly beaten them in battle, with the advantage of numbers and position all on their side, said: "The Austrians are brave soldiers," but they have never learned the value of minutes." And in that saying Napoleon indicated a source of his own exceptional power. It was by the wise use of minutes that he did his greatest work in the world. The Napoleonic man in every sphere of research or of effort, is the man who has learned the value of minutes, and who uses his minutes accordingly.—*Exchange.*

THE WIDOW'S MITE.

SELECTED.

BY MARY BRADLEY.

Lord, who hast done all things for me,
What have I now to offer thee?
Thou knowest my daily bread is won
Only by toil from sun to sun;
Yea, that when suns are long time set,
Belated travellers look upon
The lamp that lights me, toiling yet.

Others with full hands to thy shrine
Have brought their corn and oil and wine,
Into thy treasury have paid
Their gold and silver duly weighed.
Two mites, two mites, and nothing more,
Have I, down-hearted and afraid,
To add, O Master! to thy store.

"With thou despise me, Lord, for these?"
I asked Him, trembling, on my knees;
And sweet, sweet as the sun's warm light
After chill darkness of the night,
His answer came:—"Her gift so small
Is the most precious in God's sight,
Because she freely gave her all."

Now welcome, want and poverty,
That show the grace of God to me;
And, heart, go singing—(for the word
That all thy depths to-day has stirred,
Still thrilling from the voice Divine,
Down the long ages shall be heard,
And lift up other souls than mine!)

NEW YORK CITY.

THE YEARS GOD KEEPETH.

SELECTED.

BY ROSA EVANGELINE ANGL.

O years beyond the summer sky,
Beyond the harvest moon,
What gifts within your circles lie?
What gracions, heavenly boon?

Beneath the snows of winter long,
What buds of promise swell?
Within the bappy spring-time song,
What hopes of summer dwell?

O years beyond my seeking sight,
Ye linger in God's hand;
He knows what day will bring, and night
Is day in God's dear land!

And though the shadows fall, and cling
Around my earthly way,
Yet will my heart still trustful sing,
Since God can send the day.

Do tear-drops fall for May's white bloom,
When harvest blushes red?
And who remembers winter's gloom,
When June her feast has spread?

O hidden years, or good or ill
Be what ye hold in store;
Yet will our God his word fulfil—
True this day as of yore.

Faithful from all eternity,
Shall now his promise fail?
Why should thy heart, then faithless be,
Or fear thy forehead pale?

O years beyond the summer skies,
Your burdens He will bear;
So shall I neither faint or die—
He maketh me his care.

And o'er the graves of love and hope
Shall tender blossoms creep;
And sweetly on the grass-green slope
My darlings soft shall sleep.

And faith with folded wings shall wait,
And love shall walk beside,
And Christ hath opened death's dark gate;
"I shall be satisfied!"

O unknown years, ye hold no fear,
Since love is all my own;
And day by day He grows more dear;
I cannot be alone.

Keep close your secret; I would know
Naught but the dear Christ's word;
"Fear not, for I am with thee; lo,
Let not thy heart be stirred

"By doubt or trouble; thou art mine,
Mine through all ages, sealed
With mine own blood!"—O heart, be thine
His peace, through love revealed!

FOR "THE FRIEND."

Mary Ann Kelty's Address.

The history of the Early Days of the Society of Friends as exemplifying the obedience of faith, published more than fifty years ago by Mary Ann Kelty, an English writer and not a member of our Society, concludes with an address to its members, which is well worthy of a serious perusal and thoughtful application to themselves by Friends at the present time. She says:—

And thus having ended the proposed task of exemplifying the obedience which is of faith, the labors of the writer of these pages, might perhaps conclude. But she feels that a further service is required of her, from which, however she might desire it, she cannot conscientiously be exonerated.

It is in simplicity, and as she humbly trusts, in a measure of godly sincerity, to urge upon you, who are the descendants of these witnesses of the Lord, and who profess the same principle of truth as that by which they glorified God—to consider the immense responsibility which attaches to your walk and conversation before your fellow-creatures. Let other religious professors be what they may, let their habits, whether of business or of pleasure, of public or of domestic life, manifest what spirit they will—you are called, and loudly called, to be a marked and separate people; and that not by a system of peculiarities and a rigid attachment to singularities and distinctions, in which it is obvious, that the most insincere can vie with the greatest saint; not by the most rigid faithfulness to any and all of these, will your requirements be fulfilled—but by the display of that "banner of the Lord," which your holy forefathers carried so nobly, and which they transmitted as a sacred trust to you. It is by the unfolding of this ensign, with "holiness to the Lord!" engraved on every part of it—and by being "living epistles of Christ, known and read of all men"—that you are to evince the illustrious stock from whence you are derived; illustrious in that true nobility which comes from God.

"What is it," says one of those truly illustrious ones?—"What is it to have a distinct name, or distinct meetings from the world, unless the power of the Lord be felt in your hearts, and his presence in your assemblies?" What is it indeed, but setting up a broader mark than common, for the profane scoffer at all religion, to shoot his arrows at? For what (it may, and it ought to be asked), do these distinctions denote? Is it not the profession of something deeper, something more real, more influential, more solemn, more Divine, more spiritual and interior, than the generality of religionists profess? Is it not that which your honest ancestors well called Truth? that glorious principle for which they suffered, and for which some of them were content to die? The external nature of formularies, and an adhesion to the letter of Scripture, with the aid of this and the other man's notions about such things, may greatly

* Isaac Penington.—See his Epistle to Friends, vol. ii, p. 645, of his Works, in two vols.

contribute to keep the generality of persons at ease in a low and worldly profession of Christianity. But you can find no such comfort in your mode of faith; since "one is your master, even Christ—Christ the Light of the world—Christ within, the hope of glory." He will not flatter nor deceive you—He will give you no forced or false construction of your case. If, as your professed principle directs—you come to Him and to his light in your consciences, He will show you how and where you stand; and remember, that if you do not come to Him, a your living and ever-present teacher, dwelling and speaking to you in your hearts, you do not come to that which, as it forms the glory, so it forms the life of your profession of religion. Wherein do ye differ from others? Surely in nothing but in eccentricity, it might justly be replied, if this were not your obvious distinction; that, whilst the greater part of religious professors are but gazing at the letter which describes truth; you seek after, and endeavor to walk by the powerful, internal guidance of the thing itself.

This then, is to be your glorious peculiarity—that you are men and women of Truth! Whilst many who name the name of Christ, so far from departing from iniquity, have it written in living characters upon all their transactions; whilst they are known and despised as cunning and over-reaching in commercial dealings—subtle and deceitful in daily intercourse—worsippers of money—watchers for self-advancement, and in all things proving that the advantages of this world, are the "gods many, and lords many" of their genuine devotion; whilst this, we say, is their condition—you are to be separated in heart and life, from all such defilements; casting them from you to the moles and to the bats.

Suppose it to be the degrading era, when conscience best thrives, where conscience truckles most to the corruptions of mankind; suppose the day, the awful day, be come, "when no man can buy or sell, save he that hath the mark or the name of the beast in his right hand; still, with the holy patriarch, every individual amongst you should be able to say, "my righteousness I hold fast, and will not let it go; my heart shall not approach me so long as I live."

But I feel compelled to pause, and ask if it be needful to make to you this earnest appeal—to you, whose membership is in a society, respecting which, an individual could once thus nobly testify!

"This Light," he says, "teacheth not to covet, not to desire earthly dignities or estates. Let it be looked at over England; which of us, so much as minds these things? Nay, the Lord knows, that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the world cannot charge with covetousness or love of the world, wherewith all sorts of professors hitherto have been too justly charged."*

Oh, friends! if in the least measure, a mightier hand than that frail one which traces these lines, should thereby knock at the door of your hearts, and ask if all be well there; if, "in the cool of the day," that still small voice, which spoke in love and consolation to your fathers, pleads somewhat sorrowfully, and as it may be, in this wise, speaking unto you; "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wast after me in the wilderness, in a land that was not sown—Israel was holiness unto the Lord,"—if, to this tender ap-

* Isaac Penington, vol. i, p. 302, of his Works.

peal, it might be added, "but now they are gone far from me, and have walked after vanity, and are become vain"—if such should be the case—oh, think once more—how solemn is the admonition!

No common trust was that consigned to you, no common principles—no common, notional, outside religion. It was a reality, a life, and a ministrations of life to those who received it? Where is it then?—for be assured, that God will require it on your hands?—Where is the true Gospel message that was left with you; for this was the message which was declared unto you, that "God is light, and in him is no darkness at all." If any come amongst you, seeking for the declaration of this Gospel message, do they find your ministers breaking that bread of life to hungry souls, which their predecessors in the Master's vineyard dealt out so freely? Suppose the case, that some wounded, wandering sheep, who had long gone astray in the wilderness, asking its way to the true fold, first of one birthing, and then of another, should meet, in its dire distress, with the living ministrations of one of your forefathers; which flowing as they did from the same spirit that gave forth the Scriptures, caused Scripture itself to be understood by this inquirer, as it never was before—suppose such an one—here is this, say, "Here is the ministry of Christ!—here is his true apostle telling me where to seek for my beloved! Oh, here is indeed a 'feeder of the flock'—a faithful overseer! Here I am met with bread, not with the dry, hard stones of words and notions; here I am turned to the life within—the light within—and not drawn out into a labyrinth of confused conceptions about it. Let me join myself to the people who are thus taught, and who are walking by the counsels of this living and ever-present Teacher." Suppose, I say, such an one to come into your assemblies: does he find this peculiar feature of your professed principle, and of your ancestor's ministry, distinctly exhibited, and livingly enforced? I ask again, does he find the peculiar excellence and truth of an inward revelation of Christ the light of life, a Redeemer working redemption within, which formed the unvarying and unceasing theme of the ancient Friends' labors, continually declared, its power testified to, and the way to experience it explained?—or does he find that, commonly, and with very rare exceptions, the declarations of your ministers, are as lifeless, as outward, as doctrinal, as notional, and as profitless (in so far as respects the turning persons to the living and true Redeemer and Teacher, in their own souls), as the effusions of those who openly profess the letter of Scripture to be their only safe and sufficient guide?

Permit me also to suppose the case yet further. If such an one as this, warmed with affectionate esteem for the memory of the just, grateful for the binding up of many wounds, the strengthening of much weakness—and in humility, hoping also the guiding into much good, from the faithful, precious, and sincere example of your predecessors—if such an one as this, I say, should turn an inquiring look upon you as their descendants and proper representatives; does he find you honoring their memory, not merely by an outward adherence to visible distinctions, but by that inward, spiritual and vital separation from all evil, that holy scorn of a vain, proud, covetous, money-loving, worldly spirit, which marked them as a people whom God had set apart for himself?

Believe me, it is no light or superficial feeling that prompts me to submit these queries to your

consideration; for if he that converteth a sinner from the error of his ways, does a great and faithful service to the Lord; he that in any wise casts a stumbling-block in a brother's way, hath need to pause in time, and see that he discover and remove it.

I say not that such is your case—I only say, that, considering how great and glorious, in respect to the work of God, were the services and example of your predecessors; how influential and important their ministrations in life and power, and especially in preaching that wherein alone life and power consists, or can ever be found; even in an abiding acquaintance with "the true light which enlighteneth every man that cometh into the world"—it behooves you to see that the talent entrusted to you, is not "laid up in a napkin"—neither that you dig in the earth after the gold that perisheth, and thereby hide your Lord's money.

(To be concluded.)

Natural History, Science, &c.

Migration of Eels.—St. John, in his "Wild Sports of the Highlands," describes a scene witnessed by him at the river Findhorn: "I was much interested one day in May in watching the thousands of small eels which were making their way up the river. It was some distance from the mouth, and where the stream, confined by a narrow rocky channel, ran with great strength. Nevertheless, these little eels, which were about six inches long, and as large round as a quill, persevered in swimming against the stream. When they came to a fall where they could not possibly ascend, they wriggled out of the water, and, gliding along the rock close to the edge, where the stone was constantly wet from the splashing and spray of the fall, they made their way up till they got above the difficulty, and then again slipping into the water, they continued their course. For several hours there was a continued succession of these little fish going up in the same way, and for more than a week the same thing was to be seen every day."

Truffles.—Three species are found in France. They are found in all soils, but chiefly in oak forests, or where the earth is damp and calcareous; thriving best in almost calcareous soil. The ordinary truffle is about the size of a walnut, with a rough, brown, warty skin like a potato. They are not cultivated. As they are subterraneous, they are found by means of pigs, which instinctively hunt them, or by dogs trained for the purpose. They are seldom found in the same place in successive years. The annual production is valued at £600,000.

The New Star in the Milky Way.—About the 1st of Second Month last, a Scottish star-gazer discovered a new star in the constellation Auriga. Like all such exhibitions, its brilliancy after a time began to decline. The examination of its rays with the spectroscope revealed some very interesting facts. It disclosed in the conflagration raging in that distant object, the presence of hydrogen, sodium and calcium. Each one of the bright rays was coupled with a dark line on its blue or more refrangible side. From the study of these lines it became evident that the star was advancing towards our system with a velocity of 300 miles per second; while the bright lines showed a motion in the opposite direction of 420 miles a second. These appearances can only be explained by the supposition that the two sets of lines came from different sources—in short, that there were two stars in-

stead of one, and that these were rushing past each other at the rate of 720 miles a second, or about 62,000,000 of miles in a day.

Leguminous Plants as Fertilisers.—It has been found by observation and experiment that several of the leguminous plants, such as clover, peas and beans, will grow in soil containing but little nitrogen, and are able to obtain that important ingredient from the atmosphere, of which it forms about four-fifths.

The Honey Strawberry.—On the Sierra Nevada Mountains in California, there grows a sweet, juicy and delicious strawberry, which is said to be very desirable and productive. On a single plant sixty-five ripe berries have been counted.

Effects of Rarefied Air.—Now that I was at the foot of the great Tibetan plateau my men's nervousness increased visibly, for on every side they heard the most ghastly tales of the effects of the *yen-chang* on travellers. The Fung-shih had told them that on one of his expeditions into the country two of his men had been killed by it, and they imagined themselves dying in the desert, and devoured by eagles, bears and wolves. The giddiness, shortness of breath, nausea, and other distressing symptoms due to the rarefied air at high altitudes, are attributed by the Chinese and all the people of Central Asia to pestilential emanations, or poisonous vapors, coming out of the soil. When one has been over the great plateau, he quite comprehends why this explanation, which at first seems far-fetched, is accepted by peoples without any scientific training, for, strange as it is undoubtedly appears, it is not in the most elevated localities that the effects of the rarefied air are most painfully felt by either men or beasts; hence, doubtless, the failure to connect the *chang-chi* with the altitude.—*The Land of the Lamas.*

Funeral Instincts of Animals.—R. C. Howard of Franklin, Mass., furnishes to *The Independent* an incident that he witnessed many years before in California: I was down one day to where the Little Butte Creek sinks on the prairie. The Little Butte on the one side and a succession of sloughs on the other, gradually rising, came at length together, forming a sort of peninsula, covered with oak timber. It was a most beautiful locality and afforded a favorite watering-place for the cattle that were wont to range thereabouts.

Under a tree I found an ox that had apparently just died of a disease known as murrain. At the time I discovered the dead animal there was but one living one in sight, and he was following me in from where I had just forded the slough. While I was busy in examining the dead creature to see, if possible, whose it might be, he halted; but as soon as I passed on he began cautiously to approach it, and then, in a peculiar way, to smell of it, which he continued for some time to do, as if to ascertain what might be the matter. Having completed his examination, and, apparently satisfied himself that his friend was indeed dead, he at first set up a low, piteous moan, which gradually increased in intensity and power, until it ended in a piercing, terrific scream. The next moment the whole country around resounded with the tramp of bellowing cattle. That terrific knell had broken on the ears of the multitudes that roamed over those plains, and was responded to; and, in a very brief space of time no less than one hundred were either present or in the immediate vicinity.

Then came the ceremony. As this was to me an utter novelty, I naturally scrutinized the

performance with not a little interest; especially so as it bid fair to be on a decidedly extensive scale.

They commenced, first, going up to the "deceased" two by two, though sometimes three at a time; when each would smelt about him for a moment, and then bid him a final farewell, as it were, by each setting up a roar, which always terminated in a scream. At length, those standing far outside, doubtless waxing impatient at the slow progress made, and in not readily getting access themselves to the dead, began, on all sides, to join their full sonorous voices in the chorus, by loving and howling and screaming; chanting thus, so to speak, a requiem, full of power and pathos, over their departed companion and friend.

"THE STONE TAKEN AWAY FROM THE SEPULCHRE."—To roll away the stone was a feat that no one or even two men could have accomplished unaided. Without a guard, without a seal, the stone itself, when once in position, made the sepulchre sure. The stone was no mere slab, or even stone door, like those in what are called the giant cities of Bashan, where both in tombs and houses we find a massive basalt slab, with what is termed a ball-and-socket joint; that is, a solid knob left on the top and bottom of the slab, fitting into sockets in the stone threshold and lintel, and on which the door revolves. The remains of such doorways I have often found in other parts of the country; but in such cases there is no rolling away of the stone. A tomb recently exposed, after being covered with earth and *debris* for many centuries, explains this rolling away. The tomb is close by the probable site of Calvary, outside the Damascus gate, among the gardens and oliveyards which still, as of old, occupy the ground. We descended by steps into a small area, which had long been filled in with soil, now removed, and after stooping by the mouth of a well, crept through a low tunnel, and then, turning into a narrow passage hewn in the rock, found a recess or niche, into which the stone door could be rolled back. We then returned, for we could proceed no farther; and facing us, just over the spot where we had examined the niche, was a doorway filled in by a stone door. This door, which must have been inserted during the building, or rather the excavating, of the tomb, was really a circular slab, like a huge millstone, with holes here and there for the insertion of spokes, by which it could be turned and rolled back into the niche we had before visited. But it would require several men, working together, to move it; and when rolled back, it must be wedged and fastened to keep it from closing the entrance again. Nor was this all. Behind it was a close-fitting basalt door, swinging, as has been described above, on its pivot, which could easily be pushed open, but which at once closed again by its own weight, and which could not be opened from the inside, but would at once hopelessly immerse an intruder. We are not to suppose that all these ingenious precautions were taken in the construction of the tomb of Joseph of Arimathea. The circular stone slab, which could be rolled back in its socket, would be sufficient; and it enables us to understand fully the anxiety which prompted the question, "Who shall roll us away the stone?"—*H. B. Tristram, in the S. S. Times.*

THAT society or people which does not frequently recur to its first principles, will go to decay.

FOR "THE FRIEND."

Prayer.

"Pray without ceasing, and in everything give thanks," bespeaks a condition of heart and mind that well might lead to the exclamation, Behold what manner of people we would be in holy conversation and godliness if it were thus with us, so that our whole lives would be governed by the atmosphere of the spirit of prayer.

Is it unattainable thus to be brought into and kept by the power of God? For the spirit of true prayer is the possession of power with God. It is walking in the Spirit by which we are enabled to resist and overcome the motions of sin in the flesh, and by which the heavenly place in Christ Jesus is entered into and abode in.

Christ has not set before us a prize unattainable, for He leads the mind to pray for that for which He himself besought the Father on behalf of his disciples, even that they might be one as they were one, I in them and thou in me that they may be made perfect in one. Yes, this is the goal set before us by the blessed Master, whose promise is *yea* and *amen* forever.

To pray without ceasing is to live in the continued sense of the presence of God. Cast down oft by many troubles; battling with many difficulties, and conscious of many infirmities and the sense of not having yet attained to perfect redemption, still in the midst of all there is a continued reaching forth unto God by prayer under the feeling of weakness and dependence and helpless apart from his holy help.

This upward tendency of the spirit in prayer is the evidence of life stirring in the soul, moving it Godward in seeking redemption from the life still living that keeps separate from Him. Such seek to die daily unto themselves and to live anew unto God. When cast down such are sensible there is no hand but the One can lift up, so as to give songs in the night season.

God's temple is the whole earth to such, and his children they who fear his name of every clime and nation. They relax no individual tie, but exhort each and all to faithfulness to individual duty to God in singleness of purpose. They seek not uniformity but conformity to the mind and will of God.

I do crave that the united exercise in prayer of all such may be made more and more apparent by their united influence upon the world around, abounding as it does still in wickedness. All right effort to uplift mankind must be preceded by this secret exercise of soul before God, who only can qualify for service among our fellows to their and our profit.

In this day of much unrest and commotion how needful to know the mind staid upon God, so that at all times in secret the prayer may arise unto Him from off the altar of the heart, to be kept out of the heat and bustle of an excited imagination, and may know that quiet confidence in God by secret communion with Him.

Separated the one from the other as many of us are by the ocean that is between us, we can be drawn near together in spirit in our struggles, trials and temptations, and can mingle our tears at the throne of grace for each other, and for the prosperity of Zion.

Wonderous kinship to the King of kings and to one another. Did we but live more in this holy atmosphere of prayer, how would our burdens be made lighter, our tasks easier, our joys fuller. We would find how true the Master's language is—"My yoke is easy and my burden light."

There may often appear little outwardly given us to do, but what may be called the drudgery of life. But in the doing of this to know the smile of his countenance is more precious than gold or silver, or a name of renown among men. Let us therefore watch and be faithful to the call of his inspeaking Word of Truth, and lift up to Him the sacrifice of prayer and praise He would have his children bring.

And in the inner sanctuary, as also in the duty of our every-day life, let us be true to the inspirings and promptings of His Spirit, both as to ourselves and to others, that God's holy will may be answered by the least child in the fold of Christ, and there may be by all an abiding within the safe inclosure of his holy dwelling-place and habitation, where is peace, quietness and rest, the portion of his inheritance, to which in Christ Jesus we are called.*

CHARLES W. THOMSON.

808 NEW CITY ROAD, GLASGOW, SCOTLAND,
Fourth Month, 1892.

SELECTED.

Total Abstinence.

Total abstinence has this advantage, it guards a man from dying a drunkard. And it were better for any man to die sober than to die, or to live, in drunkenness. This is a truth that both physicians and patients would do well to bear in mind constantly. That many men and women have been made drunkards through beginning the use of liquors at a physician's prescription, is a fact beyond doubt. Many a good physician recognizes this truth, and is exceedingly cautious in his prescriptions of intoxicating drinks. Recent discussions, in these columns concerning this matter, have prompted a patient of a Pennsylvania physician, who had formerly been overcome by the drink habit, to relate his experience as follows:

"An experience of mine during the past year, somewhat in the line of your recent utterances on the use of alcoholic stimulants in sickness, prompts me to the writing of this letter. For two months last autumn I was confined to my house by a very severe carbuncle. Our family physician was obliged to go to a distant section of the country, and at the most critical period I had to summon a doctor who knew nothing of my past life. At this time the excruciating pain, my inability to take food, and a continued loss of sleep, had brought me into a precarious condition, and I realized that unless a speedy change in my condition was effected I must pass away from earth; and this opinion, on my questioning the physician, was confirmed by him. In addition to other treatment, he directed that I should be given milk punches at frequent intervals. I lay silent until he had concluded his directions, but my mind was occupied in considering the advice he had given. I knew I was exhausted and weak, with a tendency to continued progression in weakness, and felt assured that the stimulant he had ordered would give me, at least, temporary strength, and possibly dull the pain from which I was suffering. I felt confident that the question of my life or death was then in the balance, and I really did want to live if it so pleased God. In the meantime running through my thoughts was a constant prayer to God to help me to a right conclusion. I said to the physician that I would prefer trying something in place of the milk punch; but he replied that while he rarely employed spirituous liquors in his practice, his firm conviction was

* Made fruitful in the field of offering, and joyful in the house of prayer.

that they were a necessity in my case, and there was no substitute he could suggest, and that in his opinion to decline their use would lead to a fatal termination of my disease. With another prayer to God for strength and guidance, I again spoke, telling the doctor of my predisposition to the use of intoxicating liquors, of the misery they had brought me to in my past history, and that I had promised God to abstain from their use, and that if now a resort to them was the only thing left to save my life, I felt it would be better to go into the presence of my Father with my promise kept, than to recover my strength and risk the bondage of appetite awakened by following his prescription; and I absolutely refused to take the stuff, and absolved him from responsibility for the consequences. That moment I shall ever look upon as the grandest moment of my life; and God has signally blessed me since then. The doctor at once appreciated my position, and said he would do the best he could by the use of other remedies, but, on leaving, he expressed to my family his regret that he was obliged to do so, and gave little hope for my recovery. But I passed the crisis grandly, and was able to be out of the house a month sooner than this physician, and two others who also saw me, named as the earliest time probable. My healing was wonderfully rapid, and the doctor was daily surprised. I know that you will be interested in this because of the subject, and of the fact that I had given to me the strength to take the stand I did. Desire for life and awakened appetite were both appeased with a strength not to be rightly estimated by one without a history like mine; but when I called upon God he was true to his promise, and made a way for my escape. Had my recovery been accomplished by alcohol, I feel that in all probability I should eventually have died a drunkard's death."

Items.

Sin-offering in Tibet.—An old Thibetan trader told me that he and the other traders at Tankar were going to have a *Kurin*, or guilt-offering ceremony, the next day, and he asked me to be present. A little pyramid made of *tsamba*, butter, and sugar (known as a *torma*), about a foot high and set in a small wooden framework, was placed on a scaffolding in a room of the caravansary, and the officiating lamas were seated near-by. While the service prescribed for the ceremony, all those for whose benefit it was being informed passed under the scaffolding, thus diverting from their heads any impending disease or evil. Then one of the lamas took the offering, and, followed by all the others, and the traders in their finest dresses and fully armed with guns and swords, marched out of the lamasery, and went to a place where a pile of dry brushwood had been prepared. Fire was put to the fuel, and as the flames leapt up, the offering was cast into them; thus was consumed all the future bad luck of the trespassers, and they celebrated its destruction with much firing of guns, blowing of horns and mumbling of prayers. When all had been burnt, the procession reformed, the traders, with drawn swords, in single file on either side of the lamas, and with many waving of weapons, and singing of songs in deep bass voices supposed to be terrifying, they returned to their homes.—*The Land of the Lamas.*

Cruelty in the German Army.—"Miles Tentonius" tells a terrible tale in the *United States Magazine*, of the treatment of German soldiers. From general to corporal the regulations prohibiting ill-usage appear to be habitually ignored. Captain Müller, a veteran of the Franco-German War, who was deprived of his rank and title by the late King of Prussia, and who had distinguished himself in many cases of ill-treatment which came within his own knowledge, and which he defies the authorities to prosecute him for, as he is willing "to appear

before any Court and prove the truth of his statements." Some of the offences cannot be described in decent language, others have resulted in driving men mad. "A Prussian general boxed the ears of a Wurtemberg soldier and called him a 'Swabian swine' because he did not make the requisite number of points at the targets.—*The Herald of Peace.*

Russian Militarism and Famine.—*The Echo* observes: "A certain Russophil journalist has taken upon himself to rebuke the English people because they have not taken up the task of feeding the starving peasants of Russia with sufficient heartiness. Heaven forbid that we should do anything to restrain the hand of charity, even from people who are so far off as Russia, though we certainly have more than enough needy people at home. But there is no room for reproach. The real reason why there is such a poor response to the appeals made in England is that it is the duty of the Russian Government to save its people from starvation. So far as money goes, it is perfectly able to do this. Yet the proofs are abundant that it wrung the last farthing of taxes from multitudes of peasants who had starvation staring them in the face. Yet worse, it has befuddled the French people into subscribing a new loan, which is to be mainly expended in warlike expenditure, Russia being the one Great Power of Europe which has no reason to fear either invasion or molestation. When the Russian Government, which spends about twenty-six millions annually on unnecessary and menacing armaments, and which cruelly persecutes Protestants and Jews, crawls, hat in hand, as a sturdy beggar through Europe, we are forcibly reminded of the debased and dejected man who spends his means in whisky, and asks other people to keep his wife and children."—*The Herald of Peace.*

Dr. Wilhelm Bode, of Hermsdorf, near Dresden, has, in the *Christliche Welt*, concluded a series of nine lengthy articles, in which, at the hands of an overwhelming abundance of official statistics, he demonstrates that Germany most emphatically has an alcohol question to be solved. It is doubtful whether ever before the terrible facts in the case have been marshalled as the writer has done them here. In concluding he gives in a summary outline some of his results. He says:

"The preparation of alcoholic intoxicants" robs us year by year of six hundred million double hundredweights of grain, twenty million double hundredweights of potatoes, twenty-seven million double hundredweights of coal, and many other useful articles. It robs us, in other words, of the harvest of 1,779,000 hectares, whose rye value would be 350,000,000 marks; it robs every inhabitant of 651 pounds of bread each year. It robs us of the working power of one man out of every sixteen; on its battlefields we find each year 6,343 wounded (natives, murderers, etc.) and 223 dead. The drink bill last year robs us of 2,000,000,000 marks, of which we pay 60,000,000 marks to foreigners; it makes each year 32,000 paupers to be supported by the State and by charity; takes 4,235 German men each year into the involuntary imprisonment of the working colonies, and endows many of men, women and children into other charitable institutions. At lowest estimate fully 1,333,000 German men are shortening their lives through these intoxicants; 1,600 become suicides each year from the same cause, 1,300 are injured by accidents, 30,000 lose their minds, and 150,000 become transgressors of the law. Is there a German Alcohol question?"

THE FRIEND.

FIFTH MONTH 21, 1892.

It was under a deep feeling of the dangerous condition of those who professed to be Christians, and yet were not living in subjection to the Cross of Christ, that is to the restraining power and government of his holy Spirit in their hearts—that William Penn wrote his admirable treatise, "No Cross, no Crown." In this he shows

that without faith in the manifestations of Christ to the soul, and obedience thereto, we cannot be saved.

Christ sent his apostles to turn people from darkness to light, and from the power of Satan unto God—that is, instead of yielding to the temptations and motions of Satan, who is the prince of darkness, they should turn their minds to the appearance of Christ, the light and Saviour of the world; who by his light shines in their souls, and discovers every temptation to them, and reproves them when they give way thereto. And God so blessed the faithful labors of these his ambassadors, that in a few years many thousands were inwardly struck and quickened by the Word of Life, that taught them to deny ungodliness and the world's lusts, and to live soberly, righteously and godly in this present life. Through obedience to the manifestations of this blessed light, they were enabled to resist and vanquish the devil in all his stratagems. Every thought must come to judgment, and the rise and tendency of it be also well approved, before they allow it any room in their minds.

The glory of the cross shined so conspicuously through the selfdenial of their lives who daily bore it, that it struck the heathen with astonishment, and in a small time so shook their altars, discredited their oracles, struck the multitude, invaded the court, and overcame their armies, that it led priests, magistrates and generals in triumph after it.

Now not a vain thought, nor an idle word, nor an unseemly action was permitted; no, not an immodest look: Their care was not how to sport away their precious time, but how to redeem it, that they might have enough to work out their great salvation with fear and trembling; not with balls and masks, with playhouses, dancing, feasting and gaming.

The degeneracy which now so largely extends over Christendom has arisen from a disregard of the light and grace of Christ, which shines in man setting his sins in order before him, and not suffering one evil thought, word or action to go unreproved. One of the most evident marks of this degeneracy, is the extent to which, in nominally Christian communities, theatrical exhibitions are encouraged and patronized, and that even by some who profess to be followers of a Saviour, who taught his disciples to renounce the world and to follow Him in the path of self-denial, and bearing the daily cross. We desire to feel and to speak charitably of the vicaries of this amusement, for the blinding effects of custom and of education are very great. But we have no doubt that those who frequent the theatre and similar places of dissipation enter into what may be properly called in a sense, the Devil's territory, and are not likely to escape without some spiritual loss. It is one of the instrumentalities that lead the unwary down to the pit of destruction, and unfortunately too many go in thereat. The surroundings and the influence of many of these theatrical exhibitions may be described in the language of the Apostle James, as "earthly, sensual, devilish." Even in those of the most respectable class, the tendency is to produce a state of mental excitement inconsistent with that calmness and seriousness of mind which is produced by a thoughtful view of the responsibilities of life, and the tremendous results for good or evil, for time and eternity, which depend on our living in a state of watchfulness and prayer, listening to and obeying the voice of the Son of God.

That some of those who profess to be followers of Christ, should countenance such exhibitions by their presence at them, or by their language respecting them, is a mournful proof of how successful the Enemy of all righteousness has been in blinding the eyes of many.

William Penn, after speaking of many things by which the minds of people are alienated from heavenly things, and exercised about mere follies, adds: "But of all these wretched inventions, the play-houses, like so many hellish seminaries, do most perniciously conduce to these sad and miserable ends; where little besides frothy, wanton, if not directly obscene and profane humors are represented; which are of notorious ill consequence upon the minds of most, especially the youth, that frequent them. And this is that idle and debauched stage as encouraged and maintained; than which scarcely a greater abomination can be thought on of that rank of impieties."

SUMMARY OF EVENTS.

UNITED STATES.—The acceptance by England of the invitation of the United States to take part in an international conference on the silver question, it is believed in Washington, carry the other invited nations with it, and assure the success of the movement. Favorable responses have already been received from Italy and Austria, and a dispatch from London states that Germany has also accepted the invitation.

The sale of postal cards now amounts to 2,000,000 daily.

Senator John S. Barbour, of Virginia, died suddenly on the 14th inst., at his residence in Washington, aged seventy-two years. He was a distinguished orator, heart failure being the cause of his death.

Clement A. Griscom, President of the International Navigation Company of this city, said last week, referring to the act "To Encourage American Shipping" that at least two vessels equalling, if not surpassing, the City of Paris, and the City of New York will be constructed in some American shipyard under contract from his company.

The continuous rains which have fallen over a large portion of the western country the last two weeks have caused a distressing situation of affairs. The rivers in the northern part of the country are swelled with miles of rich farming country which the wet weather has seriously interfered with crop prospects. Many towns are partially submerged. The Mississippi River is ten miles wide below St. Louis.

The California Supreme Court, has declared unconstitutional the act of March 31, 1891, to encourage the cultivation of ramie in the State of California; to provide a bounty for ramie fiber, and make an appropriation therefor; to appoint a State Superintendent of Ramie Culture, and make an appropriation for his salary.

An interesting phenomenon to be seen in the early mornings of this month and of Sixth Month, says the *New York Times*, is a comet with an unusual number of tails. It is known as Swift's comet, having been discovered by Professor Lewis Swift, of the Warner Observatory, at Rochester, N. Y. By astronomical computations of the orbit of this comet it was found to have made its perihelion passage around the sun early in Fourth Month, and it is now scudding away from the sun at a somewhat lessened rate of speed, being at this time a little over 100,000,000 miles distant from the sun.

Professor Barnard, of Lick Observatory, has made a number of observations of Swift's comet, and on Fourth Month 19th, one of his plates showed that its tail had split into eight parts. On a clear night, or, rather, between 2 and 4 o'clock on a clear morning, the comet may be seen low down in the North-east between the Great Square of Pegasus and Cassiopeia's belt, in the direction of the star Rigel.

One of the greatest labor troubles that New England has ever been afflicted with is now in full progress. It is in the granite trade. On the 14th inst. all of the granite firms in New England, with few exceptions, closed their workmen in a concerted pre-arrangement, mainly because the workmen consent to have all agreements between employer and employee each year from First Month 1st, instead of Fifth Month 1st, as has been the custom.

Such an agreement, the manufacturers claim, is es-

sential to the proper conduct of their business, for most of their yearly contracts are made in First Month, and that is the time when they should know the basis of wages for the year, so that they may intelligently figure on contracts.

A conservative estimate places the number of locked out quarrymen at about 20,000.

It is asserted that in Wisconsin seventy-seven of the post-offices are kept in saloons.

By an explosion of gas in a coal mine of the Northern Pacific Railroad, near Rosalia, Washington, at noon on the 10th inst., forty-three miners were killed. Their bodies have since been recovered. It is said that 250 children have been left fatherless by the explosion.

Deaths in this city last week numbered 443; which is more than during the previous week, and less than during the corresponding period last year. Of the foregoing, 220 were males and 223 females; 60 died of consumption; 47 of pneumonia; 35 of diseases of the heart; 28 of old age; 20 of scarlet fever; 20 of diphtheria; 15 of apoplexy; 15 of inflammation of the brain; 15 of cancer; 13 of insanity; 12 of marasmus; 12 of convulsions; 11 of Bright's disease and 10 of bronchitis.

Markets.—*Am.*—U. S. 2s, 100 a 102; 4s, 116 1/2 a 117; currency 6s, 109 a 119.

COTTON was quiet but steady, on a basis of 7 1/2c. per pound for middling uplands.

FLOUR.—Winter, hard, in bulk, \$17.50 a \$18.50; spring, do, in bulk, spot, \$17.00 a \$17.50.

FLOUR.—Western and Pennsylvania super, \$2.65 a \$3.00; do, do, extras, \$3.15 a \$3.50; No. 2 winter family, \$3.45 a \$3.90; Pennsylvania, roller, straight, \$4.10 a \$4.50; Western winter, clear, \$4.15 a \$4.50; do, do, straight, \$3.70 a \$4.10; patent, \$4.65 a \$4.90; Minnesota, clear, \$3.75 a \$4.10; do, straight, \$4.25 a \$4.50; do, patent, \$4.50 a \$4.85; do. favorite brands, higher. Rye flour was dull, at \$4.00 a \$4.10 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 92 a 93 cts.

No. 2 white oats, 52 a 53 cts.

No. 2 white oats, 37 1/2 a 37 cts.

BEEF CATTLE.—Extra, 4 1/2 a 4 3/4 cts.; good, 4 1/4 cts.; medium, 4 1/4 a 4 cts.; common, 3 1/4 a 4 cts.; culls, 3 1/4 a 3 cts.; fat cows, 2 1/2 a 3 cts.

SHEEP AND LAMBS.—Wool sheep, 4 1/2 a 6 1/2 cts.; clipped sheep, 3 a 5 1/2 cts. Clipped lambs, 4 a 7 cts.

PORK.—Salted, in Chicago, at 7 cts.; other Western, at 6 1/2 a 6 3/4 cts.; State, at 4 cts.

FOREIGN.—The Liberals have been defeated at the local election at North Hackney by a decisive vote. The Unionist majority is more than double that given in 1887 to the Tory candidate, but 534 less than that given to the Liberal candidate in 1891. The *Times* correspondent credits this result to the opposition to Home Rule for Ireland. The Liberal correspondents attempt to extract some satisfaction by pointing to the gain over the election of 1886.

There is a prospect at last that the Durham strike may end. The Council of the Miners' Association has voted for arbitration. There is rather less left to arbitrate about than when the strike began. Some of the collieries have been ruined, and will never be reopened. The men they employed will have to seek employment elsewhere. There are, say the mayors of the towns of about 100,000 working people in Durham and in the North Riding of Yorkshire. The strike has lasted eight weeks. Not merely the strikers, but great numbers of innocent persons employed in allied trades, have suffered and are suffering. In the Cleveland district alone are 50,000 of these innocent starving persons, and 40,000 more in Durham itself. For the 50,000 miners who are the authors of all this, no wages no appeal is made, but what a picture it is of shortsighted stubbornness and of selfish ignorance! The miners went out for higher wages, regardless of the known and proved fact that higher wages could not be paid. It is still less likely they will be paid now. The men are willing to accept a 12 1/2 per cent. reduction against which they struck; the owners insist on 13 1/2 per cent., and so for the present the strike continues.

Endolph Jaeger, the defaulting chief cashier of the Royal Bank, the great banking-house of Frankfort-on-the-Main, Germany, whose flight was public news, Fourth Month 20th, was arrested on the 10th inst. in a hotel at Ramleh, Egypt.

A man named Gerloff, who is supposed to be an accomplice of Jaeger, was arrested in Berlin on the 10th inst.

The *Peather-Lloyd* publishes particulars of a terrible disaster that has occurred near Droyly, a town in Austrian Galicia:

While one hundred workmen, with their wives and children, were crossing the river, near Brody, on a raft, the raft capsized and all were thrown into the water, seventy persons perished.

The American steamer Conenagh, Capt. Spencer, loaded with flour, grain and provisions, sent from Philadelphia for the benefit of the starving Russian peasants, arrived in the Riga roadstead at midnight on the 12-13th inst.

A dispatch from St. Petersburg, Fifth Month 15th, says: "In consequence of the case of General Gresser, the Prefect of Police of St. Petersburg, who died a few days ago after being treated with 'vitaline,' discloses traces of poison in the body. Gatskowsky, the inventor of 'vitaline,' by whom General Gresser was treated, has been arrested. He is a Pole and is suspected of having conspired in some plot."

The *National Zeitung* publishes a dispatch from St. Petersburg, saying that the Russian police, acting on a warning from the police of Paris, have discovered a number of mines under the Gatchina Palace, the mines extending for a distance of several kilometers around the palace. The Russian Government has tried to hush up the fact of the discovery. The populace of St. Petersburg are terrorized, believing that the recent explosions at the Nicolai Bridge and the death of General Gresser are connected with the plot against the Czar.

Ten thousand foreign Jews in Odessa have been ordered to leave Russia forthwith.

It is reported from Astrakhan that the steamer Alexander Wolkow has foundered in the Caspian Sea and that 250 passengers were drowned.

A syndicate composed of French and Russian bankers, and having a capital of 150,000,000 roubles, has made the Government an offer to take charge of the work of construction of the Trans-Siberian Railway. A Government Commission is now discussing the advisability of accepting the offer. Grand Duke Vladimir favors its acceptance.

According to *Graham's Messenger*, from the administration of the Portman Islands, grants for the past official year, which has recently been issued in Calcutta, it appears that the aborigines of the archipelago are disappearing so rapidly that Portman states the present generation may be considered as the last of the great Andaman tribe. All the people of Butland Island and Port Campbell are now dead and very few are left on the islands of Andaman and Nicobar. It is said that for many centuries the people lived completely isolated from the rest of the world, but, like the Pacific Islanders, they seem unable to withstand contact with external civilization.

NOTICES.

WANTED.—A well qualified female teacher, to have charge as Principal of Friends' school, Haddonfield, N. J.; must be a good disciplinarian, and competent to teach all the ordinary English branches.

Application may be made to

SAMUEL A. BACON,

SAMUEL NICHOLSON,

Members of the Committee

Haddonfield, N. J.

FRIENDS' INSTITUTE EXCURSIONS.—Excursions are planned for Seventh-days in the Fifth Month, and probably one in the Sixth Month. Send names and addresses to Friends' Institute, 1305 Arch Street, for particulars.

DIED. at his home in Cloud County, Kansas, on the Fifth-day of First Month, 1892, JASOS A. HIBBS, in the seventy-sixth year of his age. He bore an illness of considerable length with much christian patient and resignation. He remarked he thought the end was near, and all peace to him. He was a member of Coal Grove Monthly Meeting of Friends, and Hickory Grove Quarterly Meeting of Iowa. And was a member of the Society of Friends of the principles of the Society. Although out of the reach of meeting for a few years, his love therefore did not diminish, and he desired to be interred as near to the order of the Society as could be, which his family and friends endeavored to carry out.

Twelfth Month 30th, 1891, SAMUEL R. SAUNDERS, in the eighty-sixth year of his age, a member of Woodbury Monthly Meeting of Friends, N. J.

THE FRIEND.

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FOR "THE FRIEND,"

Incidents and Reflections.—No. 258.

DIVINE PROTECTION.

When J. G. Paton went to the New Hebrides as a missionary, he settled on the island Tanna. A season of sickness and the visit of a hurricane which followed, were attributed by the superstitious natives to his presence and efforts to teach them a new way of worship. So they resolved either to murder the mission party or to drive them out of the island.

In his autobiography, Paton says:

The inhabitants for miles around united in seeking our destruction, but God put it into every savage hearts to save us. Old Nowar, the chief under whom we lived, and the chief next under him, Arkurat, set themselves to rescue us. Along with Manuman and Sirawia they opposed every plan in the public assembly for taking our lives. Some of their people also remained friendly to us, and by the help of our Aneityumese Teachers, warned us of danger and protected our lives. Determined not to be baffled, a meeting of all our enemies on the island was summoned, and it was publicly resolved that a band of men be selected and enjoined to kill the whole of those friendly to the Mission, old Nowar among the rest, and not only to murder the mission party, but also a ruder who had lately landed to live there, that no one might be left to give information to the white men or bring punishment on the islanders. Frenzy of excitement prevailed, and the blood-frenzy seemed to over-ride the whole assembly; when, under an impulse that surely came from the Lord of Pity, one great warrior chief who had hitherto kept silent, rose, swung aloft a mighty club and smashing it earthwards, cried—

"The man that kills Missi must first kill me, the men that kill the mission teachers must first kill me and my people, for we shall stand by them and defend them till death!"

Instantaneously, another chief thundered in with the same declaration, and the great assembly broke up in dismay. All the more remarkably was this deliverance, as these two chiefs lived nearly four miles inland, and, as reputed disease makers and sacred men, were regarded as amongst our bitterest enemies. It had happened that, a brother of the former chief having

been wounded in battle, I had dressed his wounds and he recovered, for which perhaps he now favored us. But I do not put very much value on that consideration; for too clearly did our dear Lord Jesus interpose directly on our behalf that day. I and my defenceless company had spent it in anxious prayers and tears; and our hearts overflowed with gratitude to the Saviour who rescued us from the lions' jaws.

One day, while toiling away at my house, the war chief, his brother, and a large party of armed men surrounded the plot where I was working. They all had muskets besides their own native weapons. They watched for me some time in silence, and then every man levelled a musket straight at my head. Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few moments. I prayed to my Lord Jesus, either himself to protect me, or to take me home to his glory. I tried to keep working on at my task, as if no one was near me. In that moment, as never before, the words came to me—"Whatever ye shall ask in my name, I will do it;" and I knew that I was safe. Retiring a little from their first position, no word having been spoken, they took up the same attitude somewhat farther off, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once again, and they withdrew, leaving me with a new cause for trusting Him with all that concerned me for time and eternity.

Perils seemed, however, to enclose me on every hand, and my life was frequently attempted. I had to move about more cautiously than ever, some days scarcely daring to appear outside my mission premises. For I have ever most firmly believed, and do believe, that only when we use every lawful and possible means for the preservation of our life, which is God's second greatest gift to man (his Son being the first), can we expect God to protect us, or have we the right to plead his precious promises.

One day I held a service in the village where morning after morning their tribes assembled, and declared that if they would believe in and follow the Jehovah God, He would deliver them from all their enemies and lead them into a happy life. There were present three Sacred Men, chiefs, of whom the whole population lived in terror—brothers or cousins, heroes of traditional feats, professors of sorcery, and claiming the power of life and death, health and sickness, rain and drought, according to their will. On hearing me, these three stood up and declared they did not believe in Jehovah, nor did they need his help, for they had the power to kill my life by Nahak (i. e. sorcery or witchcraft), if only they could get possession of any piece of the fruit or food that I had eaten. This was an essential condition of their black art; hence the peel of a banana or an orange, and every broken scrap of food, is gathered up by the natives, lest it should fall into the hands of the Sacred Men, and be used for Nahak. This superstition was the cause of most of the blood-

shed and terror upon Tanna; and being thus challenged, I asked God's help, and determined to strike a blow against it. A woman was standing near with a bunch of native fruit in her hand, like our plums called quonquore. I asked her to be pleased to give me some, and she, holding out a bunch, said—

"Take freely what you will!"

Calling the attention of all the assembly to what I was doing, I took three fruits from the bunch, and taking a bite out of each, I gave them one after another to the three Sacred Men, and deliberately said in the hearing of all—

"You have seen me eat of this fruit, you have seen me give the remainder to your Sacred Men; they have said they can kill me by Nahak, but I challenge them to do it if they can, without arrow or spear, club or musket, for I deny that they have any power against me or against any one by their sorcery."

The challenge was accepted; the natives looked terror-struck at the position in which I was placed. The ceremony of Nahak was usually performed in secret, the Tannese fleeing in dread, as Europeans would from the touch of the plague; but I lingered and eagerly watched their ritual. As the three chiefs arose and drew near to one of the Sacred Trees, to begin their ceremonial, the natives fled in terror, crying—

"Missi, away! Alas, Missi!"

But I held on at my post of observation. Amidst wavings and incantations, they rolled up the pieces of the fruit from which I had eaten, in certain leaves of this Sacred Tree into a shape like a waxen cauldle; then they kindled a sacred fire near the root, and continued their mutterings, gradually burning a little more and a little more of the candle-shaped things, wheeling them round their heads, blowing upon them with their breaths, waving them in the air, and glancing wildly at me as if expecting my sudden destruction. Wondering whether after all they did not believe their own lie, for they seemed to be in dead earnest, I, more eager than ever to break the chains of such vile superstition, urged them again and again, crying—

"Be quick! Stir up your gods to help you! I am not killed yet; I am perfectly well!"

At last they stood up and said: "We must delay till we have called all our Sacred Men. We will kill Missi before his next Sabbath come round. Let all watch, for he will soon die and that without fail."

I replied, "Very good! I challenge all your priests to unite and kill me by sorcery or Nahak. If on Sabbath next I come again to your village in health, you will all admit that your gods have no power over me, and that I am protected by the true and living Jehovah God!"

For every day throughout the remainder of that week, the conchs were sounded, and over that side of the island all their Sacred Men were at work trying to kill me by their arts. Now and again messengers arrived from every

quarter of the island, inquiring anxiously after my health, and wondering if I was not feeling sick, and great excitement prevailed amongst the poor deluded idolaters.

Sabbath dawned upon me peacefully, and I went to that village in more than my usual health and strength. Large numbers assembled, and when I appeared they looked at each other in terror, as if it could not really be I, myself, still spared and well. Entering into the public ground, I saluted them to this effect—

"My love to you all, my friends! I have come again to you about the Jehovah God and his worship."

The three Sacred Men, on being asked, admitted that they had tried to kill me by Nahak, but had failed; and on being questioned, why they had failed; they gave the acute and subtle reply, that I also was myself a Sacred Man, and that my God being the stronger had protected me from their gods. Addressing the multitude, I answered thus—

"Yes, truly; my Jehovah God is stronger than your gods. He protected me, and helped me; for He is the only living and true God, the only God that can hear or answer any prayer from the children of men. Your gods cannot hear prayers, but my God can and will hear and answer you, if you will give heart and life to Him, and love and serve Him only. This is my God, and He is also your friend if you will hear and follow his voice."

Having said this, I sat down on the trunk of a fallen tree, and addressed them—

"Come and sit down all around me, and I will talk to you about the love and mercy of my God, and teach you how to worship and please Him."

Two of the Sacred Men then sat down, and all the people gathered round and seated themselves very quietly. I tried to present to them ideas of sin, and of salvation through Jesus Christ, as revealed to us in the Holy Scriptures.

The third Sacred Man, the highest in rank, a man of great stature and uncommon strength, had meantime gone off for his warrior's spear, and returned brandishing it in the air and poisoning it at me. I said to the people—

"Of course he can kill me with his spear, but he undertook to kill me by Nahak or sorcery, and promised not to use against me any weapons of war; and if you let him kill me now, you will kill your friend, one who lives among you and only tries to do you good, as you all know so well. I know that if you kill me thus, my God will be angry and will punish you."

Thereon I seated myself calmly in the midst of the crowd, while he leaped about in rage, scolding his brothers and all who were present for listening to me. The other Sacred Men, however, took my side and, as many of the people also were friendly to me and stood closely packed around me, he did not throw his spear. To allay the tumult and obviate further bloodshed, I offered to leave with my teachers at once, and, in doing so, I ardently pleaded with them to live at peace. Though we got safely home, that old Sacred Man seemed still to hunger after my blood. For weeks thereafter, go where I would, he would suddenly appear in the path behind me, poisoning in his right hand that same Goliath spear. God only kept it from being thrown, and, I, using every lawful precaution, had all the same to attend to my work, as if no enemy were there, leaving all other results in the hands of Jesus. This whole incident did, doubtless, shake the prejudices of

many as to sorcery; but few even of converted natives ever get entirely clear of the dread Nahak.

FOR "THE FRIEND."

Extracts from "My Christian Experience."

BY T. G. TAYLOR, THE CONVERTED COVET.

PRACTICE WHAT YOU PROFESS.

Every young convert must look to Christ for help, and yet must also begin to practice for himself. What are mental faculties and converting grace given to us for, except to be used in the service of our Master? Obedient acts to Divine requirements are but steps in the pathway of Christian duty; and we gain experience as we go along. So if we are wise we will venture forward. Christ never deserts the youngest or feeblest disciple; the meek will He guide in his way, and the limbs of faith grow strong and expert by exercise. "The everlasting arms" are almighty arms; we have only to lean on them and we will not fall; we have only to look to Him, who is the Way, the Truth, and the Life, and we will not go astray, for before us will be the footprints of Jesus to show us where to tread. If I can but set my unsteady foot in the track my Master trod, his mighty arm will hold me.

CHRISTIAN INFLUENCE.

How important that we should walk worthy of our high calling as Christians. Let us remember that we are casting the shadow of our real life upon some one, that Somebody is following us. Happy if, when all the influences of life flow back and meet us at the judgment, we can lift up clean hands and spotless robes, and say, "I am free from the blood of all men." Happy then, to hear one soul saying to us out of the great multitude, that he found Jesus and heaven by following the shadow of our Christian life and devotion.

GOD'S GOVERNMENT.

There are some people whose faith is that events occur at hap-hazard. Alas for us if chance had aught to do with events of our life; we should be like poor mariners put out to sea in an unsafe vessel, without a chart and without a helm. We should know nothing of the port to which we might ultimately come; we should only feel that we were the captives of the tempest, and might soon be the victims of the devouring deep. Alas, poor orphans were we all, if we were indebted for present comfort and future prospects, to nothing but chance. No Father's care to watch over us, we should be pilgrims in a pathless waste, with none to direct us—travellers who might be overwhelmed at any moment. Thank God, it is not so with us. We who are Christians believe that which happens to us is ordered by the wise providence of Him who is our Father and our Friend. We see purposes accomplished where others discern nothing but void and vacancy. We believe that "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Yea, we believe that "He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet." M. B. T.

SERENVILLE, Fifth Month, 1892.

CUNNING.—The simplicity by which knaves generally outwit themselves. As the ignorant and unsuspecting are often protected by their singleness of purpose, so are the crafty and designing not unfrequently foiled by their duplicity.

FOR "THE FRIEND."

William Ridgway.

(Continued from page 239.)

Men and women often will not hear the voice of the Spirit unless some unusual circumstance in life directs their attention to it. Often afflictions are the means used to impress them with the uncertainty of worldly things, and with the desirability of seeking for more lasting sources of happiness. Happy are such if they are willing to learn the lessons their God intends to teach, and if they are persuaded to co-operate with the heavenly grace so lovingly offered. William Ridgway was converted under such conditions. He recites that he was no stranger to many mistakes and to some backsliding, yet from this period he learned to rejoice in the forgiveness of the Saviour who had so often preserved his life; and the main bent of his thoughts was to be obedient to the indwelling Light, which he testifies "was as a lamp to my feet."

About this time a tumor commenced to grow in his nostrils on a place where he had once received a severe blow. He consulted a doctor in Philadelphia, who was reputed the most skillful surgeon of that city, and who pronounced it a cancer. Several physicians were unable to remove the trouble. As an apparently last resort, he placed himself under the care of a French doctor in Burlington, who was reputed very skillful. He remarks: "Being in an afflicted state, I began to be very thoughtful, and at times serious, and my very dear friend George Dillwyn, took some notice of me, and I expect entered into feeling with me, as he had once or twice spoken very nearly to my state. As my mind became more and more humbled and brought down, by contemplating the gloomy prospect before me (for Dr. Brogaard did not succeed in removing my complaint), one night while yet boarding in Burlington, I had a remarkable visitation whilst lying in bed nursing. Divine light so broke in and shone upon me, that I saw things unutterable. So delightful was the view of heavenly things, that all within me was enamored with the prospect I enjoyed for sometime. I felt a freedom to write a short note to my dear friend George Dillwyn, giving a little account of how it had been with me, and informing him that when he felt disposed to call in, I should be glad to see him. He was soon over to see me, and had something very suitable to communicate; and amongst other things, that he compared it to the woman, who, on sweeping her house had found the lost piece of silver, and had called in her neighbors to rejoice with her.

"From this time I entered into resolves to try to reform my former way and manner of living. I had hitherto dressed very gay, following the prevailing fashions of the times; and indulged among my associates in the common mode of conversation, and in customs, which I now saw I must take up my cross to. And sometimes, when I looked at the trial of meeting with old associates, and addressing them in the plain language, I was almost ready to conclude I could never do it. At one of these times George Dillwyn came in, and sitting awhile by me in silence, he found me out and told my thoughts; saying I need not fear the cross, for although it seemed to me to be a great point at a distance, yet when I came to it, it would be no point at all.

"After a considerable time under this doctor, I left Burlington and returned to my father's. I had got so that I was able to go about; and having some of my old business to attend to in

Philadelphia, I had an opportunity to prove the correctness of George Dillwyn's remarks to me. I was marvelously strengthened to meet my old associates in a different manner from what I had formerly been accustomed to do."

George Dillwyn, above referred to, was one of those rare and lovely characters, who living sheltered lives, and being naturally amiable, seem by their very surroundings, to be able to live in close spiritual communion with their God. Such can often help to build up the good in others who, naturally loving worldliness, and with a less genial environment, find it difficult to tread the narrow way. But the latter kind of Christians often hold out much encouragement to ordinary natures, by proving that Divine grace can overcome human frailty and fears. The great majority of Christians are like William Ridgway was. Doubtless many feel somewhat as he did; and can often testify as to his death-bed he testified, "I know my mistakes have been many; my strong will and corrupt nature would have led me into perdition. I have been as a brand plucked from the burning. I have nothing to trust in but mercy."

His health gradually was restored again, and he settled down to farming, having given up a seafaring life. He began to attend Friend's meetings, and says that he was sensible of the benefits thereof. About this time he married. But extending his operations in business, and cares multiplying, he expresses the fear that as a result he began to lose ground in a religious sense.

"Finding farming but a slow way of acquiring property, and being encumbered, I began to think of having recourse to sea for a few years, in hopes I thereby might realize enough to pay all my debts, and hold my farm. I made two voyages to the West Indies, which answered very well. I had, however, previously rented out my farm, and removed my family to Burlington. These two voyages, I went the first as master only; the second as master and supercargo. I now joined with others in the purchase of a small brig, in which I sailed as master, supercargo, and part owner. We loaded her out for the West Indies, and I arrived in St. François. This was in the fore part of the summer of 1793. When we arrived there we found the state of things very unsettled, on account of many of the blacks having revolted and fled to the mountains. Whilst we lay in the coves, there arose a difference between two French commanding officers, the one who had been in command there, and one who had been sent out from France to supersede him. The one who had been in command was not willing to surrender or give up his authority, and the other undertook to compel him; but the former commandant called in the blacks to his assistance, and put arms into their hands, by which he blacks soon became the strongest party; and seeing the advantage they had, soon embraced it, and claimed their freedom or took it by force. During the contest between these parties great numbers were slain.

"My vessel lay off where we did not apprehend any danger from the shots flying. But here I must note one most remarkable instance of Divine interposition for my preservation, which was as follows: I was standing or rather leaning with my breast on the quarter-rail of the vessel; right under my breast was a broad-headed stay-nail. Whilst leaning in this posture, an unusual sensation came over me, and in intuition that I was not safe there. I immediately left the place, but such a weakness

and tremor came over me that I was scarcely able to walk. As I left the place, my mate walked up to it, and put his hand right over this broad-headed stay-nail. He had not been there two minutes, before a ball came from the shore, and slivered his middle finger severely. If I had remained there five minutes longer than I did, this ball would have inevitably entered my breast. Here was a marvelous interposition indeed, of infinite mercy and goodness towards me. This evidence of renewed mercy had a tendency to humble me, and produce very serious reflections. I was enabled to see that although I had departed from my first love, and slighted the tender visitations of a tender and merciful Creator, yet, nevertheless, his mercy and goodness were still following me."

The negro party obtaining the ascendancy, and the town being in great confusion, much of it having been destroyed by fire, he was compelled to leave the port in an unprepared state, and go to sea. He went to the island of Tortuga, and there disposing of his cargo, took in a load of coffee for the home market. But here he had to face a dilemma. All his ship papers had been left, owing to circumstances beyond his control, at Cape François. He was liable, without papers, to be captured by the numerous French or English cruisers then roving the seas; for it was in the midst of a war between those two countries. He remarks: "This circumstance, with a recollection of the above marvelous preservation of my life, and the almost unparalleled distress of many of the French people who had to fly for their lives, kept me very low and humble; and occasioned me often to seek retirement in my state-room. In one of these opportunities it was clearly intimated to me, that if I could keep my eye single to the all-protecting Power, and trust solely to Him, He would bring me safe home. This I resolved to endeavor for; and to the honor of his great and excellent name, he did not fail to assist me in a good measure so to do. Often have I had to look back to the many heart-tendering opportunities I was favored with, when quite alone in my cabin. Precious meetings, indeed, have I had on the rolling ocean."

With his mind kept in this humble and dependent state, he was favored with a short and safe passage home, meeting no molestation on the way. He took with him to the United States as many of the poor, distressed French refugees from Hayti, as his vessel would accommodate. He had resolved to make this his last voyage, and had given up all prospect of ever going to sea again. But being part owner of the vessel, and finding it impossible to sell out without great loss, his partners pressed him to take one voyage more. So he reluctantly consented, and prepared to go.

(To be continued.)

Gambling.

The *New York Independent*, in its issue of 5th of Fifth Month, gives its readers a valuable collection of articles on Gambling, written by many prominent individuals for its pages.

The essential vice of gambling is that men play and bet to get something for nothing—"To seek gain or take gain, without an equivalent of service is immoral." "Service is the only just and lawful road to gain. 'He that climbeth up some other way, the same is a thief and a robber.'"

Charles F. MacLean, Police Commissioner of New York, says the modern race-course, with all its expensive outfit and costly appurtenances,

is an extensive apparatus for gambling. It is stated that within a radius of thirty miles of the City Hall, New York, over nine millions of money have been laid out for the conveniences of horse-racing, besides the vast sums put into racing-stables.

The amount of capital at stake, and the large profits made by those engaged in this demoralizing business, render its suppression correspondingly difficult. This difficulty is shown by the narrative given by Andrew Comstock, of the efforts made by the New York Society for the Suppression of Vice to close these establishments.

The boss gamblers were arrested and convicted in the city of New York; they then opened their places in Queen's County, Long Island City. Strong was the moral stench from these places, that the better portion of the community rallied against them. Evidence was carefully prepared, and complaints and blank warrants drawn. A. C. says: "We found the policemen, sheriff and other officials on friendly terms and patronizing these establishments. Finally warrants were issued by Justice Gilbert, of Brooklyn, and one afternoon we raided these four places and seized several wagon-loads of gambling paraphernalia. I took with me twenty men from the city of New York. I hired these men and took them with me to remove the excuse which I suspected that the Sheriff would at once set up, that 'he had no men to execute the warrants.' I told him that I had the men and the blank commission for him to sign, deputizing them as his assistants.

"While executing these warrants, I, myself was arrested upon a trumped-up charge, made by Coroner Robinson, of that city, and brought before a police Court over a gin-mill. The result of this attempt to interfere with me in the discharge of my duty was my discharge, two days afterwards, when I went before the Grand Jury and had the Police Justice, the Coroner, the officer who arrested me, and the lawyer who had conspired with these men to have me arrested, all indicted.

"Dislodged from Queen's County, these same bosses went to Jerome Park. Here they were again arrested, and fined a paltry \$25 each. The same afternoon they went to King's County, and conducted the same business upon the Coney Island Jockey Club race-track."

Under the protection of the Chief of Police, they continued the business, although repeatedly arrested, for several succeeding years, but although convicted, they were not sentenced. In 1857, the Legislature appointed an investigating committee, which reported that the District Attorney of Kings County had systematically and deliberately protected the persons violating the laws from prosecution, and tried to prevent their cases from being brought to trial. But the same year the Legislature passed the infamous Ives Pool Bill, which legalized the very iniquity condemned by the laws and Constitution of New York. No wonder that A. Comstock, in speaking of this act, says: "The Legislature, through the connivance of the Governor, sold out the great Empire State to a fraternity of gamblers and thieves. This was done in the interests of professional criminals."

The practical difficulty there is in closing up these centers of corruption may be estimated from the statement made by John L. Scudder, that the income of the racing association at Guttenberg, from gate money and rental of booths amounts to \$10,000 a day.

LITTLE things are little things; but to be faithful in little things is a great thing.

SELECTED.

THE FRIEND'S BURIAL.

BY JOHN G. WHITTIER.

My thoughts are all in yonder town,
Where, wept by many tears,
To-day my mother's friend lays down
The burden of her years.

True as in life, no poor disguise
Of death with her is seen,
And on her simple casket lies
No wreath of bloom and green.

O, not for her the florist's art,
The mocking weeds of woe,
Dear memories in each mourner's heart
Like heaven's white lilies blow.

And all about the softening air
Of new-born sweetness tells,
And the ungathered May-flowers wear
The tints of ocean shells.

The old, assuring miracle
Is fresh as heretofore;
And earth takes up its parable
Of life from death once more.

Here organ swell and church-bell toll
Methinks but discord were—
The prayerful silence of the soul
Is best best fitting her.

No sound should break the quietude
Alike of earth and sky—
O wandering wind in Scabrook wood,
Breathe but a half-heard sigh!

Sing softly, spring-bird, for her sake;
And thou not distant sea,
Lapse lightly as if Jesus spake,
And thou wert Galilee!

For all her quiet life flowed on
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless ways they go.

From her loved place of prayer I see
The plain-robed mourners pass,
With slow feet treading reverently
The graveyard's springing grass.

Make room, O mourning ones, for me,
Where, like the friends of Paul,
That you no more her face shall see
You sorrow most of all.

Her path shall brighten more and more
Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away.

O sweet, calm face that seemed to wear
The look of sins forgiven!
O voice of prayer that seemed to bear
Our own needs up to heaven!

How reverent in our midst she stood,
Or knelt in grateful praise!
What grace of Christian womanhood,
Was in her household ways!

For still her holy living meant
No duty left undone;
The heavenly and the human bent
Their kindred loves in one.

And if her life small leisure found
For feasting ear and eye,
And pleasure, on her daily round,
She passed unpausing by,

Yet with her went a secret sense
Of all things sweet and fair,
And Beauty's gracious providence
Refreshed her unaware.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

An inborn charm of graciousness
Made sweet her smile and tone,
And glorified her simple dress
With beauty not its own.

The dear Lord's best interpreters

Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

FOR "THE FRIEND."

Mary Ann Kelty's Address.

(Concluded from page 341.)

One word of affectionate and humble suggestion yet remains upon my spirit, to offer to the single-minded and upright among you, of whom I doubt not but there are many. Dear Friends, and honorable descendants of those who "have been succorers of many, and of myself also," suffer the word of exhortation, upon a point wherein it seems to me you are in some danger; especially you who, in early life, are called to minister in holy things. It is that of mixing up the pure, distinct, interior principle of faith in the gift of God, as an invisible and spiritual thing, only to be known, apprehended, believed in, felt, and obeyed, by the inward senses of the new-born creature—I say, it is to be feared, that you occasionally mix and confound this precious, living thing, with the notional, historical knowledge, which is to be picked up from the letter that describes it. If such be the case, you can never hope, whilst it continues, to meet with full acceptance at your Master's hands. He will have no clipping and parsing down of his message. No trimming to suit the religious taste of the times. Remember that it was the marked distinction of the mystery from the history and the vast difference between the birth of Christ in the heart, to mere words and doctrines about it, which formed the whole of the Christianity preached by the primitive Friends; as, in point of fact, it forms the whole truth of the matter; just as the living man, and not his picture, forms the reality of his existence.

You must not suffer yourselves to be deluded with an idea that you are living in better times, as to religion, than your forefathers; and that the apostasy of which they spoke so frequently, and so forcibly, exists no longer; for assuredly, it exists in far greater strength of life than ever. In their times it was not the fashion to be religious; knowledge was more circumscribed; whilst the want of toleration in those who were at the helm of affairs, subjecting conscientious persons to the fiery ordeal of severe persecution, dissent to the authorized and national mode of worship, was then generally the result of deep conviction. But it is not so now—"Many run to and fro, and knowledge is increased;" but with respect to that religion which your ancestors preached and lived, and by the strength of which they were more than conquerors over all their foes, both inward and outward—where is it to be found? With most other religious professors beside yourselves, it has always been, as truth commonly is, a despised and rejected thing. So clearly does all experience confirm the disaffection of mankind for truth, that we might well doubt the value of those religious principles, that met with no opposers.

Take heed then, dear Friends, that you slide not insensibly into the religion of the day. Beware of outwardness in your ministrations. All the world are now worshipping in the outward court; but your profession calls upon you to "measure the temple of God, and the altar, and them that worship within.

"But the court that is without the temple, leave out, and measure it not; for it is given unto the Gentiles;" (Rev. xi: 1, 2.) With them let it remain, and "let the dead bury their dead;" but come ye forth in the strength of the Lord, to fight his battles.

Oh there is much for you to do, and much for every honest-hearted man and woman in the land to do; and that, not by attacking the enemy only in his open and visible camp of vice and abomination; for these are not now his most important strongholds. When there, we see and know what he is about; but he now sits enthroned where we neither see nor suspect his presence; and our eye must be opened of the Lord; and our arm strengthened to resist him with a double portion of the spirit of holiness and power, if we hope to conquer him now. In a word, he has clothed himself with the mantle of religion. He has laid aside for awhile the character of "the roaring lion going about seeking whom he may devour;" for he has found out something in these intellectual times, which better answers his purpose. Satan is now the theologian.

Every thing favors his assumption of this character. There is no fiery ordeal of persecution to try the power of the spirits that are "up and doing." And where is the appointed and proper antagonist of the serpent? Where is the living spirit of the living God? Where is he who, in Elijah of old, troubled the false Israel, and who separated between the worshippers of Beal and of God? Alas! must it not be said that "Ephraim hath mixed himself with the people?" Is not the pleasant plant of the Lord crushed under the heavy weight of lifeless words and barren doctrines? Is not the deliverer silenced, and the usurper, who has assumed his likeness and stolen his sayings, set above him? Is there not, with much variation in the description of it, yet virtually but one way, and one faith, and that a letter-learned and an outside faith? And is it not the work of the deceiver to keep it on the outside and to imprison it in the letter? Ah! doubt it not. Doubt not but he (this subtle theologian) will furnish a religion for the religious world; doubt not, but he will supply them with a plentiful store of external doctrine—an abundant flow of letter-learning—and an amplification of manuals of head-divinity.

It is his day—his triumphant day—though the darkest hour of midnight upon the true Church of God; which sits, indeed, "like a pelican in the wilderness, or like the lonely sparrow on the housetop," mourning for her beloved.

What doth that desolate widow see, in all the pomp and paraphernalia of these imposing times? What does she hear in the din, and bustle, and talk about moral improvement? What doth she feel, when the way to the kingdom is made like the highways in the natural world, of such railroad facility, that a man may hear, and read, and talk himself into it, at pleasure?

Oh, doth she not say in the spirits of the faithful, "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street?" And oh, especially, to you, ye children of "her Nazarets, who were purer than snow—whiter than milk—and whose polishing was of sapphires"—doth she not cry, "Awake—awake—shake yourselves from the dust—loose yourselves from the bands of your neck, ye captive children of Zion?"

Doth she not say—"Stand up and plead my

FROM THE "SUNDAY-SCHOOL TIMES."
 The Petrie Greek Papyrus.

BY J. F. MAHAFFY.

The Petrie papyrus, which I have been separating, deciphering and sorting for the last eighteen months, were not found lying inside the coffins, but were actually the coffins themselves. For in Egypt wood was scarce; every tree was required either for fruit or for shade, and so we may assume that wood for such purposes as coffins would be expensive, and not easily procured. Hence the coffin-makers devised the ingenious expedient of molding the coffin to fit the human form by laying together layers of paper, either simply or with glue, and then covering the surface, on both sides, with a coat of Nile mud, upon which they printed designs and figures. Such were the coffins used in the village now represented by the mounds called Tell Gurob, from which Petrie took some thirty or forty of these cases. Finding, while examining the fractures of one of the cases, that edges of papyrus with writing appeared within, he began to separate the layers, and found pieces and patches of writing. Here, then, was the possibility of a great discovery.

But the separation of the layers is a task of great delicacy and difficulty. In the first place, the outer coat of clay or mud must be washed off; and when the writing is turned outward, it is almost impossible to wash off the clay without effacing the writing. Again, where glue was employed, not only is it hopeless to sever the layers without destroying them, but the whole texture is riddled by worms, which have gone in search of the glue, and have reduced the papyrus almost to powder. M. Petrie, in spite of these difficulties, succeeded in separating many pieces, seldom large pieces; for the coffin-makers cut up the rolls or pages in order to lay them conveniently around the curved surfaces of the case, which imitated the human figure in a rough way. Often, of course, we were able to find pieces of the same document severed, and so brought together the parts of shattered sentences.

When Petrie returned, last autumn, to Egypt, to prosecute his researches, he sent me a considerable number of head pieces and feet pieces and breast surfaces, all painted to imitate a draped or swathed human figure. It is in the separating of these, the deciphering of them, and the explanation of them, that I have spent one of the most interesting years of my life.

The great majority of the fragments are portions of household accounts, often different accounts on back and front, and seldom, if ever, found complete. To supply the missing part of an account, is, of course, impossible; and so we have not been able to obtain much by this great body of fragments.

We have also recovered a large assortment of the symbols used for figures by these Greeks. More important is the large list of proper names, Egyptian, Greek, Macedonian, nay, even Persian and Jewish; for these nationalities were comprised in the great mixture of peoples whom Alexander settled in his new kingdom on the Nile.

If so much can be gained from fragments of accounts, may we not expect more from papers of higher interest? I shall begin to ascend the scale, and say a word concerning the contracts, or records of legal arrangements, which are only fragments, also. They give us accurate dates, so fixing beyond cavil the great age of the manuscripts. They give us the names of the

witnesses, generally for loans of money, payment of which in money, or in kind, is promised at a fixed date. We find a penalty of fifty per cent. added to the debt, in case of delay. We read that the contract, signed and sealed, is delivered either to a special keeper of records, or, in his absence, into the care of one of the witnesses, who undertakes to produce it in Court.

Together with these contracts, I may mention a whole nest of wills, which, like most of these legal papers, must evidently have been official duplicates, written for the purposes of a court of archives, and not for the very autographs themselves. This is clear from the fact of their appearing in series, one beneath the other, on the columns of the papyrus rolls, and written, not in separate hands, but by the same clerk, upon their roll. We have the solemn dating of these wills by the reigning king (either the second or the third Ptolemy), and queen, and by the priest of Alexander, and the priestess of the deified Arsinoe, queen of the second Ptolemy. This priest and priestess were annual, and their names marked the year, when there was no fixed and universal era, like our B. C. or A. D. Then comes the description of the testator, almost always a veteran with scars, a Greek, a Macedonian, a Carian, a Thracian, as the case may be, of such an age, of such a complexion and hair. Then the formula: "May I be vouchsafed to live on in good health, and mind my own affairs; but should anything human happen to me, I bequeath," etc. There is not one word of religion in this formula; not one hint that the Ptolemaic Greek expected, like the old Egyptian, to be judged hereafter according to his works.

It was a godless society, worshipping no higher deities than their deified kings and queens, and sometimes bequeathing money for their worship,—never, so far as I have gone, for any charitable or useful public object.

The property bequeathed is not often specified, the usual form being: "All that I have I leave to my son, and nothing to anybody else." When particulars are given, and not lost by the fractures of the papyrus, we find them very various.

"My house in Alexandria," "my property in the potteries," in the lime-kilns near Arsinoe," "the money I have out at interest," "my horse and armor," etc. In one case a number of special articles of dress and of ornament are enumerated, which came in with a wife's dowry, and which the son and heir must return or pay for. There follows usually the appointment of the crown as executor, probably on account of the military character of the colonists, and then six witnesses, described as to their rank and appearance.

The private correspondence, or, rather, I should say, the letters from private individuals, are very various. We have letters from a son to his father, inquiring affectionately for his health, begging him to come to see the writer, and giving an account of his money allowances; we have letters of introduction, but very mutilated. More frequently are the business letters, especially to Cleon, the chief architect or surveyor-general of the province, concerning quarries and canals, concerning complaints of workmen, and the injustices of overseers. So also to the governor of the province, Aphthonctus, we have several petitions begging him to hear the case which had been laid before him, and not leave the writers in distress or in jail. It is evident that the law's delays were serious indeed, when there was no *habeas corpus* act, and the complainant tells us that he was pining away in confinement. We have also the complaints of various officials that they are subject to expenses which they cannot

cause! be valiant for the truth upon the earth?" Doth see not remind you that a cross is to be borne—a cross that gives offence—even the cross of boldly testifying to the light within. This is the stone of stumbling, and rock of offence. Oh, beware that you pass it not by, as that with which you have nothing to do! The faithful minister of truth must give offence, and if he gives it not, he cannot give the truth of God.

"If I yet pleased men," says Paul, "I should not be the servant of Christ." (Gal. i: 10.) Beware then that you suffer not the subtle serpent to beguile you with seducing words, as though your ministry should be such as suits the fashion of the day. Harken not to him, when he fixes upon some roughness in the shell, and so would enjoin you to believe, there was no soundness in the fruit your ancestors brought forth. Rude and unpolished as to the outward, no doubt, many of them were—but all glorious within, their clothing was of wrought gold, in the eyes of Him who "is fairer than the children of men."

Yes, ye departed saints—ye spirits of the just made perfect, how beautiful to the enlightened eye is your memorial! Ye were God's building; and of that edifice which the Almighty rears; how truly doth one amongst you thus express the character.*

"Into thy holy building, O God! into thy heavenly building, into the spiritual Jerusalem, which thou rearest and buildest up in the Spirit, no unclean or defiled thing can enter; nor is there any room there for that which loves and makes a lie! Without, indeed, are swine and dogs, vulturous eyes, and crooked serpents, who make a show of what they are not, and lay claim to that which belongs not to them. But within are the children—within is the heavenly birth, even the new creation of God in Christ Jesus.

"For God doth not strip his people, and gather them out of the spirit of this world, that they should be empty and desolate for ever; but He gathers them into, and fills them with his own Spirit; fills them with light, fills them with life, fills them with holiness, fills them with righteousness, fills them with peace and joy in believing and obeying the Gospel!

"And in this Spirit is the kingdom known, which is not of this world—the inward kingdom, the spiritual kingdom, the everlasting kingdom!—where the everlasting throne is near, and the everlasting power revealed! and the Lord God Omnipotent reigns in the hearts of his! and other lords do not reign, but their horns are broken—and the horn of God's Anointed exalteth, who sits ruling as king on his holy hill of Zion!—and they that have suffered with Him, and gone through great tribulation, do reign with Him—blessed be his name for ever! Amen!"

Such, dear Friends, was the testimony of one who had been a workman in the raising of this holy edifice—"a workman that needed not to be ashamed." Oh that the same Holy Spirit which spoke and taught in him, may rest upon you; and that in this day of outwardness of observation—and cry of lo here! and lo there! you may be found faithful—giving forth that, and that only which you have received, and that not of man, nor by any of the natural workings of your own minds; "but by the revelation of Jesus Christ!"

* Isaac Penington. See his Letters, published by J. Barclay, p. 84.

beast. Thus the royal gooseherds write to complain that a requisition of sixteen geese had been made by an official visiting the district.—I suppose for his entertainments, and that, if this kind of thing is allowed to go on, they will be unable to perform their duties to the king.

We have on small scraps receipts to bankers, or bankers' agents, for money; receipts for donkey boys or coachmen for fodder and for pay; depositions of witnesses in lawsuits,—all of them mutilated, but all of them sufficient to give us glimpses into the life of the rich province of the Fayoum at this period of its occupation by the veterans of the Ptolemies and by the Jews.

Natural History, Science, etc.

Ocean Depths.—The researches and especially the deep sea soundings of late times have given us much information respecting the floor of the ocean. Although there are some submarine mountains and deep valleys, yet the general surface of the ocean bottom is that of a gently undulating plain. The average depth of all the oceans is somewhat less than two and a half miles. The Pacific Ocean averages about 1,100 feet deeper than the Atlantic. The North Atlantic is deeper than the South Atlantic; and the Arctic Ocean grows shallower as the Pole is approached.

The sea bed for hundreds of miles from land has been filled up to an enormous extent by the dark-colored soft muds brought down by the Congo and Niger Rivers.

The naturalists on the fish steamer *Albatross* in the Pacific have found that the forms of sea life in the upper waters may descend to a depth of about 1,200 feet; and that then there succeeds a barren zone, and no animals are found till within about 300 feet of the bottom.

In the Black Sea there is no organic life below a depth of 600 feet, the lower stratum of water being impregnated with sulphuretted hydrogen.

The Banana Trade.—Four years ago H. Duomois & Co. purchased thirty-five square miles of forest land in Cuba. They have cleared about half of the land and planted 9,600 acres with bananas—2,400,000 fruit-bearing trees. During the busy season a vessel load of bananas arrives in New York almost daily and discharges her cargo of 12,000 bunches. The company, it is said, will export from Cuba the present year 1,500,000 bunches of bananas.

A Saw-mill Accident.—In sawing an ash log in a mill at Xenia, Ohio, a sound was heard which created some alarm, and it was found that every tooth of the large saw in the mill was gone, leaving nothing but a round piece of steel. When the log was split open, buried in its very heart was found an iron wedge, which the saw had cut in two. The log was 24 feet through, and the wedge had been in the tree evidently for as many as fifty years.

A Mathematical Prodigy.—Reuben Field, a native of Missouri, is a strong, heavy-set man of forty-five. He has never been at school, because regarded as an idiot. He can neither read nor write, and his reasoning powers have never been developed. But he is able, as if by instinct, to solve difficult arithmetical problems. He has been given such problems as the following: "The circumference of the earth is in round numbers 25,000 miles. How many faxes, allowing 12 to the inch, will it require to reach around it?" Although ignorant of figures on the blackboard, within a minute he returns

the answer—19,008,000,000. If the distance to the sun, or any of the planets, is taken, he answers with as great ease.

What is still more remarkable is, that he can tell the time at any hour, day or night, without missing it even one minute. If awakened out of deep sleep in the darkness of night, and asked the time, he gives it at once.

The above account was furnished to the *Scientific American* by N. T. Allison, of Columbus, Kansas.

Language Among Dogs.—Probably one of the most convincing and remarkable evidences that animals can talk to each other was witnessed a few days ago on the farm of William Seymore. Seymore has two dogs which are accustomed to remain in the barns and have become firm friends with the horses. To such an extent has this friendship progressed that when any of the horses or either of the dogs have been away from home for any time, immediately on their return they rush together and rub noses and give other evidence of delight at meeting. The dogs and horses go to the pasture together and return home at evening in company. This remarkable and close friendship has been noted by many and much commented upon, but the climax was reached when one of the dogs came rushing from a small piece of timber about half a mile from the barn. He ran hurriedly up to the other dog and whined and barked in a queer manner and then ran to the house.

The second dog at once jumped to his feet and started off on a run to the woods as fast as he could go. The first dog hunted around the place until he found Seymore, and then by barks and strange antics attracted his attention and started back toward the timber.

Seymore paid little attention to him until he was told what had occurred at the barn, where the two dogs apparently held conversation, and then he followed to the woods. The dog went straight into the woods, and there Seymore found that one of his horses had fallen down in a small water-course, which was so narrow and steep that it was impossible for the animal to rise.

The horse was lying perfectly still, while the second dog was sitting at its head licking its face and showing by its attentions that it intended to comfort the horse all that was in its power. The fact that the horse was lying in an out-of-the-way place, with the additional fact that the second dog did not hesitate, but went directly to where it had fallen, was plain evidence of the fact that the first dog had told the story and given directions for finding the horse that was in trouble.

Selected for "THE FRIEND."

There is one thing it would be well to remember, and I pray the Lord to help me to recollect it and act accordingly—which is when any thing presents itself to the mind as being wrong, and then doubts arise as whether this feeling may not be a mistake; for instance, in eating, we may think we have enough, but still want more; then I say it is the time to remember that our stay in this world is short, and that it is better to deny ourselves a small gratification than to be in danger of disobeying the voice of Christ—that inward monitor. If we were more spiritual we should not find so much difficulty in denying self. I never feel better satisfied than when on such occasions I give up and take up the Cross as to that particular. Surely this satisfactory feeling must be the consequence of well doing.

JOHN M. WHITALL.

Distribution of Friends' Books.

A few months since, a copy of a "Piety Promoted," vol. 5, the new collection of Biographical Sketches, issued last year by the Book Committee, was sent to a Friend residing in Australia. It drew from him the following appreciative response:

First Month 18th, 1892.

DEAR FRIEND:—Though unknown to me, yet beloved for the Gospel's sake, I write to thank thee for the volume received some time back—"Piety Promoted," vol. 5—and thank thee very heartily. The design of the work strikes me as very good and it is carried out excellently, although of some of the characters one longs to learn more details; they seem to have been so lovely, made so interesting they were "the white linen which is the righteousness of saints," the "beauty of holiness." To me there has always been a special attractiveness in the lives and the piety of your people; more particularly so in the case of those in humbler life, the country people as distinct from those dwelling in cities.

My own lot has always been to dwell in towns, and to follow trade, but my desires were towards a country life and for country meetings. In your land, it seems to me, you have been favored with a succession of gifted worthies who, sprung from rural life and the simpler customs of such life, have shown forth the beauty of the Quaker ideal worthily, and labored nobly in the cause of Truth. All honor to such. May America never be without such witnesses, and may the standard of Quakerism which is the noblest, simplest, purest, and completest Christianity extant, long be maintained and displayed before the world, which seems more and more to need its beneficent principles.

We are only a small body in this land of Australia, scattered widely and isolated, but we are trying to build up so far as we can, and at any rate to resist the detriering effects of modern worldliness. What the future of our Society may be none can tell, only we trust the great Head of the Church to work out his own purposes in his own way and time. We of the earlier and the pioneers of the Society are fast passing away, few are now left, and very few years will see all gone from this scene. Will the younger generation, who have known nothing by experience of the English Meetings and corporate life that is connected therewith, will they retain the distinctive character of the Body, or will they seek to assimilate it to the models they see around them? Who can tell?

Though we have no communication with Philadelphia, yet we feel there exists a bond that unites us, and a real interest in your welfare; from some of the other Yearly Meetings of your continent we have occasionally received very kindly greetings.

Again thanking thee for thy very welcome gift, which has been entirely and appreciatively read and which forms a frequent companion, and profitable,

I desire to remain thy friend,

J. A. HORSFALL,
KENT ROAD, SURREY HILLS, MELBOURNE,
AUSTRALIA.

THE doctrine of the Gospel, that we must be made free from sin; and the dangerous consequence of supposing that we may continue in sin with impunity, because Christ suffered for our sins, the just for the unjust, that He might bring us to God, was brought to view.

W. EVANS.

FOR "THE FRIEND."

Suffering for the Truth.

The following letter, addressed to Margaret Haines, a woman much esteemed in her generation, was written by a Friend who suffered imprisonment on account of our testimony against war, having read, under appointment, at the close of the public meeting, a document issued by the Meeting for Sufferings, dissuading Friends from taking part in the Revolutionary struggle, or enlisting in such service. J. E. K.

DEAR FRIEND:

Thine of the 18th ult. came to hand, the contents whereof were very acceptable, and are gratefully remembered, and as thou was pleased to mention in the postscript, thy apprehension of my unscrupulousness toward thee in time past, and my companions having wrote to thee a few days since, conceive it to be my duty to trouble thee with the following lines, to remove thy suspicion of unkindness. I may now inform thee, that through the mercy of the all-wise Giver and Dispenser of every good and perfect gift, that I continue to enjoy my health, and to witness patience in a good degree to bear the present treatment which the present adversaries of Truth have been permitted to inflict on me, and have to acknowledge that such is the condescension of Him, whom I desire to serve, that I am at times made to partake of that peace which our Lord promised to give unto his followers; where the prison house is as a pleasant place, and the iron grates and huge bolts, which strike terror in the transgressor, appear as ornaments to the room; and as affliction hath a tendency to humble the creaturely part in us, have a hope at times that I may so improve under the present dispensation, as to witness my heart yet more contrited, and my natural will thoroughly subjected to the will of the great Creator—a state which I believe to be attainable, as we patiently abide under the operation of that Power, which is able to regulate and bring us into right order before Him. Thus having expressed myself to one whom I esteem to be a mother in Israel, shall conclude with saying, that should be pleased thou would be so far disengaged from the many things, as to pay a visit to my dear wife, and with my kind love remain thy obliged and

Affectionate friend,

THOMAS REDMAN.

GLUCESTER, Common Prison, Third Mo., 1777.

P. S.—My fellow prisoner desires his love to thee, and may add for thy information, that we are at present engaged in necessary business, which we believe is better than to spend our time idly. T. R.

In a recent article in the "Magazine of Christian Literature," Marvin R. Vincent, D.D., uses the following language in speaking of the Bible:

It even nowhere calls itself *by itself*, the Word of God; the fact that it insists on experience rather than on knowledge, or on knowledge through experience; the fact that it emphasizes character above all things and gathers up its whole teaching into the perfect manhood of Jesus Christ—all this seems to me to be pointing to one truth, which has been blurred and hidden by the smoke of the fierce conflict over the Book—the truth that God's great primary purpose in revelation was not to set forth a book, but to set forth a God-man, to the end that men might believe on the Lord Jesus, might be conformed to the image of the Eternal Son, and might thus be saved.

Christ is more than the Book; to be in Christ

and like Christ is more than to have a correct theory of inspiration; and the great consummation of God's movement in human history, while it will gloriously vindicate the truthfulness of the Book, will be not the Book on the throne but the Lamb in the midst of the throne, with every knee bent and every tongue confessing that Christ is Lord.

FOR "THE FRIEND."

Happiness.

What a pity! pity indeed, that God's creatures—creatures of intelligence should fail to agree with Him in the matter of being happy. Man was not made to be miserable, when, around him his Creator and all-wise Benefactor has scattered blessings innumerable.

Look abroad now and behold the beauties of the out-door world! Who cannot but with admiration exclaim—"The rolling year is full of thee. Forth in the pleasing spring thy beauty walks. Thy tenderness and love." With all the loveliness and beauty which mortals behold, how strange that any should fail "to look through nature up to nature's God!"—failing to love Him because of not knowing Him? Not having the heart's affections placed upon Him, who alone is worthy of love supreme. Christians should meditate in his law in order to enjoy Him—talk of his wondrous works, harmonize in feeling with the man of olden time, who, inspired of God, said—"Walk about Zion, and go round about her; tell the towers thereof. Mark well her bulwarks, consider her palaces; tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death."

This constitutes true happiness. "This is life eternal—to know thee the only true God and Jesus Christ whom thou hast sent."

P. R. GIFFORD.

PROVIDENCE, Fifth Month 9, 1892.

Items.

The Tract Association of Friends of Philadelphia.—From the printed report of this Association for the year ending Third Month 1, 1892, we learn that the distribution of tracts during the past year was 99,863. They had also disposed of 4,493 *Almanacs*, 1,123 *Sermon on the Mount*, 996 *Proverbs of Solomon*, 6,187 *Juvenile Books*, 119 *Biographical Sketches and Anecdotes*, 112 *Meetings and Memorials*, and sundry other of their publications.

Four of the series of tracts have been cancelled and new ones put in their place. A change has also been made in the series for children.

The receipts for the year have been \$923.11, and the expenditures \$984.68.

The present series includes 177 different tracts, of which furnish a large variety of interesting and valuable reading matter, adapted to various states and conditions. Any Friends desiring tracts for distribution can obtain them by calling at the Book Store, No. 304 Arch Street, Philadelphia, or by sending a written request to the agent, Jacob Smedley, at that address.

We recommend the subject to the notice of our readers.

Exhibition of Indians.—The Indian Rights Association has sent to the President of the United States a remonstrance against permitting a theatrical company to take from their reservation a party of "Siam" to exhibit in exhibition purposes. It was drawn forth by information that the Secretary of the Interior had granted such authority to a "Wild West Company."

London Yearly Meeting.—The London Friend of Fourth Month 29th, contains a communication suggesting that the Yearly Meeting be sometimes held at other places than London, so as to give the great body of Friends who reside in the North of England a better opportunity for attending once in a

while. The time and cost now required prevent many of those at a distance from going to the annual solemnity.

War.—William B. Osborne, a Methodist minister, writing from London to the *Christian Standard* of this city, thus remarks: "For one I am weary of this horrible science of war, and never more so than since I have been in London, where the great cathedrals and parks and public places are filled with statues and monuments of the great captains and heroes in the numberless wars that England has waged on every sea and land beneath the sun for more than a thousand years—some of them for the most infamous purposes, such as forcing the opium course on China, and us have done with this worship of the god of War."

THE FRIEND.

FIFTH MONTH 28, 1892.

In 1844, the late William Evans paid a religious visit in New York State. In his Journal he gives the following notice of exercises at Farmington:

"Was at the meeting at Farmington, composed chiefly of Friends, who are warm and active advocates for the freedom of the colored people, and of the total disuse of ardent spirits. They spend much time in discussing these topics; lecturing upon them, and attending meetings held for the purpose. There is reason to fear, that dwelling almost exclusively upon these subjects, there is a danger of getting from under the government of Truth; and that daily exercise of mind which is necessary for our spiritual growth; in which the voice of the true Shepherd is heard, and we are led along by Him in the way and work which He allots to the various members of his Church."

We believe the Spirit of Christ raises a testimony in the hearts of his children against slavery, intemperance and other moral evils; and that they are often called upon to take active measures in opposition to them; but yet in these things, as well as in the ordinary business of life, and in intellectual and scientific pursuits, a care is needed to maintain that daily exercise of mind and watching to hear the voice of the true Shepherd "which is necessary for our spiritual growth." This humble and submissive state is often irksome and distasteful, and persons gladly turn from it to some more active engagement, which, not being the thing called for at the time by our Heavenly Father, will not yield true peace. We apprehend there are few persons of much religious experience who have not been conscious of this danger, and been tempted to turn from that deep introversion of mind into which the spirit would lead them, and to substitute for it, reading the Scriptures, religious conversation, or some other thing which had a show of good. Not but what these things are right in themselves in their proper place and season, but are used in such cases as excuses to shun the appointed work of the soul at the time.

We believe a care on this point is needful for Yearly Meetings as well as for individuals. The crown of our religious assemblies is the presence of a Divine Power, which brings the living members into exercise and travail for the growth of their members in religious experience, and for the arising into dominion of the life of Christ. This travail of spirit should be maintained throughout their sittings, even in the transaction of the more formal parts of the business. There is evidently at the present day a tendency to substitute for this, attention to

various schemes of benevolence or moral reform, embracing such subjects as peace, temperance, education, the use of tobacco, &c. We recently saw a letter from an intelligent Friend in England, who said, that such philanthropic subjects "fill up our meetings, till true discipline stands afar off, and equity cannot enter or true judgment prevail."

It is not surprising that such results should follow, for these subjects appeal to our natural benevolent feelings, and many persons feel themselves at liberty to express their views thereon, who would hesitate to give utterance to remarks on more weighty matters, unless they felt a clearer evidence of Divine requiring. The consequence is, that the religious weight of the meeting is lowered, and it becomes in less degree a season for spiritual refreshment.

The following information has been forwarded for insertion in "THE FRIEND," by our friend John W. Foster, of Westerly, Rhode Island: New England Yearly Meeting of Friends, held at Westerly, R. I., will commence with Secret Meeting on the 11th of Sixth Month, 1892, at 11 A. M.; Public Meetings on First-day the 12th, and Meetings for Business on the 13th.

SUMMARY OF EVENTS.

UNITED STATES.—It has been announced at the State Department that the American personnel of the Berlin arbitration has been appointed. As heretofore announced, the arbitrators on the part of the United States are Justice John M. Harlan and Senator John T. Morgan. Ex-Minister John W. Foster is the agent of the United States. He will have charge of the preparation of the case and counter-case, and be the official representative of the United States before the Board of Arbitration. The counsel for the United States consist of ex-Minister E. J. Phelps, James C. Carter, of New York, and Judge Henry W. Blodgett, of Chicago.

President Harrison issued a proclamation on the 20th inst., informing the people of the United States that Guatemala had established reciprocity with this country, and naming the articles that will in future be admitted free of duty to the Central American Republic.

It is announced that the Spanish Government has raised the embargo against American pork.

The low-lying portions of Sioux City, Iowa, were inundated on the morning of the 18th inst., by a "great wave" due, perhaps, to a cloud burst coming down the Floyd River, which flows through the centre of the city. A warning of the approaching flood was given, but few of the inhabitants heard it. Within an incredibly short space of time the water had risen above the first floors, and the people felt panic-stricken to the higher ground. It is reported that thirty-nine persons were drowned, and 8,000 persons are said to have been driven from their homes.

The flood swept the Union Stock Yards away, destroying many houses in the city and damaged railroad property to the extent of \$200,000.

The Sioux City, Iowa, Relief Committee have decided to issue an appeal to the benevolent people of the country for aid, it having been ascertained that the losses by the floods far exceed the first estimates. The liquor sellers of Sioux City, Iowa, recently closed by Mayor Pierce, have offered the city \$10,000 for the flood fund if allowed to resume business. The mayor has refused to consider the offer.

An estimate of the financial loss caused by the flood in the upper Mississippi River has been made and the figures are astounding. They show St. Louis County, \$3,000,000; St. Louis city, \$1,000,000; St. Charles County, \$2,000,000; the American Bottom, from Alton, Ill., to Cairo, \$5,000,000. Totals, \$11,000,000.

The Secretary of War has authorized the Chief Engineer to use Government boats against all Western rivers to save human life, when residents of the flooded districts are in danger.

The Colfax West Side Citizen states that platinum has been discovered in the Black Hills near Rapid City, S. D.

A number of stone idols, supposed to be 600 years old, and of a type differing from any heretofore dis-

covered, have been unearthed among Aztec ruins in New Mexico.

The number of deaths reported in this city last week was 432: 229 males and 203 females. (The previous week there were 443, and the week ending Fifth Mo. 14, 1891, there were 423.) From consumption there were 47 deaths; pneumonia, 46; diphtheria, 31; diarrhoea of the infantile age, 19; casualties, 17; scarlet fever, 16; marasmus, 15; apoplexy, 14; Bright's disease, 13; inflammation of the brain, 13; bronchitis, 13; convulsions, 11; inanition, 11, and cholera infantum, 10.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 117 a 118; cotton, 10 1/2 a 110.

COTTON was sold but steady, on a basis of 75c. per pound for middling uplands.

FEED.—Winter bran, in bulk, \$17.50 a \$18.50; spring do, in bulk, spot, \$17.00 a \$17.50.

FLOUR.—Winter super, \$2.65 a \$3.00; do, extras, \$3.00 a \$3.50. No. 2 winter flour, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.15 a \$4.40; Western winter, clear, \$4.15 a \$4.40; do, straight, \$4.14 a \$4.40; winter patent, \$4.70 a \$4.90; Minnesota, clear, \$3.75 a \$4.10; do, straight, \$4.25 a \$4.50; do, patent, \$4.60 a \$4.90; do, favorite brands, higher. Rye flour \$3.00 a \$3.25. No. 2 white flour, \$3.60 a \$3.90 for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 93 a 94 cts. No. 2 mixed corn, 55 a 55 1/2 cts. No. 2 white oats, 39 a 40 cts.

BEFF CATTLE.—Extra, 4 1/2 a 5 cts; good, 4 1/4 a 4 1/2 cts; medium, 4 a 4 1/4 cts; common, 3 1/2 a 3 3/4 cts; culls, 3 1/4 a 3 1/2 cts; fat cows, 2 1/2 a 3 cts.

SHEEP AND LAMBS.—Clipped sheep, 3 a 3 1/2 cts. Clipped lambs, 4 a 7 cts.

HOGS.—Good Chicago, at 7 cts; Western, at 6 1/2 cts.; State, at 6 1/4 cts.

FOREIGN.—Lord Salisbury, in a speech which he delivered in the House of Commons at Hastings, counselled the working men to follow the example set them by nations and substitute arbitration for the violent methods which were sometimes adopted for settling labor disputes.

He said that a grave matter, in which the prosperity of our country was involved, was the question of free trade. "The attitude which I have taken in regard to it disloyal to the glorious and sacred doctrines of free trade to levy duties on anybody for the sake of anything we get thereby, may be noble, but it is not businesslike. On these terms you will and do get nothing. If you intend to try to own in this conflict of tariffs, you must be prepared to give to all nations who injure you access to your markets. We complain most of the United States, and it happens that the United States mainly furnishes us with articles which are essential to the good of the people, and with raw material which is essential to our manufactures. We cannot exclude either without serious injury to ourselves. I am not prepared, in order to punish other countries, to inflict dangerous wounds on ourselves. We must confine ourselves to those matters wherein we will not suffer much whether importation continues or diminishes. While we cannot raise the price of food and raw material to the enormous rates of imports, such as wine, spirits, silk, glass, and furs, from countries besides the United States, which are merely luxuries, and of which a diminished consumption could be risked in order to secure access to the markets of our neighbors. I shall expect to be excommunicated for propounding such a doctrine, but I am bound to say that I think the free traders have gone too far."

The Durium Miners' Federation has issued a manifesto, which says that the attempt to effect a settlement with the masters has failed; that the deadlock has consequently been accentuated, and that the whole country is in a state of war and that struggling and inevitable rests upon the masters. The manifesto implores the men "not to resort to violence, although the masters intend to starve you into acceptance of their terms," and concludes with an appeal for subscriptions.

Great sympathy is expressed with the miners since the masters refused a ten per cent. advance in pay.

Baron de Worms, Parliamentary Secretary of the Colonial Office, read a telegram in the House of Commons on the afternoon of the 20th inst., fully confirming the terrible hurricane at Martinique. The dispatch read by Baron de Worms said that one-third of the capital city, Port Louis, was destroyed. Among the buildings wrecked were the Royal College and twenty-four worship-houses. Many sugar mills in the country were completely demolished, and the valuable

machinery employed in the grinding of the cane and in boiling the product, vacuum pans, centrifugals, &c., were badly damaged.

It is known says the dispatch, that in the city of Port Louis alone 600 persons were killed. In the various country districts thus far heard from 300 persons lost their lives, and these figures are more than likely to be added to when news is received from the remote districts in the mountains. It is believed that when the death roll is completed it will be found that over 1,200 persons were killed in this most dreadful of all hurricanes that have visited the island.

The reduction of the French bank rate, which has stood at three since Second Month, 1889, and only changed eight times in ten years, together with the expected lowering of the Berlin rate, proves that the plethora of the money is universal. The French bank holds gold of the value of £61,500,000, and silver to the amount of £31,500,000. Credit speculation appears to be suffering throughout the world.

Since the Franco-Prussian war Germany has spent \$2,200,000,000 on her army and navy.

Gatchkowsky, the proprietor of the quack medicine "Vitaline," the use of which is alleged to have caused the death of General Gresser, Prefect of St. Petersburg, and a number of other Russians high in authority, has been released by the police. His release was made pending an analysis of the alleged cure-all.

The London Telegraph's Vienna correspondent says: "There is no doubt that General Gresser, the Police Prefect of St. Petersburg, was the victim of a plot, of which Gatchkowsky was innocent, and that the plot was discovered with the 'Vitaline,' of which General Gresser was treated. Two plans had been formed to remove Gresser within the past six months. His treatment of criminals and suspects was barbarous. He addressed authors and journalists like common laborers, and often banished them without a trial. He introduced the system of torture of non-political prisoners in all prisons. All attempts to persuade the Emperor to remove him failed."

Dispatches have been received in Odessa telling of a catastrophe caused by an earthquake in Transcaucasia. Three villages near Evian have been destroyed and twenty-seven persons have been killed and a large number injured.

A dispatch from Teheran states that cholera is raging along the Afghan-Persian frontier for a distance of a hundred miles south of Meshed.

NOTICES.

FRIENDS' INSTITUTE EXCURSIONS.—Excursions are planned for Seventh-days in the Fifth Month, and probably one in the Sixth Month. Send names and addresses to Friends' Institute, 1305 Arch Street, for particulars.

WANTED, a qualified teacher to take charge of a Monthly Meeting School. Address,

LUCY S. SATTERTHWAITE,

Fallingston, Bucks Co., Pa.

ELLEN M. MORRISVILLE,

Morrisville, Bucks Co., Pa.

The friend who selected the article under the heading of John Andland, requests it mentioned that it was written by an English friend, Francis Anne Badger.

WANTED—A teacher, man or woman, as Principal of Haddonfield Monthly Meeting School. The locality is thought a promising one for an energetic teacher.

Application may be made to

SAMUEL A. BACON,

SARAH NICHOLSON.

Haddonfield, N. J.

DIED, at the residence of his son-in-law, Nathan Hill, Jewell County, Kansas, Second Month 16th 1892, of paralysis, THOMAS PICKETT, aged seventy-eight years and three months, a member of Walnut Creek Monthly Meeting. He had been paralyzed in one side for over four years, and often said, when the right time came he would be glad to be released, but hoped he might have patience to wait until the right time. He was a diligent attender of meetings as long as he was able, and was often concerned to exhort Friends to more faithfulness in the discharge of every duty. He was a strong believer in the ancient faith, and his many dear friends have a well grounded hope that his end was peace.

WILLIAM H. FILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

VOL. LXV.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 259.

It is a precious truth that the love of God extends to all the creatures He has made, and that the visitations of his grace are bestowed upon all mankind—even upon those who are ignorant of the coming of our Saviour in the flesh. No one doubts, that among most nations, there are found some forms of religious worship, and some things which are revered as sacred. But this has been denied by superficial observers to be the case with a few of the more degraded races, especially with the natives of Australia.

When John G. Paton, the New Hebrides missionary, was travelling in Australia he determined to investigate this point. He had with him some small stone idols which he had brought with him from New Hebrides. Visiting an encampment of the natives in Victoria, he says:

Two of them spoke English fairly well. I managed to break through their reticence, and in course of time they told us freely about the customs and traditions of their people. They took us to their "doctor," or Sacred Man, who was lying sick in his hut. Half concealed among the skins and clothes behind him, I observed several curious bags, which I knew at once would probably contain the little idols of which I was in quest. I urged the witnesses who accompanied me to take special notice of everything that occurred, and draw up and sign a statement for my future use. The following is their attested report:

"Mr. Paton having carefully explained to the blacks, that he would like to see some of the sacred objects which they said made the people sick and well, assured them that his aim was not to mock at them, but to prove to white people that the blacks had objects of worship and were not like pigs and dogs. He offered them a number of small pieces of silver to get bread and tea for the 'doctor,' if they would open these little bags and let us see what was in them. After a good deal of talk amongst themselves, he took some of the island stone-gods from his pocket, saying, 'I know that these bags have such things in them.' An aboriginal woman exclaimed, 'You can't hide them from that fellow! He knows all about us.' Mr. Rutherford offered to kill a sheep, and give them sugar and tea to feast on, if they would open the little

bags, but they refused. After consulting the Sacred Man, however, he took the silver pieces and allowed them to be opened before us. They were full of exactly such stones and other things as Mr. Paton had brought from the islands, to prove to white people in Melbourne that they were not like dogs, but had gods; he offered the Sacred Man more money for four of the objects he had seen. After much talk among themselves, he took the money; and in our presence Mr. Paton selected a stone idol, a piece of painted wood of conical shape, a piece of bone of human leg with seven rings curved round it, which they said had the power of restoring sick people to health, and another piece of painted wood which made people sick; but they made him solemnly promise that he would tell no other black fellows where he got them.

"On returning to Horsbarn, I informed my dear friends, Rev. P. Simpson and his excellent lady, of my exploits and possessions. He replied—

"There is a black 'doctor' gone round our house just now to see one of his people who is washing here to-day. Let us go and test them, whether they know these objects."

"Carrying them in his hand we went to them. The woman instantly on perceiving them dropped what she was washing, and turned away in instinctive terror. Mr. Simpson asked—

"Have you ever before seen stones like these?"

"The wily 'doctor' replied, 'Plenty on the plains, where I kick them out of my way.'

"Taking others out of my pocket, I said, 'These make people sick and well, don't they?'

"His rage overcame his duplicity, and he exclaimed, 'What black fellow give you these? If I know him I do for him!'

"The woman, looking the picture of terror, and pointing to one of the objects, cried—

"That fellow no good! He kill men. No good, no good! Me too much afraid."

"Then, looking to me she said, pointing with her finger, 'That fellow savvy (knows) too much! No white man see them. He no good.'"

An intelligent native, on being asked how it was that a European settler who had long lived among them, had never heard of or seen these things before, was told—

"Long ago white men laughed at black fellows praying to their idols. Black fellows said, white men never see them again! Suppose this white man know all about them, he would not now see them. No white men live now have seen what you have seen."

On this subject, Paton makes the following comment:

"Thus it has been demonstrated on the spot, and in presence of the most reliable witnesses, that the aborigines, before they saw the white invaders, were not 'brutes' incapable of knowing God, but human beings, yearning after a god of some kind. Nor do I believe that any tribe of men will ever be found, who, when their language and customs are rightly interpreted, will not display their consciousness of the need

of a God and that Divine capacity of holding fellowship with the unseen powers, of which the brutes are without one faintest trace."

When J. G. Paton settled on the island of Aniwa in the New Hebrides, the natives would not permit him to occupy a position which he had selected, but compelled him to take another. He says:

"At first we had no idea why they so determinedly refused us one site, and fixed us to another of their own choice. But after the old chief, Namakei, became a Christian, he one day addressed the Aniwan people in our hearing, to this effect:

"When Missi came we saw his boxes. We knew he had blankets and calico, axes and knives, fish-hooks and all such things. We said, 'Don't drive him off, else we will lose all these things. We will let him land. But we will force him to live on the Sacred Plot. Our gods will kill him, and we will divide all that he has amongst the men of Aniwa.' But Missi built his house on our most sacred spot. He and his people lived there, and the gods did not strike. He planted bananas there, and we said, 'Now when they eat of these they will all drop down dead, as our fathers assured us, if any one ate fruit from that ground, except only our Sacred Men themselves.' These bananas ripened. They did eat them. We kept watching for days and days, but no one died! Therefore what we say, and what our fathers have said, is not true. Our gods cannot kill them. Their Jehovah God is stronger than the gods of Aniwa."

"I enforced old Namakei's appeal, telling them that, though they knew it not, it was the living and true and only God who had sent them every blessing which they possessed, and had at last sent us to teach them how to serve and love and please Him. In wonder and silence they listened, while I tried to explain to them that Jesus, the Son of this God, had lived and died and gone to the Father to save them, and that He was now willing to take them by the hand and lead them through this life to glory and immortality together with himself.

"The old chief led them in prayer—a strange dark groping prayer, with streaks of heathenism coloring every thought and sentence; but still a heart-breaking prayer, as the cry of a soul once cannibal, but now being thrilled through and through with the first conscious pulsations of the Christ-Spirit, throbbing into the words, 'Father, Father, our Father.'

"When these poor creatures began to wear a bit of calico or a kilt, it was an outward sign of a change, though yet far from civilization. And when they began to look and pray to One whom they called 'Father, our Father,' though they might be far, very far, from the type of Christian that dubs itself 'respectable,' my heart broke over them in tears of joy; and nothing will ever persuade me that there was not a Divine heart in the heavens rejoicing too."

Very decided and very touching is the testimony of Bishop William Taylor, as to the universality of this love of God. From a report of

some remarks which he made at Carlisle, Pa., when on a visit in this country, we extract the following:

"Many divines assert that benighted heathen will be sent to perdition if Christians do not send them the Gospel. The heathen will be saved or lost according as they accept the Light which has lightened every man that cometh into the world. Is it true that enough light has been given to send them to hell and yet not enough to save them? It is not fair play that so large a proportion of human kind as is represented by the heathen should have no way of escape. It is not like God's other dealings with men. He is no respecter of persons. True it is that too many of us have swapped off the truth of God for the devil's lies. Would the Lord Jesus reject a poor heathen fellow because He did not know his historical name? An African heathen was dying, I saw him die. He had never heard of Christ. We had stopped on our way by chance. For the whole day in his death agony he cried Nizpah, Nizpah (the name of God in his language). There was the cry of entreaty, the imploring tone of a soul far off, for a day, but during the night and just before he died the God he sought had come to him. The imploring cry of Nizpah was changed to a low tone of satisfaction, and the African chief folded his hands and thanked the Invisible for his presence! O, Nizpah, O, Nizpah, thou art all I have, I trust thee now, Nizpah. And so he died. Whom do you think he sought and found? Who was near him in the hour of death? Jesus Christ and no other. 'Day unto day uttereth speech and night unto night showeth knowledge!' The night of the heathen has knowledge. God has two schools, the primary school where all flesh has knowledge of him, and the high school of Revelation. It is this high school which we enjoy.

"On my way I stopped at a hut in which was an old woman grinding face paint between two stones. I knew one of her language, and addressing myself to her said, God is good. She dropped her work, clasped her hands above her head, looked toward heaven and answered that she was 'so glad I knew about God.' O, friends, if that poor African woman, who had never read a word of Bible, did not go to heaven, where would she go I ask you?

"At one Missionary station, where we had worked for some time, we had noticed a perfectly deaf and dumb man—we had addressed nothing to him, for how could he understand? One night a voice was heard down by the river: A noise of screaming in no language but in dreadful sounds. The young men got themselves torches and went down to see from whence the notes proceeded. There was the deaf and dumb man calling to God in his wordless voice and looking up to heaven his dwelling place. For a long time he continued his cries and in the morning came to the missionary and asked to be baptized. He then wanted a license to preach—a license for a deaf and dumb man to preach! We evaded him, but still he insisted, and just to get rid of him we gave him a copy of the New Testament. He went away with the Bible under his arm, content that it was his license. Among the wildest tribes by signs he made many feel their sins—how great God is, that He had a Son who was like them, and yet not like them, who died and rose again and is now living with his Father at the court of the great King. He became a great preacher, though instructed himself in only the primary school and in the art of giving and receiving

object lessons only. Was not this a manifestation of God? All heathen do not hear the voice of God—they have rejected it as many of us have.

(To be continued.)

The following lines are extracted from an Epistle "To Absent Members and other Friends in Isolated Situations," issued by direction of the General Meeting of Friends in Tasmania, held at Hobart in the Third Month last:

DEAR FRIENDS:—During the consideration of the Queries there was an earnest concern lest any man-made system should, in the ordering of our lives, take the place which should be occupied by our Lord and Saviour Jesus Christ. And this concern suggests the enquiry whether the principles professed by the Society of Friends came from the precepts of men, or whether they are entirely in accord with the full revelation of Jesus Christ. To assure our hearts we turn instinctively to that period in the history of the Church when, weaned from dependence upon Jewish ceremonial (all Jewish institutions having been swept away in the destruction of Jerusalem) Christians were able to receive a full revelation in the cloudless Gospel day—a revelation given through the apostle John in a letter to believers with childlike trusting hearts; and written because they knew the truth and therefore could be received into a closer communion with the Father and with his Son Jesus Christ.

In the first place we notice how reverently John speaks of Him whom he had in early life seen manifest in personal form, but who was then manifest as a Glorious Presence; he uses no terms of familiarity, but here, as in his gospel, he writes in a deep sense of the greatness of Him who is the First and the Last, of Him who liveth and was dead, and is alive for evermore. At the commencement of his message, John testifies that God is Light, that in Him is no darkness at all; and this testimony is the ground work of the whole epistle. If we would have fellowship with Him who is Light, we must walk in the Light; and, being thus in communion with the Father and the Son, secret sins are laid bare in the Holy Presence, and day by day are believers cleansed from these impurities by the blood of Jesus Christ. Walking in the Light, confessing our sins as they are made manifest and forsaking them, God's will is revealed, and we know that we know Him if we keep his commandments. This testimony is none other than the doctrine of "the inner light."

Similarly do we have testimony borne in this letter of John, that the witness of the Holy Spirit is the supreme test of faith and conduct; that the acknowledgment of Jesus Christ come in the flesh is the test of a spirit being of God; that God being righteous, and every one not doing righteousness, is not of Him, therefore life from Him will have fruit in righteous acts; that witnessing that the Father hath sent his Son to be the Saviour of the world, and that whosoever confesseth that Jesus is the Christ is born of Him, is testimony to the universality of Divine Grace; that as hatred separates from God and Eternal Life, all war is outside Christ's kingdom, whether the strife exist between individuals or between nations; that whosoever is seed remaineth in sin, the wicked one toucheth him not—he is come into the condition of Adam before the fall; that Christ having come as a Living Presence, and having given an understanding that we may know Him, and that we are in Him, and a command following to keep

from representations of heavenly things, there can be no symbolizing of an entrance into his kingdom, and no typifying of receiving Him as our heavenly food.

Thus those testimonies, which we speak of as principles of the Society of Friends, were first borne by the Apostle John when the "very light" of Christ's Presence was manifested; and as all through his epistle the testimony of Jesus is the spirit of John's message, so also the testimony of Jesus is the spirit of the principles which we profess to follow. And what if we are entrusted with these testimonies are without faith? God will be found true, though every man a liar; and the glorious inheritance will be for those who come after and receive an entrance into the promised land.

FOR "THE FRIEND,"

William Ridgway.

(Continued from page 317.)

This was in the summer of 1798, when the yellow fever was raging in Philadelphia; and he experienced much difficulty in shipping a crew. Whilst thus hunting for men, he went into a boarding house, expecting to find within some sailors who had engaged to sail with him. He knocked for a long time, and no one coming to the door, he entered, and walked through a long entry to the kitchen. Here sat a woman alone, her face covered with her hands. I inquired for her husband. She replied "he is under ground." He then inquired for the sailors who had boarded with them. She said, "they are all under ground." He by this time realized that he had exposed himself to the awfully contagious disease, and probably had taken it; and his memoranda states, "to go immediately to sea in this situation was awful to me. However, I was enabled to reflect that I was in the hands of a merciful and gracious preserver, and was in some degree resigned to his disposal of me.

"I accordingly went to sea with a humble heart; but very reluctantly, and under an impression that I ought to have sold out and quit the sea at all events. And it proved from the many cross occurrences that continually attended me, that my gracious and merciful Creator designed to try me, and prove me further, by affliction, disappointment and trouble."

He had a long, boisterous passage, and was in one heavy gale, which it seemed impossible they would survive. He first went to Barbadoes, but not finding a market for his cargo, proceeded to the island of St. Vincent. Here he went on shore with his papers on his person, trying to sell his cargo, and left the brig in the bay awaiting his return. In the night she was seized by a French cruiser, who took her to an adjacent port, under the impression that it was a valuable prize, as there were no papers on board to prove where she belonged. Captain Ridgway, finding his vessel gone, endeavored to follow her; and after a tedious search, learned where she had been taken to. He arrived there on the morning of the day she was to be tried in the Court of Admiralty; and coming forward with his papers, proved his ownership, and staggered the captors of the brig. The court was adjourned, but he was detained a long time before he could obtain possession. He was finally given possession, after being ordered by the court to pay a sum of money to his captors, which, although being a very arbitrary and unjust proceeding, he was compelled to do.

During his stay in this port the yellow fever prevailed to an alarming extent. Many vessels

there lost so many of their men that they were unable to leave port. In one case, captain, mates, and all the crew died, and no one was left to take charge of the property. Ridgway's crew and himself were attacked with the fever; but having a medicine chest on board, he acted as physician himself. It speaks well for his judgment, to be told that not one of the crew succumbed to the destroying malady. He was brought very low by the disease himself, and the recovery from it was lingering. Having become well enough to leave, he once more started on this unfortunate and disappointing voyage.

American vessels sailing at that time out of the French West Indian ports, were sometimes seized by British privateers, on account of the wars then raging between France and England; and indeed it was largely because of this, that the war of 1812 was some years later brought about between the latter country and the United States. Ridgway was once more on this trip a victim to these conditions. He had hardly started for home, when he fell in with a British vessel, who took possession of his brig, and carried her to the island of St. Christopher, for adjudication. All vessels going into French ports at that time, were subject to this treatment; the British alleging that they were conducting an illegal commerce, and so were liable to confiscation. As their cargoes, and oftentimes their vessels were condemned, he had every reason to expect the same treatment. He thus narrates how he was extricated from this difficulty:

"I was again brought into great difficulty and jeopardy, respecting my property. In the midst of my trouble, I was driven to seek of Him, who I had, under some trials, witnessed to be a present helper in time of need. And whilst secretly engaged in imploring his interposition, it came into my mind, to go to the judge of the Admiralty Court before the court commenced; and state to him my situation, and how I was forced into a French port; and that I was largely concerned in the vessel and cargo; and that I had a wife and young family who were dependent upon me for subsistence; and if the vessel or even the cargo should be condemned, I should be ruined. My intercession with the judge had a reach upon him, and he gave me a permit to pass the port; but requested me not to make any one acquainted with what he had done; but to be off early the next morning, which was First-day. This I attended to, and when we got a considerable way from the island, the captain of the privateer who carried us in, discovering that we had gone immediately followed us; intending to take us to another island where they condemn all. But we were favored to get into the harbor of Eustatia before he could overtake us; and this being a neutral port, they dare not interrupt us. However, she lay to the leeward of the island, expecting we should soon sail from there. But I had obtained information of her design, and concluded to dispose of my cargo in Eustatia; and return home in ballast; as they dare not stop my vessel if I had no produce of the French islands on board.

"After having been from home six months or more, and experiencing a complication of afflictions and disappointments, I was once more with my family, with whom I resolved to remain; and give over all further prospects of going to sea. This was in the spring of 1794. I was now in an unsettled state with respect to any occupation for the support of my family.

Neither my wife or myself were much inclined to return to my farm; I therefore concluded to sell it, pay my debts, and enter into some kind of trade. I tried several kinds of business; but yet remained wavering, both as regards to temporal and spiritual conditions. I had slighted too much, many merciful visitations and preservations, and could not yet give up to all the leadings of truth in the way of the cross. I had departed from my first love and tenderness, and had gone out into many improprieties; which my former friends were sensible of, and I believe looked upon me as one who had made shipwreck of faith. But I am abundantly satisfied, notwithstanding my departure from the simplicity of truth, I was not forsaken, or left without a witness. The good hand evidently followed me."

It was probably about this time that the following interesting incident occurred. This incident proves that the spirit of prophecy and spiritual intuition is not in latter days withheld from those who live close to the Divine guidance, any more than it was in preceding ages. Samuel Eulen was at that time an old man, he had been a devoted minister from his youth, and was now, when near the grave, stricken with blindness. Under these conditions he one day sat by an open window in a friend's house in Burlington. Hearing footsteps approaching, he was led, under the prompting of his Master, to address the unknown passer-by with the words—"I have a message for thee, O captain, I have a message from God to thee, O captain." The person spoken to stopped at this strange salutation. It was followed by a stirring sermon, in which his spiritual condition was clearly stated, and he warned and encouraged to adhere to the path of duty. The individual so aptly addressed by the blind seer was Captain Ridgway.

He remained for some time in Burlington with no regular business, and had thoughts of moving to Virginia, but in this was disappointed. He then decided to go into business in Philadelphia, rented a store and was all ready to move to that city, when a small pimple came on his right hand. This rapidly increased in size and painfulness, and extended over his hand and up the arm, in spite of medical advice. The skin burst open, and a violent fever set in, so as to cause delirium. The doctor decided that his life could hardly be saved. During one of the intervals between the attacks of delirium, he realized the situation he was in, and states, "the spirit of supplication was again poured out upon me, in which it was clearly shown me what to do." This was at night. He immediately sent after another physician, who arrived early in the morning. A change in treatment was at once made, with excellent results. The trouble abated, and again his life was spared.

Speaking of this sickness, he remarks, "a beloved Friend, who was an Elder in the Society, came to see me; and endeavored to encourage me, saying I had two good doctors, and he hoped my life would be spared. I replied, my dependence was not on man. For I had by this time been favored with what I thought was an assurance that infinite goodness was disposed to deliver me once more. This illness prevented me from going to Philadelphia; so I remained yet out of business; and having nothing to do, I was exposed to many dangers, particularly that of being drawn into unprofitable company."

(To be concluded.)

MODERATE labor is good for body and mind; but overmuch is a great hurt to both.

FOR "THE FRIEND."

The *London Friend*, of Second Month 5th, contains part of an essay by John S. Rowntree, of York, England, on the changes which have taken place in the denominational environment of Friends, and the effect of those changes on the Society itself.

To illustrate how decidedly a Friend's career lay outside of the stream of life of an average Englishman, he describes the life experience of a typical member of the Society.

As an infant the typical Friend was not christened, and the services of the priest, who in other cases would have recorded the date of baptism in the usual parish records, were not called into requisition. As the registration of births is important for the purposes of civil society, the Society had early constructed its own system of registration, which, when the nineteenth century opened, was worked with a large measure of efficiency.

In the course of a few years the child would attain "the school age," as it is technically termed. According to non-churchwarden regulations, he would probably enter one of those of the public schools of the Society, which had been provided by the zeal of the Fothergills, the Garneys, the Tukes, and their contemporaries. If the boy was wealthy, Tottenham opened its doors to him; if less affluent, Kendal or York; if not in affluence, Ackworth, Croydon, Sidcot, or Wigton were available. If the family was poor, the Society's system of poor relief, and its educational endowment, helped the boy to obtain an education far in advance of that enjoyed by boys of the same rank in life, not Friends. As regards girls the difference was still more marked. The practical recognition of the truth that in Christ Jesus "there is neither male nor female," and that the gifts of the Spirit are bestowed without the limitation of sex, had predisposed Friends to provide a far more thorough, and character-strengthening education for their girls than was common in the community at large.

For the great majority of children, the education thus supplied by the Society's schools was all that was desired. Those who were intended for professional life in law or medicine might indeed require collegiate training, but against them the English universities were barred by an elaborate network of religious tests and restrictions, which practically excluded the training of female teachers when not present in conviction. If, on leaving school, the youth whose career we are tracing inclined to follow the scholastic profession, the Flounders Institute, after 1843, would give him the needed literary training, possibly in association with apprenticeship in one of the public schools. The same apprenticeship system was available for girls, with some assistance from the York "Girls' School," which began the training of female teachers when not present in conviction. It will be observed that our representative Friend practically completed his school life without coming in contact with the educational institutions of the nation.

We may now assume that he will go to business; in most cases to enter upon commercial life. By religious conviction he is excluded from the church, the army, and navy, and by a breast-work of oaths, he is excluded from the civil service of the nation. Not until after the accession of the present Sovereign could a Friend be a postman, or even, I believe, a letter-carrier.

We may assume that marriage would be the next great event in the life of the individual we are thinking of. The nuptial ceremony was performed in a manner different from that of most of his countrymen, and the registration of the event was made in the denominational registers, not in the national. The nation indeed does not touch the path of the Friend at this important epoch of his life; all his dealings of an official kind are with the denomination. Marriage might suitably suggest making some provision in the direction of life-insurance; after the time of the great Reform Bill, this could be most advantageously done in the Friends' Provident Institution.

Some of the neighbors of the individual we are speaking of would very probably find useful scope for their abilities in the municipal life of the com-

munity they belonged to, as trustees of public charities, or in the management of educational endowments. From nearly all these the Friend was shut out by the Test and Corporation Act, and by laws and usages which limited these appointments to the adherents of the Established Church. The magistracy and Parliament were closed to the Friend, and these barriers, in combination with the public opinion of the body he belonged to, resulted in making that religious body the chief sphere of his activity; if inclined to activity; in any case the almost exclusive sphere of his religious and social interests. We assume, I need hardly say, that our present "Friend" was "well concerned." We probably attended three meetings for worship per week—about one hundred and sixty a year—and about thirty meetings for discipline. To these in those days of slow travel, no little time had to be devoted. But, on the other hand, he had not many other meetings to assist at, although it is true those in connection with the Anti-Slavery, Religious Tract, British and Foreign Bible, and Temperance Societies, were growing more numerous.

If, instead of enjoying sound health and the capacity for active life, he should be overtaken by insanity, the denomination to which he belonged had provided for him a Retreat, where the wants of a diseased mind were ministered to, more humanely and rationally than in the ordinary asylums of the country.

When at last the earthly pilgrimage was ended, the Friend could not be laid to his rest in the churchyards of his co-religionists; but the forthright and liberality of his co-religionists had dotted England with graveyards, in one of which he would be interred, with usages differing from those of the vast majority of his countrymen. The registration of the deaths and burials is made in the books of the Society, not in those of the nation. It will be seen the whole career of the Friend, two generations ago, was singularly outside the great stream of the national life.

The principles of religious freedom and of the rights of conscience, which Friends maintained from their rise, have gradually made their way into the public mind. For one hundred and thirty-nine years after the passing of the Toleration Act in 1689, no great measure in the interests of religious freedom was carried through the British Legislature until the repeal of the Test and Corporation Act in 1828.

The removal of the Roman Catholic disabilities followed in 1829. In 1832 the great Reform Bill passed. The following year Joseph Pease took his seat in Parliament, the first Friend member. In the next year, the admission of Friends, Moravians, and Quakers as witnesses on oath as respects the serving on juries, the qualification for office, and all other purposes whatsoever. The reform in the Poor Law, a most important measure, not entirely unconnected with the subject before us, was carried in 1834. The year 1836 is especially notable as witnessing the foundation of London University, and also the passage of the Dissenters' Marriage and Civil Capacity Legislation Acts. The year 1837 witnessed the passage of the Corn Law agitation for the repeal of the Corn Law, and the public mind for some succeeding years. Three men were said to form the A. B. and C. of the Anti-Corn Law League. A. and B. were Friends. The Liberation Society was founded in 1844. In 1853 religious tests were abolished in the Scotch Universities. They were partially removed at Oxford in 1854, and at Cambridge in 1856, and more decisively so in 1870. In 1866 the Qualification for Office Act passed. In 1868 compulsory Church Rates were abolished. The next year religious equality was established in Ireland. In 1850 the Burials Acts Amendment Bill became law.

The effect of these reforms has been to open the way for a greatly enlarged participation by Friends in public affairs. They have served as Poor-law Guardians, as members of municipal corporations and of school boards, as magistrates, members of Parliament, &c. One of the results of this has been to divert the interests of our

members from an almost exclusive attention to the concerns of their own Society, and to substitute for this, a care over the concerns of the public.

Scripture Illustration.

THE EXECUTION.—No large band of soldiers, like that requisitioned by the chief priests for the arrest of Jesus, was now required to conduct the victim to the place of execution, and to carry out the sentence. According to the Roman custom, four soldiers would be detailed for each condemned prisoner, all being under the command of a centurion; for the Roman army had no commissioned officers (as we should call them) below the rank of centurion. But here, as in so many other circumstances, all law was set aside in the condemning of Christ. By Roman law, an interval of two days ought to have intervened between a sentence and its execution. Jewish law was yet more stringent, and the judges could not deliver a capital sentence until they had fasted for the day, after hearing the evidence.

THE TITLE.—The title which Pilate wrote was in accordance with the custom that the crime of which the prisoner had been convicted should be written on a white wooden board, and carried in front of him as he was paraded through the streets on his way to the place of execution. The man who carried it also kept continually proclaiming, in a loud voice, the nature of the crime. This was intended to elicit testimony in favor of the criminal, and, if any were produced, the fatal procession halted till it had been examined. Precisely the same custom now holds in Oriental countries, except that the charge is not written, but proclaimed by the crier. The writer, many years ago, met such a procession in Tunis. Three men, who had been sentenced to be hanged for robbery, were being led through the streets, with the halters round their necks. The crier, marching in front, kept proclaiming their names and crimes, and inviting any witnesses, who could confirm or contradict, to come forward, or else be silent forever. Judging from the behavior of the populace, there was not much encouragement for any friendly witness to present himself. The title which Pilate wrote, and which was paraded before the Divine victim on the awful march to Golgotha, was probably written by him both to avenge himself on the Jews and to deride them, through neither he nor they recognized the mighty import of the truth thus unwittingly proclaimed in the three languages; namely, that of the ruling power, the language of the Jews, and the language of culture and ordinary intercourse.—*H. B. Tristram, in the S. S. Times.*

COURAGE—The fear of being thought a coward. The reverence that withholds us from violating the laws of God or man, is not infrequently branded with the name of cowardice. The Spartans had a saying that he who stood most in fear of the law, generally showed the least fear of an enemy. We may infer the truth of this dictum from the reverse of the proposition, for daily experience shows us that they who are the most daring in a bad cause, are often the most pusillanimous in a good one. Bravery is a cheap and vulgar quality, of which the highest instances are frequently found in the lowest savages, and which is often still more conspicuous in the brute creation, than in the most intrepid of the human race.

HEAVEN ON EARTH.

(From "Lines Suggested by a Wakeful Night," by Elizabeth Gilbert, 1826-1885, daughter of the Bishop of Chichester, blind from her third year, and inaugurator of the British "Association for Promoting the General Welfare of the Blind.")

And He who dwelt on earth to prove with power
That both these worlds are one, meeting in Him—
Since by his mighty will of love He came
To link again upon the Cross the chain
Which, save for Him, had utterly been severed—
He hath said once for every age to hear,
"Within is the Kingdom of God." Blessed truth,
"Within!" And yet we look afar, and gaze
Around in search of somewhat we call Heaven;
And oft, perchance, thinking 'tis the quest,
But soon in sadness is the quest renounced.
For that we seek a kingdom of our own.
No hope that this more utterly forlorn!
We have no kingdom, and we cannot reign.
In serving only can we find our life,
And perfect freedom, the true life of Kings.
But when to us we may, we needs must choose;
And if the happy choice be made, then ours
Becomes the glorious privilege to know
That earth and heaven (how'er Rebellion
With his sceptre print in triumph, saying,
"Behold me by earth's homage king confessed!")
One kingdom are, and one are of one King.
Who through his love will teach this more and more,
Until our hearts, living his life of love,
Shall know and feel his presence all their Heaven.

WHAT WILL IT MATTER?

(After verses by Will H. Kernon, in which the sentiments are changed, but the words and form of the original are followed.)

What will it matter, Friends, where we live?
What will it matter, Friends, when we die?
If we receive all that Time can give—
When under the grassy mounds we lie!

What will it matter to you and me—
To sit in ease in moments of ease—
Whether our funeral dirge shall be
A poor man's praise or a nation's psalm?

What will it matter us then, I say,
Whether a kinder crown we wear,
Or whether we toiled from day to day
Earning our bread from door to door?

What will it matter us then, if we
But kept our lives in moments of repose,
Scattered blessings with glad hands free,
And walked in the strength of a faith secure,

Whether our glory was drags and dust,
A poor man's life among his kindred men,
If we only proved true to every trust—
What will it matter unto us then?

Whether our friends were false or true,
Whether our foes were strong or weak;
What will it matter to me or you
After life's candle is out? O, speak!

WINONA, OHIO.

FOR "THE FRIEND," KEPT.

BY FANNIE E. DANON.

The chip-sparrow buildeth so small!
So high and so ready to fall!
Winds may sweep her away;
Storms may batter and slay;
Death may spring from the blossoming wall.
Yet calmly she sits on her nest,
With peace in her downy warm breast.
Though she should be snatched out
Yet she mindeth it not,
That the wind bloweth strong from the west.
Sweet life! thou art held at a cost
That keeps thee in calm or betossed.
It thou fall, if thou fly,
It is the sky—
Thou art lost unto none but the lost.

Icebergs.

THE GLACIERS OF GREENLAND AND ALASKA AND THEIR "OFFSPRING"—DANGERS FROM WANDERING ICE ISLANDS.

Standing upon the deck of an ocean steamer, passengers see an iceberg sweeping by in splendid loneliness. Looked at from afar, it seems a huge, curiously shaped ship, with great white hull and great white sails all set and blown full with the breeze. But the strongest glass detects no flag floating from its frozen peaks and sees no crew moving upon its glistening decks. It is an enormous, clumsy craft, with no passing captain's hail; it is one of the rovers in nature's pirate navy, which every skipper avoids. An hour, and the passengers have seen the ice ship vanish in the distance; it is moved in a current of the ocean, and before long it will pass to warmer waters in the South, and there the frozen craft will end its journey and melt out of commission.

Whether one sees a berg which is simply a shapely bulk of ice, or has the fortune to look on one to which the caprice of nature has given the form of an immense ship, there is in these closing days of the life of an iceberg a story of interest to all travellers by sea. Rarely is there a living thing upon any of these floating curiosities; never is there in them any element to support life; and yet the semblance of life does show itself upon these wanderers from the North. They have a beginning and an ending, and in their career they move as living things upon the deep waters of the Atlantic and the Pacific; and when at last their solid masses melt, the ocean gives them up again in vapor, and by and by their elements are carried through the air to the North, and the work of turning them into ice islands, ice mountains, ice ships, or ice castles is done over again.

The story of any of the icebergs seen from a vessel crossing the Atlantic this month begins many years ago. Icebergs are born every day in every month, but most of them remain in or near their native waters for a long time before they escape and wander to the great lanes of travel between here and Europe. The bergs which will be seen this summer are from two to ten years old; that is, they have had an existence individually for years, though the ice from which they are formed is much older, some of it possibly having been frozen first a thousand years ago. Bergs are born of glaciers. Four out of every five floating masses in the Atlantic come from Greenland; the fifth may be from Spitzbergen Sea, Frobisher's Sound, or Hudson Strait.

FORMATION OF GLACIERS.

A glacier is a river of solid water confined in the depressions running down the mountain sides. Soft and powdery snow falls upon the summits, and though some is evaporated, the yearly fall is greater than the yearly loss, and so the excess is pushed down the slope into the valleys, which possibly at the time are covered with green and have afforded pasture lands for cattle. The snow gathers in the high valleys and every day undergoes some degree in the change which finally transforms it into ice. Hundreds of years ago, the people who dwelt at the foot of the Alps, in the Engadine valley, went up the green hillside and built new houses. Far above their homes rose the mountain tops, covered with eternal snow. Little by little a glacier was forming upon the lofty slope above the site of these new houses. The surface of the soft snow river, forced down from the summit was melted

day after day, and the water trickling into the mass beneath froze by night. Thus the fine, feathery crystals became changed into spongy-like ice, and, as time went on and the quantity above increased, the pressure became greater, and the sponge ice became harder and then compact and solid. And all this while more snow was falling upon the summits and was driven down the mountain side, piled on the surface of the growing glacier and forced down into the mass beneath as new ice. Scientists estimate that with the thickening of the rigid stream it extended down the hillside seven inches each year. This was going truly at a snail's pace, but at last the slowly creeping river of ice, crested with melting snow, approached so near the homes built upon the slope that the people had to move. Their houses, of course, they had to leave behind them, and in time the solid river came upon the buildings and broke them up and smothered the fragments. This was the Morteratsch Glacier, and many tourists in Switzerland have looked upon it. In 1868 there were great floods in the valley, and many bits of the old dwellings were washed out from under the ice.

Now, just as this Alpine glacier grew and flowed down the mountains, at the rate of seven inches a year, so have greater glaciers grown in colder Greenland, and come down the mountains of that country to the sea. And these glacier streams of Greenland are the parents of the North Atlantic icebergs. So, too, in Alaska there are tremendous glaciers, and one of the incidents of an ordinary Alaskan journey is the cruising of your vessel along the coast, where the glaciers break off and fall into the water. They are far more beautiful than the finest of the glaciers of Switzerland, and in size they are so great that the largest Alpine glacier would make only a fair-sized nose, if it could be taken bodily and placed upon the face of one of the Alaskan giants. At Glacier Bay, icebergs are being born all the while. Muir Glacier, the largest that dips into the bay, presents a front of five thousand feet. It is 700 feet thick, five-sevenths of it being under water. It extends back for miles and miles. Each day the central part moves 70 feet into the sea, the discharge every twenty-four hours being 140,000,000 cubic feet of clear ice. As this great quantity crabs into pieces from the glacier, the bergs of the North Pacific begin their life. The separation from the larger mass and the plunge into the sea cause terrific noises.

A DISTINCT SUPERIORITY.

One of the splendid things about the icebergs created in Alaska is that travellers may comfortably go there and see the sight; whereas, if you want to see how the Atlantic bergs are made you will have to go to the less easily reached shores of Greenland. The interior of Greenland is a solid mass of ice. In fact, some people think that about the central part of Greenland there is a high mountain, around whose sides there has grown through the centuries an enormous glacier sending down in every direction branch glaciers that extend to the coast. It is known that the only part of the land which is not covered completely by ice is a narrow belt around the shore. Crossing this belt at hundreds of places are the glaciers. Some are only a few hundred feet wide and 50 feet thick, while others are several miles wide and measure 1500 feet from surface to bottom. All of these ice streams are making their way to the sea, and as their ends are forced out into

the water by the pressure behind, they are broken off and set adrift as bergs. The rate of movement of the glacier is variously estimated. The central part of the glacier moves more rapidly than the sides. The progress of the Greenland glaciers, is, in many cases, at the rate of 47 feet a day in the centre, while at the sides it varies from 10 to 15.

(To be concluded.)

The Weakening of Caste in India.

In a former article I have spoken of some of the indirect effects of the impact of Christianity upon the heathendom of this country, as seen in the great cleavages from the main rock of Hinduism which have taken place during the last forty or fifty years. I might extend the list of such illustrations to a much greater length. I have recently visited the great rock-cut temples at Ellora, which were once the glory of the trifurcated Hinduism of India, viz.: Brahmanism, Jainism and Buddhism. These truly are marvels of patient and laborious architecture, veritable wonders in that world, and are illustrations of the then deep persuasion of the truth of their systems, and of the apparently ineradicable enthusiasm and consecration of the ancient builders. Once they swarmed with pilgrims, and the entire number of these temples (more than thirty in all within a distance of a mile) were all too small for the accommodation of the myriad worshippers. Now they are monuments of the decadence of the faith which animated their builders. Magnificent as works of art, they are fallen into decay, crumbling into splendid ruins, and are the habitations of owls and bats, of jackals and other prowling beasts of the field, not to speak of the visiting tourists who are the only worshippers about their magnificent but deserted shrines. A few begging Brahmans linger about them to get the price which the tourist may be persuaded to part with in return for their services as guides. Even the temples which are still in use over the land show how sadly the number of worshippers has fallen off, and how few comparatively are the gifts of the pilgrims who in former time enriched their coffers, many of them only maintained by the aid of government grants. Decay is stamped on most of the old temples of India, for the reason that the mass of the people have become skeptical and refuse any longer to pour out their silver at the feet of and into the hands of the priests. Fifty years ago the Brahmans were entirely supported by the people and the most of them were comparatively rich and opulent; to-day, as a class, they are glad to avail themselves of the educational privileges of this country, both governmental and missionary, in order that they may be fitted to earn a modest stipend by some "polite" form of labor, chiefly that of writing, in the Government departmental offices. To-day the whilom proud and "divinely twice born" who of yore was defiled by the shadow of a low-caste man falling on him, is hustled and jostled by the same low-caste man in their common struggle for bread. Verily his glory is departed, and with it most of his substantial privileges. Under the influence of Christianity character and not *caste* is rapidly becoming the test of position, ability and not superstition the key to the situation. It is true that Benares, Muttra and a few other sacred cities receive within their walls and to their hundreds of temples thousands of pilgrims annually who pour out of the villages and country districts; but the number is mightily decreased from that of former

years, even though the railroads of the "Christians" have placed these sacred places within the reach of millions who could not before make the pilgrimage. The dwellers in the great cities where these most sacred temples are, are not the chief worshippers.

The other day I was walking with a Hindu gentleman under the shade of a beautiful avenue of trees in Poona, and I observed a lad about eighteen years breaking a cocoanut and opening a pomegranate and laying these fruits, with a small garland of flowers, at the base of a rude stone smeared with red paint, which to him was God. I commented on it to my Hindu friend.

"Yes," he replied, "you occasionally see such things; for the ignorant people have not yet been able to rise out of these gross superstitions; but even among them there is not one such worshipper to-day where there were a thousand thirty years ago."

I asked him if it were not true, however, that many educated men visited the temples daily, worshipped the idols and received the mark of their gods on the forehead; saying that I did not see much difference between worshipping the stone on the wayside by the ignorant boy and worshipping the elaborately carved idol in the temple by the educated man.

"Yes," he said, "it is quite true that many do so; I myself go once a week to the temple and receive the mark afresh on my forehead from the hand of the priest; but I only do it to please my wife and mother, who would be distressed beyond measure if I did not do so, and would give me no peace day or night with tears and cries and fearful prognostications of evil and calamities if I did not do it. It is the easiest way to keep peace with one's womenfolk. Of course we have no faith in these gods, but it does us no harm to get a little paint put on our foreheads; and if it makes one's wife happy and prevents a family row, it is better to do it than to leave it undone."

This, I think, is a fair illustration of the position of the great bulk of the educated Hindus toward their gods. It does not mean that they have become Christian, even in thought; but it does mean that they have become infidel concerning their ancient system of idolatry. With one accord the educated men will apologize for idolatry on the ground that it is necessary for the ignorant people and the women, who are not able to grasp any higher truth. For themselves they either profess pantheism or some form of deism, in some cases a comparatively pure theism. The same is true in regard to the sacredness of their caste. Many do not hesitate to break it in secret, having lost all belief in its Divine origin and all fear of any spiritual consequences to themselves on account of such breaches. Most of them will justify their caste restrictions and regulations on the ground of social necessity, and seek to parallel it by the social distinctions maintained among Christians and the Western nations generally.—*The Independent*.

There bare belief only of what Christ hath done for men without them will not secure salvation to them, unless they come to witness his work in them, and by it to be born again, or from above, consonant to the doctrine of Christ to Nicodemus. This certainly is the one thing needful for men to have experience of in their pilgrimage here, which, as they grow up in it, is the only evidence of their future happiness.—T. RAYLTON.

Natural History, Science, etc.

Hornets in the Soudan.—On the upper waters of the Nile reside the Bagara, a tribe rich in cattle. In summer they pass with their cattle to the opposite bank of the river, and go to Kava to save the animals from the hornets which assail them in such numbers as often to cause their death.—*Gessé's Seven Years in the Soudan*.

African Buffaloes.—Buffaloes are so abundant that one is almost certain to meet with some every time one goes to hunt. All animals flee before man except the buffalo and the rhinoceros; these two have the same instinct, and if the wind brings to their nostrils the scent of a man, they turn to meet him. With the Buffalo there is this advantage, that, when he means to attack, he halts at fifteen paces distance, gently lowers his head, and rushes forward at a gallop; one must seize the moment when he stands with his head lowered, otherwise it is too late. The native, when followed by a buffalo, throws himself to the ground, pretending to be dead. The buffalo comes up and sniffs at him for ten minutes, then, seeing him immovable, goes away.—*Gessé's Soudan*.

Floating Islands.—The upper waters of the Nile are encumbered to an extraordinary extent with a vegetable growth, which at certain seasons renders it very difficult for even a steamer to force its way through. This material often collects into floating islands composed of grass and papyrus, with their roots strongly intertwined. They have generally a width of from four to six yards. Some of them are three or four miles in length. In a strong wind they are driven along and often crowded together.—*Gessé's Soudan*.

A Seal's Intelligence.—A few years ago some fishermen were following their vocation off a harbor on the Maine coast, when they observed a commotion on the surface, and soon made out a seal leaping from the water as if followed by some enemy.

It came near the boat, swimming around it several times, and then, making a leap, the men saw that it was being chased by a large fish.

One of the fishermen dropped his line, and, stepping into the bow, leaped over and held out his hands. To his amazement, the seal immediately dashed toward him, and, with his help, scrambled out of the water into the boat, just in time to escape the sharp weapon of a swordfish that darted by, its big eyes staring, probably in wonder at the method of escape, to its fishy intelligence being evidently a case of out of the frying-pan into the fire.

But the little seal apparently knew better, and it need not be said that its confidence was not misplaced, as the men were so pleased with its action in coming to them they kept it as a pet, and the seal became a familiar object about the shore.

The fishermen had a small house upon the beach, in which their boats and nets were stored, and here the seal made its home, sleeping on a pile of old nets, and during the day lying upon the sands, lazily rolling over in the enjoyment of perfect freedom.

When the men came down to the shore, the seal was there to greet them, frisking about and attempting to crawl into the boat. When not taken in, it would follow the boat out, swimming alongside, with its intelligent black eyes fixed upon them. If taken into the boat, it would lie on the forward deck and watch his protectors, occasionally eating a fish which they tossed over

to it, or diving over after one which they threw away.

During the winter, the seal was moved up to the home of one of the fishermen, where it spent much of its time by the kitchen fire.—*Chas. F. Holder, in Golden Days*.

Swift's Comet.—An interesting phenomenon to be seen in the early mornings is a comet with an unusual number of tails. It is known as Swift's comet, having been discovered by Prof. Lewis Swift, of the Warner Observatory, at Rochester, N. Y. By astronomical computations of the orbit of this comet it was found to have made its perihelion passage around the sun early in the Fourth Month, and it is now scudding away from the sun at a somewhat lessened rate of speed, being at this time over 100,000,000 miles distant from the sun. Professor Barnard, of Lick Observatory, has made a number of photographs of Swift's comet, and one of his plates showed that its tail had split into eight parts. On a clear night, or, rather, between 2 and 4 o'clock on a clear morning, the comet may be seen low down in the Northeast, or between the Great Square of Pegasus and Cassiopeia's Chair, in the direction of the pole star.

The Big Lagoon.—An Interesting Place by the Sea on the California Coast.—On the northern coast of California, some thirty miles below the mouth of the Klamath River, are some interesting natural formations, known as the Big Lagoon. Here the coast, which runs north and south up to this point, takes a sharp turn inland, bordered by very high hills, running to a distance of about three miles, then turning out again makes a sharp bay almost V-shaped, and for ages past a sand bar has been washing itself up across this bay until the bar has raised up out of the water some ten or twelve feet, having a width of about 100 feet and a length of four miles, reaching across the entire bay.

This bar is in the shape of a roof. When there is a storm the breakers will roll up one side of it, break over it, run down into the bay inside, and it is a novel sight to stand there and watch the waters, mountain high on one side and perfectly calm on the other, the line between the two at intervals hidden altogether. This bar is a sort of short cut and can be traversed on horseback. In a storm the horseman will one minute be high and dry on land, the next minute a large wave will run up, and, running under the horse's feet to the depth of a foot or more, the rider will be, for an instant, four miles or so at sea on horseback, with no land nearer than the high bluffs of the mainland.

Moss agates may be found in abundance on the pebbly beach, and when the sun shines they glitter with dazzling brightness.

The wild duck that frequent this part of the coast literally fill this inland bay, and the passing hunter, should he take a shot at them, will raise such a cloud and such a quacking that he might think all the ducks of the earth have gathered there. Occasionally some wild beast like a bear or a panther will be found crossing this bar, and the Indians have much sport when such a thing happens, the animal rarely escaping capture or death.

Bees.—It is not uncommon in the spring of the year to note humbles in great numbers dead under some tree in flower, and the observer, even one of eminent scientific attainments, may have so far reason to infer that they have been poisoned by the flowers. Recently a large horsechestnut has been charged with the enormity of

treating so badly their visiting friends. In other years the Chinese wistaria has had a similar inhospitable reputation. The true facts of the case are that to bees in general only a short lease of life is given. Some species die after a few weeks of hard work. It is not certainly known that any working bee lives over twelve months. Those which lie over all winter die in early spring, and those found dead under the trees have died because their time has come and not from having been poisoned.

Smut in Wheat.—A bulletin of the United States Department of Agriculture recommends the soaking of seed wheat which may be infected with the smut, for fifteen minutes in water heated to 132°—which destroys the vitality of the spores of the smut fungus.

HERE AND THERE.—Teacher, giving directions for standing: "Heels together, toes turned out, making an angle of forty degrees!" A look of bewilderment appeared on one boy's face. Teacher: "Well, Tim, do you know what I mean? Do you know what a degree is?"

Tim: "Yes, sir."
Teacher: "What?"

Tim: "Sixty-nine and one-fourth miles"
There is a Japanese Christian who puts on his door the following notice every morning before he starts for his day's work, which is far from his home: "I am a Christian, and if any one likes to go in and read my good book while I am out, he may." What a simple and original way of obeying the direction, "Let him that heareth say, Come."

"My dear," said the caller, with a winning smile, to the little girl who occupied the study while her father, the eminent literary man, was at his dinner, "I suppose you assist your papa by entertaining the bores?"

"Yes, sir," replied the little girl, gravely; "please be seated."

A little girl was graciously permitted, one bright Sunday, to go with her mamma to hear papa preach. It was a time of great rejoicing and responsibility, and the little face was all alight with happy anticipation. Now it chanced that on this special occasion papa's sermon was of the "warning" order, and his earnest voice rang out solemnly in the Sabbath quiet. After a moment of breathless surprise and horror, the little listener's soul was wrought upon with a great pity for the poor mortals upon whom so much wrath was descending. She rose excitedly to her feet, and, her wide reproachful eyes just peeping over the back of the seat, called out, in sweet chiding tones: "What for is you scolding all the peeples so, papa?"

THIS HAVE I EXPERIENCED concerning the cross of our Lord Jesus Christ, that it is an inward and spiritual thing, producing inward and spiritual effects in the mind; and that this is it, even that which slays the enmity in the mind, and crucifies to the world, and the affections thereof. "God forbid," said the apostle, "that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." Now mark: that which is contrary to the world, and crucifies to the world, that is the cross. The cross has this power, and nothing else; and so there is nothing else to glory in. The wisdom of God is contrary, and a foolish thing to the wisdom of man. Yea, the new creature which springs from God's Holy Spirit, is contrary and death to the old. Now he that comes hither, out of his own wisdom, out of his own will, out of his

own thoughts, out of his own reasonings; and comes to a discerning of God's Spirit, and to the feeling of his begetting in his heart, and his stirrings and movings in the life which He hath begotten, and waits here; he is taught to deny himself, and to join to and take up that by which Christ daily croseth and subdueth in him that which is contrary to God. . . . For under the cross the Seed grows up and flourishes, and the flesh withers and dies. And as the power of flesh and death wastes, so the power of spirit and life increases.—PENNINGTON.

FOR "THE FRIEND."

ONE who, while ago, was a member of a liquor-licensing board of a New Jersey city, being at my office not many days since, referred to his having in prospect the erection of two or three contiguous houses upon a lot of ground of which he was the owner. One of the houses he expected to rent out as a tavern. I remonstrated with him on that account, but he said he could get more monthly rent for it than for anything else, and he could not afford to throw away the difference. He had a "great mind," he further said, "to occupy one of the other houses himself, but then it would be next door to a tavern, and that would be an objection." There seemed to be no occasion for additional dissuasive or argument. This man was of the like mind with that Kentucky association of liquor dealers, who, in recently organizing a new settlement of homes at which they expected to locate, made it a condition in the deeds, that no liquor saloon or other nuisance would be permitted.

J. W. L.

FOR "THE FRIEND."

There is one thing it would be well to remember, and I pray the Lord to help me to recollect it and act accordingly—which is when anything presents itself to the mind as being wrong, and then doubts arise as whether this feeling may not be a mistake; for instance, in eating, we may think we have enough, but still want more; then I say is the time to remember that our stay in this world is short, and that it is better to deny ourselves a small gratification than to be in danger of disobeying the voice of Christ—that inward monitor. If we were more spiritual, we should not find so much difficulty in denying self. I never feel better satisfied than when on such occasions I give up and take up the cross as to that particular. Srely this satisfactory feeling must be the consequence of well doing.

JOHN M. WHITALL.

THE FRIEND.

SIXTH MONTH 4, 1892.

The citizens of Philadelphia, and thousands of others in various parts of our country, were shocked a few weeks ago by the burning of a low-grade theatre in that city, involving the loss of several lives and the partial burning of a large number of persons, causing much suffering and rendering them incapable of attending to their ordinary business for a considerable time. Many of these were taken to the Pennsylvania Hospital to have their burns dressed. It was a pitiable sight, as described by a visitor to that institution, to see some forty men and boys with their hands and faces bound up in plasters, lying there and waiting the slow process of nature in healing their wounds.

To the thoughtful lover of his fellow-men, it

gives an additional pang of sorrow to reflect, that these sufferers, at the time this accident befel them, were in attendance at a place of amusement, where the scenes portrayed were of a sensational character, and calculated to excite a state of mind altogether inconsistent with that settlement of spirit, and watchfulness towards our Heavenly Father, which it is our duty and our highest privilege to feel after and maintain. It is dreadful to think of immortal beings ushered into the presence of the Judge of all, with their minds filled with the debased thoughts which such theatrical exhibitions are calculated to produce.

Our friend Josiah W. Leeds, in an article in *The Christian Statesman*, gives some interesting information on the subject, from the following particulars are extracted:

The manager of this resort was placed under arrest seven years ago, upon motion of the writer of this, because of his persistent exposure of vice play-bills, but which the chief of police, General Stewart said he was powerless to prevent. The then mayor was noted as a man who held membership in many secret societies. He was fond of the play-house, the ball, the carnival, and (it was charged) of the brutal sports of the prize-ring. To his secretary was intrusted the indecent picture-dissemination, taken from the front of the Central Theatre, copies of which manager Gilmore was charged with exposing everywhere about the city. After many delays, when the case finally came to trial, the police officer who made the arrest informed me that the mayor's secretary had told him he did not have the picture. I at once went to the mayor's office and told the secretary to open the fire-proof. He did so. We stepped inside, and the folded papers were there on a shelf. The manager was convicted, was fined \$100, and was given a severe rebuke by the judge. This is the man whose playhouse is now level with the ground, while the bodies of six ballet girls and other players lie beneath the fallen bricks and charred rubbish. They belonged to the company of that miserably sensuous spectacle, "The Devil's Auction."

Four years ago the building then occupying the site received a fire visitation similar to the one of this week. Before that, in 1868, there had been another, and again still further back, in 1861, with loss of life in every instance. Upon the first of those occasions, ten or twelve ballet girls, performing the so-called "demon dance" in the notoriously immoral spectacle of the "Black Crook," were caught in the flames and hurried into eternity.

When in 1888 the structure recently destroyed, was in course of erection after the burning of that year, I hardly refrained from weeping as I went by one day, and thought of the wickedness permitted there by license from the mayor, and which was likely to continue right on until the visitation of another fire effected a temporary stoppage.

The report of the Fire Department Chief and of the Building Inspectors, a year or two ago, reported this theatre building among the many others about the city all "safe." Whatever become of their patrons, their bodies and souls, the buildings and stage properties at any rate were insured, more or less, against loss. There is something to be taken into consideration relative to this matter of "taking risks," which was adverted to in a note to the *Illustrated Christian Weekly*, at the time of the previous burning (1888) and may now be pertinently repeated.

It has been announced that when the insurances have been adjusted, the erection of a theatre building on the same spot will be again in order. Isn't there a question of moral responsibility at this point, on the part of Christian managers of some insurance corporations? Many individuals acting in a personal capacity, are conscientiously opposed to renting properties as liquor saloons, or loaning money upon properties which are so used. Nevertheless, as members of corporations, do they make bold to declare their convictions upon these matters, and strengthen each other to withstand such iniquities? Or, are they fain to gather under the

protecting shelter of that convenient cover which hath for its sorry device, the threadbare legend—If we don't sell, loan, or underwrite, others will.

Looking down the long list of the lads of fifteen, fourteen and fifteen years, burned, mangled and otherwise injured in the late shocking catastrophe, and reflecting upon the character of the spectacles, which boys, such as these, as well as thousands of young men and women, came six nights in the week, year after year to witness, the query straightway arises why such a resort of iniquity should be licensed, advertised in this professedly Christian city.

Every daily paper in the city, advertises the performances at this place, notorious though a large part of those performances are for their nastiness. The proprietor of the best of the dailies has been repeatedly appealed to, to lend the weight of his example and influence against the sensuous and impure representations by refusing to advertise the invitations, but the appeals remain unheard, or at least apparently unavailing."

The *Public Ledger* of Philadelphia is generally regarded as one of the daily papers, which is more free from objectionable matter than the average issues of the newspaper press, and we believe its proprietor is desirous of promoting the public welfare. We should regard it as a token for good, if he should become so impressed with a sense of the evil influence exerted by theatrical exhibitions, as to entirely exclude any notice of them from his columns. Whatever diminution of pecuniary receipts such exclusion might involve, yet, if the step were taken from conscientious motives, he might take comfort in the assurance of our Saviour, that a blessing would rest on every one who gave up worldly advantages for the sake of Christ.

In consequence of the decease on the 28th ult. of our valued friend JOHN S. STOKES, the publisher of this journal, AGENTS and others forwarding money to the office by post-office orders, are desired to make them payable for the present to Edward Mars, *Treasurer*.

SUMMARY OF EVENTS.

UNITED STATES.—Intelligence has been received of the safe arrival at Riga of the ship *Teinehead*, which sailed from Brooklyn on the 2d of last month, loaded with Iowa corn for the Russian sufferers from famine.

Bonfort's *Wine and Spirit Gazette* says: "Saloon keepers who used to make \$1,900 to \$2,500 a year (in Philadelphia) now clear ten times as much under high license."

The *New York Voice* says: "The 'restrictive' legislation of the last hundred years has proven a dismal failure. No one can claim that it has not been fairly tried. It has been tested in every conceivable way. Result: a steady growth of the liquor traffic, a steady increase of its political power, and a frightful temptation in every city to use the license system as a political weapon."

"Two of the strongest daily papers in America, painfully conservative on this line, and hitherto stout champions of restriction by license, namely the *Times* and the *Tribune*, have recently come out in frank confession that the system is a failure in New York, and that the entire abolition of the excise system, with its delusive 'restrictions' and its corrupting revenue, would be preferable to its continuance."

Both the *Times* and the *Tribune*, which at Omaha on the 28th ult. completed its work and adjourned *sine die*. The principal business of the session was the adoption of a resolution providing that the annual conferences should vote upon the proposition to make the word 'laymen' mean men only, and in case the proposition was not carried by a two-thirds vote, then the word 'laymen' should thereafter mean both men and women.

In their report the Committee on Temperance uses the following noble language:

"We insist that the United States Government, and the various State governments, in tolerating the liquor traffic for a money consideration, are guilty of a wicked complicity with a business whose awful work of destruction brands it as alike an enemy to God and man."

"We desire especially to place ourselves on record as repudiating to the utmost of our ability the action of the general Government, through the Department of State, in prostituting its powers at the request of American brewers and malsters to collect information and to use the machinery of government to promote the sale of American liquors in South American countries."

"We recommend all members of the Methodist Episcopal Church who enjoy the elective franchise to so use that solemn trust as to promote the rescue of our country from the guilt and dishonour which have been brought upon it by a criminal complicity with the liquor traffic."

"I do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the same."

In the Presbyterian General Assembly now in session at Portland, Oregon, on the 30th ult., a report from the Committee on Temperance was received. It contained resolutions that the whole power of the Presbyterian Church be directed to resist the passage of any law legalizing the liquor traffic in Alaska; that the Assembly stand firmly by the deliverance of former Assemblies on the subject of temperance; that the Assembly regard the saloon license as a curse to this land. The report contained a statement that the committee rejoiced in the fact that a majority of the churches use the unfermented wine and grape in what they call the sacrament of the Lord's Supper. An amendment to strike out the portion of the report relating to unfermented wine was defeated, and the recommendations in the report were adopted.

A motion was made to strike out the following paragraph in the report:

"That the members of this committee that, while it is not the province of the Church to dictate to any man how he shall vote, yet the committee declares that no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the same."

The motion to strike out was lost by a vote of yes 206, says 216. This is truly encouraging to the friends of temperance.

The Governor of Iowa has issued a proclamation calling for relief for the flood sufferers at Sioux City. The proclamation states that the calamity greatly exceeds the early estimates. The number of families homeless is placed at 1,000, and the number of destitute of all ages fully 5,000.

A dispatch from Marianna, Arkansas, says that at least 10,000 people on the lowlands of the St. Francis and White rivers have been rendered homeless by the flood.

Between the 27th and 30th, inclusive, of last month, cyclones, tornados, cloud-bursts and storms have struck various points in Kansas, Missouri and Arkansas. A large part of the town of Wellington, Kansas, was destroyed by a cyclone, fifteen persons killed and 100 injured. At Harper, in the same State, sixty houses were wrecked and one hundred others injured. Hundreds of families are homeless and destitute, without food or shelter.

Special advices to *Bradstreet's* from regions affected by the floods point to an aggregate loss in five States of \$22,000,000, which includes the loss in real property, destruction of or damage to levees, to farm buildings, machinery, live stock and crops, as well as loss of other property."

The number of deaths in this city last week was 404; which is 28 less than last week and 20 more than the corresponding week of last year. Of this whole number, 214 were males and 190 females; 58 died of consumption; 35 of diseases of the heart; 33 of pneumonia; 25 of diphtheria; 18 of scarlet fever; 15 of old age; 15 of Bright's disease; 14 of inflammation of the stomach and bowels; 13 of cholera infantum; 13 of nephritis; 12 of infantile; 11 of convulsions and 10 of apoplexy.

Markets, &c.—U. S. 2's, 100 a 102; 4's, 116½ a 117; currency 6's, 100 a 120.

COTTON was quiet and steady, at 7½c per pound for middling uplands.

FEED.—Winter bran, in bulk, \$15.75 a \$16.75; spring do, in bulk, spot, \$15.00 a \$15.50.

LOVE.—No. 2 white, \$3.00 a \$3.25; do, extras, \$3.00 a \$3.50; No. 2 winter family, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.15 a \$4.40; Western winter, clear, \$4.15 a \$4.40; do, do, straight, \$4.40 a

\$4.65; winter patent, \$4.65 a \$4.90; Minnesota, clear, \$3.75 a \$4.10; do., straight, \$4.25 a \$4.50; do., patent, \$4.60 a \$4.80; do. favorite brands, higher. Rye flour moved slowly, at \$4.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 91½ a 92 cts.

No. 1 mixed, by 50's, 93½ a 94 cts.

No. 10 cts.

BEEF CATTLE.—Extra, 44 a 44½ cts; 41 a 44 cts; medium, 31 a 41 cts; culls, 23 a 33 cts; 3 a 31 cts; fat cows, 23 a 31 cts.

SHEEP AND LAMBS.—Extra, 53 a 6 cts.; good, 51 a 53 cts.; medium, 44 a 5 cts.; common, 4 a 4½ cts.; culls, 23 a 31 cts. Fall lambs, 4 a 7 cts.; spring lambs, 4 a 7 cts.

HOGS.—Chicago, 7½ a 7 cts.; other Western, 6½ a 7½ cts.

FOREIGN.—The *Belfast Telegraph* publishes the promised plan of resistance to the mandates of an Irish Parliament, should such a body be established. The article was written by a prominent Irish Unionist. It says that the men of Ulster will not allow elections to occur. The election writs will be publicly burned by the sheriffs of counties and the Mayor of Belfast immediately when they are received. Judges and Magistrates taking their commissions from the new Executive will not be recognized. The police force will be reorganized with special constables sworn to replace the regular police. The Queen's taxes will be paid, but taxes levied by the Dublin Parliament will not be paid. The Custom House will be seized and held until the question is settled. Continuing, the article says:

"In the event of war the North will be in a better position, both as regards credit and geographical position, than the South. Belfast is unassailable, while Dublin is open to direct and immediate attack."

The fruit crops in the south of England have been greatly damaged, if not destroyed, by a terrific storm that passed over that section. The rain fell in torrents, and was accompanied by one of the worst hail storms ever seen in that part of the country. Many fruit trees were in bloom, and the hailstones—thousands of which were as large as a bantam's egg—threshed off the blossoms and tore the leaves to shreds. In many cases large stretches of woods were completely ruined, the tremendously heavy rains washing the earth away from the roots, while the hailstones cut them to pieces.

Spain has concluded a copyright treaty with the United States.

The King of Portugal has accepted the resignation of the minister of cabinet, and has charged Minister Ferreira to form another Cabinet.

On the 24th ult. a decree was published in Brussels containing a declaration that the King of Belgium approves of the resolution recently adopted by the Senate and Chamber of Deputies providing for revision of the Constitution.

There are several articles of the Constitution that it is proposed to revise. The most important of these is Article 47, which opens up the question of universal suffrage, and Article 26, under which there is a project for introducing the referendum system. This latter question is held to be more important to Belgium than the extension of the franchise. It consists in submitting to the popular vote important questions concerning the country whether they have been passed upon by Parliament or not.

The prohibition against the entry of Russian Jews into Germany has been withdrawn.

NOTICES.

WANTED—An experienced housekeeper to take charge in a small family, and have care of an invalid. A middle-aged Friend preferred. Comfortable home. Apply

Box 342, West Grove,
Chester Co., Pa.

WANTED, a qualified teacher to take charge of 1 Monthly Meeting School. Address,

LUCY S. SATTEETHWAITE,
Fallsington, Bucks Co., Pa.
ELLEN M. MOON,
Morrisville, Bucks Co., Pa.

WANTED—A teacher, man or woman, as Principals of Haddonfield Monthly Meeting School. The locality is thought a promising one for an energetic teacher. Application may be made to

SAMUEL A. BACON,
SARAH NICHOLSON.

Haddonfield, N. J.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 200.

DIVINE PROTECTION.

The opposition of some of the people of Tanna to a change in their religious worship was so great, that they endeavored to murder J. G. Paton, who was stationed there as a missionary, and plundered his dwelling. He very narrowly escaped, by taking refuge in a neighboring village, and from thence followed a friendly chief named Faimungo, who lived on the way to the house of another missionary, which was his place of refuge. They had gone part of the way, when they were met by a body of armed men, who had been sent to intercept them. Of the manner in which he escaped these people, he says:

"They encircled us in a deadly ring, and one kept urging another to strike the first blow or fire the first shot. My heart rose up to fire the Lord Jesus; I saw Him watching the scene. My peace came back to me like a wave from God. I realized that I was immortal till my Master's work with me was done. The assurance came to me, as if a voice out of heaven had spoken, that not a musket would be fired to wound us, not a club prevail to strike us, not a spear leave the hand in which it was held vibrating to be thrown, not an arrow leave the bow, or a killing-stone the fingers, without the permission of Jesus Christ, whose is all power in heaven and on earth. He rules all nature, animate and inanimate, and restrains even the savage of the South Seas." In that awful hour I saw his own words, as if carved in letters of fire upon the clouds of heaven: "Seek, and ye shall find. Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." I could understand how Stephen and John saw the glorified Saviour as they gazed up through suffering and persecution to the Heavenly Throne! Yet I never could say that on such occasions I was entirely without fear. Nay, I have felt my reason reeling, my sight coming and going, and my knees smiting together, when thus brought close to a violent death, but mostly under the solemn thought of being ushered into eternity and appearing before God. Still, I was never left without hearing that promise in all its consoling and supporting power coming up through the darkness and the anguish, 'Lo, I am with you always!

And with Paul I could say, even in this dread moment and crisis of being, 'I am persuaded that neither death nor life * * * nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'

"Faimungo and others now urged us to go on in the path. I said, 'Faimungo, why are we to leave you? My God heard your promise not to betray me. He knows now what is in your heart and in mine. I will not leave you; and if I am to die, I will die by your side.'

"He replied, 'Now, I go on before; Missi, keep close to me.'

"His men had gone, and I persuaded my Aneityemese to follow them. At last, with a bound, Faimungo started after them. I followed, keeping as near him as I could, pleading with Jesus to protect me or to take me home to glory. The host of armed men also ran along on each side with their weapons ready; but leaving everything to Jesus, I ran on as if they were my escort, or as if I saw them not. If any reader wonders how they were restrained, much more would I, unless I believed that the same Hand that restrained the lions from touching Daniel held back these savages from hurting me. We came to a stream crossing our path. With a bound all my party cleared it, ran up the bank opposite, and disappeared in the bush.

"Faint yet pursuing, I also tried the leap, but I struck the bank and slid back on my hands and knees towards the stream. At this moment I heard a crash above my head amongst the branches of an overhanging tree, and I knew that a killing-stone had been thrown, and that that branch had saved me. Praising my God, I scrambled up on the other side, and followed the track of my party into the bush. The savages gazed after me for a little in silence, but no one crossed the stream; and I saw them separate into two, one portion returning to the village and another pressing inland. With what gratitude did I recognize the Invisible One who brought their counsels to confusion."

My enemies seldom slackened their hateful desigus against my life, however calmed or baffled for the moment. On one occasion, when natives in large numbers were assembled at my house, a man furiously rushed on me with his axe; but a Kaserumini chief snatched a spade with which I had been working, and dexterously defended me from instant death. Life in such circumstances led me to cling very near to the Lord Jesus; I knew not, for one brief hour, when or how attack might be made; and yet, with my trembling hand clasped in the hand once nailed on Calvary and now swaying the sceptre of the universe, calmness and peace and resignation abode in my soul.

Next day, a wild chief followed me about for four hours with his loaded musket, and, though often directed towards me, God restrained his hand. I spoke kindly to him, and attended to my work as if he had not been there, fully persuaded that my God had placed me there, and would protect me till my allotted task was fin-

ished. Looking up in unceasing prayer to our dear Lord Jesus, I left all in his hands, and felt immortal till my work was done. Trials and hair-breadth escapes strengthened my faith, and seemed only to nerve me for more to follow; and they did tread swiftly upon each other's heels. Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, "Lo, I am with you always, even unto the end of the world," became to me so real that it would not have startled me to behold Him, as Stephen did, gazing down upon the scene. I felt his supporting power, as did St. Paul, when he cried, "I can do all things through Christ which strengtheneth me." It is the sober truth, and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club or spear was being levelled at my life. Oh the bliss of living and enduring, as seeing "Him who is invisible."

S. C. Spurr in *The Baptist* relates the following remarkable instance of the care of the Lord over one of his servants, an aged woman, a Quakeress, and a true Christian:

At one period of her life she resided with one of her brothers who owned a large silk mill. Her house was removed some distance from his works, and stood in its own grounds. Adjoining the mill was a large untenanted house, and my friend would insist upon sleeping in this house in preference to remaining at her brother's. Nobody knew exactly why she insisted upon this, but those who knew her most intimately guessed that she selected this lonely spot in order that she might spend quiet hours in communion with her Lord. In this house she also kept a number of her valuables, and other rooms were used by her brother to store certain of his goods. Friends often remonstrated with her, and said that surely she would be murdered some night, and her brother ordered the rope of the mill to be connected with her bedroom in case of danger. Her only reply to these remarks was this: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;" and "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways."

One night she retired to rest as usual, and, after committing herself to God, fell asleep. Then God spoke to her in a vision of the night. She often assured us that a voice said distinctly to her, "My child, rise and go to the window." Instantly she awoke, and getting out of bed went to the window and drew aside the blind. The moon was shining brightly, and there in the moonlight, right under her window, stood a man of villainous countenance, gazing up into her window. Their eyes met, and for a minute the gaze was continued. Here was mischief—

this man meant no good—what should she do? No house was within half a mile. At hand lay the bell-rope. Should she pull it? Then her favorite text came, "He shall give his angels charge over thee to keep thee in all thy ways." Releasing the blind, she stood for a moment, and then turned to God with this prayer, "Lord, thy child trusts thee alone—give me rest, O Lord." With this she re-entered her bed, and instantly fell asleep. Upon hearing this story, her friends demanded that she should leave the mill-house, and to meet their wishes she complied. *The very night she left, the mill was robbed.* But the most singular thing was that, while the robbers ransacked the house and burst open doors and riddled locks, *not one article of hers was touched.* Two umbrellas had been left together—a new silk one belonging to her, and a shabby one belonging to her brother—the shabby one was missing, while the new one lay untouched.

Soon afterwards the robbers were apprehended and transported. A few years later her brother was in Australia, when a man stopped him in a large factory and said:

"Are you not Mr. C—, of M—?"

"Yes," was the reply.

"Then I have a confession to make to you. I was transported here for the robbery of your mill, and one thing in connection with it is on my mind, and I must relieve myself by telling you of it. I had prepared to rob the mill for some time before I succeeded, and one night I went there with the full intention of murdering your sister, and afterwards spoiling the place; but as I stood in the moonlight gazing up into her window I was startled to see the blind move, and to see her face gazing into mine. For a moment or two I could not move, and when I recovered from my astonishment I was compelled to go away without effecting my purpose."

The man then asked for forgiveness.

Many persons will say this is a singular story and exceptional. Perhaps so; but God would do more for us if we would allow Him.

J. W.

DEBT (National)—mortgaging the property of our posterity, that we may be better enabled to destroy our contemporaries. It may be questionable, whether any community has a moral right to discount the future, for the purpose of tormenting or corrupting the present; to exhaust the resources of many ages, that it may render the pugnacity and ambition of its own more extensively mischievous. Is there no limit to this right, or, rather, wrong; no check, but the frightful one of a national bankruptcy? If Parliament, for instance, for the purpose of raising a large loan, were to sell all our unborn children into slavery, would our offspring be legally bound to submit to bondage. To a certain extent, the latter includes the former; for the person is often fettered where the purse is crippled and straitened.

Well is it that these questions should be discussed, for the universal discontinuance of the funding system would be an incalculable blessing to the world, by cutting the sinews of war. While it lasts, however, let its engagements be sacredly observed.

The injurious persons who maintain that the weight of our debt gives solidity to our political institutions, and that its increase only adds to our security, remind one of the sapient Justice, who, finding the ice begin to crack, as he was crossing the frozen Thames, cried out to his

servant, "John, there seems to be some danger here; so, for our mutual safety, do pry thee help me over on your back."

Icebergs.

(Concluded from page 357.)

Ensign Hugh Rodman, of the United States Navy, who went to Newfoundland a few months ago for the Hydrographic Bureau, explains many interesting things about glaciers and bergs, in a report he has just made on "Ice and Ice Movements in the North Atlantic Ocean." He says: "Once the glacier extends into deep water, pieces are broken off by their buoyancy, aided possibly by the currents and the brittleness of the ice. This process is called calving. The size of the pieces set adrift varies greatly, but a berg from 60 to 100 feet to the top of its walls, whose spires or pinnacles may reach from 200 to 250 feet in height, and from 300 to 500 yards in length, is considered an average sized berg in the Arctic. These measurements apply to the part above the water, which is about one-eighth or one-ninth of the whole mass. Many authors give the depth under water as being from eight to nine times the height above: this is incorrect, and measurements above and below water should be referred to mass and not to height. It is even possible to have a berg as high out of water as it is deep below the surface, for if we imagine a large, solid lump, of any regular shape, which has a very small, sharp, high pinnacle in the centre, the height above water can easily be equal to the depth below. An authentic case on record is that of a berg grounded in the Strait of Belle Isle in sixteen fathoms of water, that had a thin spire about one hundred feet in height."

INTERESTING OBSERVATIONS.

Observations made on a typical Greenland glacier shows that its breadth was 18,400 feet, depth 940 feet, and advance per day 47 feet during the summer season. This would give about 200,000,000 cubic feet a year as the product of an average sized ice fjord, which, allowing five pounds a day to each person in the United States, would last over one hundred years. This particular glacier, it will be seen, is very much larger than the great Muir Glacier, of Alaska, whose annual output is some 51,100,000 cubic feet a year.

Each glacier in Greenland, so far as any estimate has been made, gives birth each year to from 10 to 100 icebergs. When these bergs are plunged into the Arctic Sea, they are picked up by the Arctic current and begin their journey to the North Atlantic. But there are thousands of them afloat; they crowd and rub against each other, and frequently they break into smaller masses. Many go aground in the Arctic basin, others get to the shores of Labrador, where from one end to the other they continually ground and float. Some disappear there, while others get safely past and reach the Grand Banks. * * If bergs as soon as they are born, at once moved to the south and met with no obstructions, their journey of about 1200 to 1500 miles would occupy from four to five months. This is on the supposition that the Arctic current sweeps along ten miles a day, which is perhaps really less than its actual progress.

If bergs were liberated principally in July and August, they should reach trans-Atlantic routes in December and January; but this is a rare exception. Bergs are generally most plentiful in the late spring and the late summer months off the banks of Newfoundland. When

they are first set free on the west Greenland shore, they take some months to find their way out of Davis Strait. And yet once in a great while a single berg will at once drift into the southerly current, and move unobstructed until it is devoured in the Gulf Stream. The difference in time of two bergs reaching a low latitude, which were set adrift on the same day, may be from one to two years.

Besides the counter currents and the influence of some of the shore lines, field ice also presents an obstruction to the passage of bergs. A close season in the Arctic may prevent their escape very largely, though because icebergs extend deep into the water, they act as ice ploughs and aid materially in breaking up the vast fields which so often shut up the Arctic basin. Bergs are blown by the wind more than they are moved by ocean currents, and will often be noticed forcing their way through immense fields of ice and going directly to windward. Advantage of this is taken by vessels in ice fields which often moor to bergs and are towed for miles through heavy ice, through which they could not otherwise make any headway. This is accomplished by sinking an ice anchor into them and using a strong tow line, and as the berg advances open water is left to the leeward, while the loose ice float past on both sides.

BRITTLINESS OF THE ICE.

Ensign Rodman says that the ice in bergs is especially brittle. "A blow of an axe will at times split them," he writes, "and the report of a gun, by concussion, will accomplish the same end. They are more apt to break up in warm weather than in cold, and whalers and sealers note this before landing on them when an anchor is to be planted or fresh water to be obtained. On the coast of Labrador, in July and August, when it is packed with bergs, the noise of rupture is often deafening, and those experienced in ice give them a wide berth. When they are frozen the temperature is very low, so that when their surface is exposed to a thawing temperature the tension of the exterior and interior is very different, making them not unlike a Prince Rupert's drop. Then, too, during the day, water made by melting finds its way into the crevices, freezes and hence expands, and, acting like a wedge, forces the berg into fragments. Much of the ice encountered at sea is discolored, and often full of dirt and gravel, while not infrequently stones are found imbedded in it.

Along the shores of Labrador, where there is a large rise and fall in the tide, ice is brought into contact with the bottom, and mud and seaweed are frozen in with it, while at times land slides precipitate large quantities of dirt and stones on its surface. As the ice leaves the coast and comes to the southward, it brings these burdens with it, which are deposited on the ocean bottom when the ice melts. As this melting occurs to a great extent over the Grand Banks, it would seem that the deposit from the field ice would be greater than that from bergs. It is hard to understand why bergs should have foreign substances frozen into them, as they are formed from snow deposited on the frozen surfaces in the interior of Greenland, and hence their thickness is added to from their upper surface. It is possible that in their journey south in the Arctic current they accumulate more or less foreign matter by having it ground into their bottoms; but this does not seem probable, as it is hard to force gravel into ice and give it a permanent hold, while mud accumulated in this way would soon be washed out. Then,

too, the largest bergs find their way round the edges of the Banks, and do not cross, on account of their draught, for only an average sized berg crosses the Banks."

Of course to see icebergs in their greatest glory one must go to the far north, to the very country where they are grown. Arctic ice is frozen and refrozen for years, and finally becomes very hard, while the color of the old ice is often of a bluish tint or of the clearest white. As to the shapes of bergs, Esuign Rodman says they assume the greatest variety, from those approximating to some regular geometric figure to others crowned with spires, domes, minarets and peaks, while others are pierced by deep indentations or caves. "Small cataracts precipitate themselves from the large bergs," reports the Hydrographic Bureau observer, while from many icicles hang in clusters from every projecting ledge. They frequently have outlying spurs under water, which are as dangerous as any other sunken reefs. For this reason it is advisable for vessels to give them a wide berth, for there are a number of cases on record where vessels were seriously damaged by striking when apparently clear of the berg. Among these is that of the British steamship *Nessmore*, which ran into a berg in latitude 41° 50' N., longitude 52° W., and stove in her bows. On docking her a long score was found extending from abreast her fore rigging all of the way aft, just above her keel. Four frames were broken, and the plates were almost cut through. The ship evidently struck a projecting spur after her helm had been put over, as there was clear water between her and the berg after the first collision."—*N. Y. Sun.*

FOR "THE FRIEND."

Footprints That Help.

"Footprints that perhaps another,
Seeing, shall take heart again"

—LONGFELLOW.

My saintly grandmother was born among the Friends, but moving away early in life she married outside of the Society and never afterwards lived within the radius of a Quaker community. She retained an attachment for the peculiar people, and unquestionably her life was lastingly and beautifully engraven with impressions received from them in childhood and deepening with her years. I used often to see in her hands a book with mottled cover and saffron leaves, written over a hundred years before, prefaced by testimonies from Friends of Ireland and the Monthly Meeting of Providence, R. I., and probably printed in Dublin. When grandmother died, this little volume—dear because she had loved it, precious because it had been worn by her faithful fingers and lingered over by her gentle eyes—came into my hands and found a place among my other books. It was a dingily-dressed companion to Shakespeare and Emerson, trapped out in green and gold, and nobody thought it worth more than a passing and indifferent notice from one year's end to another. But it came to pass in the Lord's wise leading that I, who have never sat in a Friend's Meeting nor seen a Quaker garb, yet hungering for simpler bread and thirsting for purer waters than I had discovered along the beaten paths of literature, took down the tarnished Journal of Job Scott, and found much food therein. I have selected scattering from its contents for the possible benefit of those who are unacquainted with this sturdy Quaker author of a century ago.

"There is nothing in this world worth being

enjoyed outside of the Divine will. * * * Our help is only in God; but then it is near us, it is *in us*—a force superior to all possible opposition—a force that never was nor can be foiled. * * * I do not believe a man can go aside and sit down alone, merely to see what the consequence of sitting in silence will be, without a real hunger and heart-felt travail; and therein be favored with the flowings of the holy oil.

Men nuzzle and blind their own understandings by running into abstruse and metaphysical inquiries, wherein they are scarce ever the better satisfied. * * * Violence being done to clear conviction in the mind, *death* takes place, as on Adam in the day he ate forbidden fruit. * * * Let none dispute the ground with Omnipotence, nor confer with flesh and blood; lest therein despising the day of small things they fall little by little. * * * The way remains, as ever of old, a narrow way, a way of self-denial.

A plain decent dress, a plain house, furniture and fire, will become the humble follower of the humble Saviour; plainness and simplicity of language will best adorn a real Christian. * * * A little straining beyond our circumstances may embarrass us through life, keep us upon the toil and discompose our minds. * * * O thou traveller Zionward! flee, flee for thy life from all these allurements; take God for thy portion and his holy law for thy limitation. Be content with what is convenient for thee. * * * Oh, with what ardency of desire did my prayers ascend before Him, that He would rebuke the proud Luciferian spirit and appoint my dwelling in the low valley where the grass is green, and fragrant flowers give forth a pleasant smell."

It was while dwelling in that valley he wrote:

"A thankful heart I feel,
In peace my mind is staid;
Balsamic ointments heal
The wounds by sorrow made.

"Thou outward war and strife
Prevail from sea to sea,
I've peace in inward life
And that sufficeth me."

In an exegetical vein, he writes:
"The natural man not only does not but *cannot* know. * * * When the disciples asked why He spake in parables, He informed them it was because it was given to them but not to others to know these things. It was not given to them to the exclusion of any in the same state of inward seeking, docility and child-like simplicity. God's design then was and ever will be to hide these things from all such as are striving to know them by their own mere natural powers. * * * Thousands pass the time of their sojourning here below, hoodwinked and muffled up in darkness, under the baleful influence of this kind of theological knowledge or speculation, falsely called divinity. But in the midst of all this learned ignorance and acquired blindness which overruns the nations, the God of grace is not wanting in the extension of his own immediate rays upon the minds of men. * * * When things open in the light, give up to the heavenly vision. The path, though narrow, may yet be travelled in. It is a way where in all true wayfaring men, though fools, may walk and not err; but then, they must carefully attend to the *light*. * * * never once beginning to think of taking less heed to it, or that now, after much experience, they can do pretty well with less clearness and less bright shining than heretofore. For alas, this is a mistake and a dangerous delusion, and he that continues to

give way to it will soon walk in darkness. * * * But thou whose eye is kept carefully single and attentive to the *light*, shall witness thy whole body to be full of light, and shall journey forward safely, until thou arrivest at that city that needs not the light of the sun nor the moon, for the Lord God doth lighten it and the Lamb is the light thereof."

He has much sound matter in behalf of the children, in the line of the following:

"I have been renewedly confirmed in the great advantages to families and even to small children, that result from sitting down in solemn silence and therein waiting upon God. I have seen children much broken and tendered in such seasons, so that, even when there had not been a word spoken, the tears have rolled down their cheeks and their looks have been evidently expressive of heart-felt sensations. The practice also teaches them silence and subjection; it curbs their wills and habituates them to restraint and a patient waiting for the parents' permission to engage in their little diversions."

He who said: "The savor of life is still fresh within me," and when dying declared: "My soul seems deeply anchored in God," has left on the record of his life these two brief, self-abandoning prayers:

"Lord God Almighty, carry on thy great work in my soul, bow every exalted imagination, and lay all that is not of thine own immediate begettings in me level with the dust, that I may altogether and at all times *hate my own life with perfect hatred.*"

"O Lord, hold me fast forever—keep my soul alive to the end—make of me and do with me what and as thou pleasest—I am thine. This is my rejoicing. I wish ever to remain thine; and if ever my own will, my own corrupt inclinations presume to rend me from thee, O my gracious Father, be thou pleased to interpose and to lift up a standard against all that may rise up against me for evil."

In closing the volume there come to my mind the words of Lowell, that may well point to this ancient apostle Job:

"It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.

"But better far it is to speak
One simple word * * *

* * * one earnest word or line
Which, seeking not the praise of art,
Shall make a clearer faith * * * in the untutored heart."

F. B. D.

DISSENTER.—One who refuses the communion of the English Church, under the fantastical notion that Christianity may exist without a state religion, an enormously endowed priestly nobility, wealthy spiritual sinecures, pluralities and non-residence, overpaid drones, hunger-pinched workers, and all the other advantages that so happily characterize our established Church. Really these non-conformists are the most unreasonable people upon earth! Who but a captious puritan would, for such trifling objections as these, undertake the burthen of supporting two churches, split himself out from all the tempting flesh-pots of Egypt, from benefices, dignities, rich revenues, college education, professorships, and the innumerable fat things, that may be scrambled for within the golden pale of episcopacy? For such a perverse self-denial there is but one way of accounting; the man who practices it must be neither more nor less than—conscientious!—*The Tin Trumpet.*

SELECTED.
PREFERENCES AND TREASURES.

I'd rather drink cold water from the brook
Than quaff excitement from a golden chalice;
I'd rather sleep on the straw of a shepherd's hut,
Than lie awake and restless in a palace.

I'd rather earn dry bread in lusty health,
And eat it with a sense of wholesome pleasure,
Than feed without the zest of appetite
Off gorgeous plate, and unavailing treasure.

I'd rather have one loved, unfading friend
Than fifty parasites crowd my bounty;
And one poor lass who trusted me for myself
Than one without a heart who owned a county.

Nature is kind if our desire is pure,
And stress rich blessings everywhere around us;
While fortune, if we pant in her pursuit,
Too often grants her favors to confound us.

Fresh air and sunshine, flowers and health and love,
These are endowments if we learn to prize them;
The wise man's treasures, better worth than gold,
And one but fools and wicked men despise them.
—*Chambers's Journal.*

FOR "THE FRIEND."

TO J. E. R. AND S. M.

Speed ye, our brothers, in all your devotion
To the cause of your God in the isles of the ocean,
Warmly we glow with a heartfelt emotion,

As thus on our thresholds we bid you adieu;
Speed in the work that your Master has given,
In the power of his might be the gospel sword driven,
From many sad hearts be the sin-fetters riven,
Through messages borne o'er the waters by you.

Not now is the pathway encompassed with danger,
As when the brave "Freeling," a storm-beaten stranger
From island to island became a sea ranger

To bear unto thousands the Light of his Word,
More open and trodden the highway before you,
No longer unknown is the nation that bore you,
The fields with the whiteness of harvest implore you
To gather their sheaves for your crucified Lord.

His ways are in secret: his promises spoken
Through prophets aforesaid, are sure and unbroken,
We cherish your call as a beautiful token

His work shall "revive in the midst of the years,"
The Power that on Sinai's mountain descended—
In flames of fire upon Carmel attended,
Has never been shortened, will never be ended,
But guide thro' the roll of eternity's spheres.

He goeth before, and the soil is preparing
To treasure and nurture the seed you are bearing—
With some the same household of faith you are sharing,

Whose hope in your coming is earnest and strong,
Refreshed by the sermons and teaching—
Strengthened the souls that are fainting and yearning,
With burdens laid down, may your joy in returning
Be as the gladness of Miriam's song.

Go—may the Infinite Presence attend you—
By land and by sea cause a host to befriend you—
From trouble and trial his armor defend you,

And bring you again to the haven of home,
Only in prayer, our spirits, outreaching,
Can lift unto Heaven their silent beseeching,
That He who has gifted us blessed with his teaching
Will crown in the end when your labor is done.

"I stood on the beach looking off up the sea,
and there was a strong wind blowing, and I
noticed some of the vessels were going that way
and other vessels were going another way. I
said to myself: 'How is it that the same wind
blows one vessel in one direction, and the other
in another direction?' I found out by looking
that it was the different way they had the sails
set. And so does trouble come to this world.
Some men it drives into the harbor of heaven,
and other men it drives on the rocks. It de-
pends upon the way you have your sails set.
All the Atlantic and Pacific oceans of surging
sorrow cannot sink a soul that has asked for
God's pilotage."—*Talmage.*

FOR "THE FRIEND."

William Ridgway,

(Continued from page 355.)

Soon he was to be aided again by instrumental means, in the holy resolves that this last affliction had afresh created. Deborah Darby and Rebecca Young, two ministers in the Society of Friends, were then in America. They had just been in New York, where their powerful preaching had, among others, awakened the youthful Stephen Grellet. He had been set on the heavenward path largely through their messages of warning and love. Had their toil for their Master's sake been rewarded by no other converts than the ardent and saintly Grellet, they would not have visited America in vain. But their work of love was soon directed to strengthen another young man, and help start him permanently on a life of devotion and active service for his oft-times forgiving Lord. Wm. Ridgway speaks thus of this occasion:

"About this time Deborah Darby and Rebecca Young, two ministering Friends from England, were visiting the meetings around about Moores-town; and, thinking they were done with Jersey, set out from thence to go to Philadelphia. When on the road, Rebecca became engaged in silent meditation; Deborah observed it, and her mind became also retired inward. They ordered the carriage to be stopped, and after being awhile in silence, Rebecca said she felt her mind drawn towards Burlington; and Deborah having a similar concern, they requested the driver to turn and take them to Burlington, not knowing what they might have to do there. But after attending a meeting, they found they must enter upon a family visit. When the visit was paid to our family, Rebecca began; and she had been favored to see so fully through me, and to know me, and so pointedly to set before me my real state and condition, that I was broken to pieces, and seemed to myself to be undone forever. But after she had done, Deborah began, and she soon brought bone to bone again, and so built me up, that I felt new resolves formed in my mind, and a confidence that strength would be given now to make a full stand, and power to take up my daily cross. I understood by one of the Friends who accompanied them in the visit to my family, that they said after they got out, that if they got nothing more, this visit was enough to pay them for turning back to Burlington. Such was the goodness and mercy of Israel's Shepherd to me, when I was in danger of faltering, to send his messengers and instruments to awaken, warn, strengthen and build up a poor backslider. After this I became more watchful and jealous over myself; and gave up fully to follow the inward manifestations of truth; diligently attending meetings for worship, associating with religious people, and carefully avoiding the company of such as I had reason to think would be hurtful to my best life.

"I have omitted many things in this narrative; particularly much of my improper conduct. One remarkable instance of Divine regard I find is omitted in its proper place, which I think worthy to be noted. While living on my farm, I was one day at work by myself, when my mind became so illuminated, and my heart so filled with Divine love, that my natural strength almost left me. I had to sit down, and could say with the patriarch, surely the Lord is in this place. It was truly a marvellous visitation, although often disregarded; yet still often adverted to and remembered by me. And now whilst I write this account, I can see the spot

where it occurred, and have some remaining view of the light that then shone round about me.

"And now by giving diligent attention to that measure of light and grace that was made manifest within me, I was strengthened in my resolutions to walk in that pathway which Infinite goodness was casting up for me, in order for my full redemption from iniquity. And according to my faithfulness therein, so was my peace. But the old inhabitants being not entirely cast out, they would be popping up here and there, and continue to annoy me; from which cause I found it needful frequently to rally to the standard, and not only keep on, but brighten up my armor, and contend for the faith."

William Ridgway's remarks about "the old inhabitants" are somewhat amusing, yet full of deep meaning. There are very few who endeavor to tread the Christian's pathway, who do not, it even may be after many years, find some of the old passions and weaknesses "popping up" every once in a while. This tendency to yield to temptations will always annoy the sincere followers of Christ, just as it annoyed him. But such have to do as he did—"frequently rally to the standard," and often after repentance and prayer "brighten up the armor;" and start in afresh, as he did, to "contend for the faith."

We now conclude his interesting memorandum: "I kept steady to religious meetings, in which practice I found my spiritual strength renewed; and was after a while constrained to bear public testimony to the excellency of that power, which had often so marvelously and mercifully preserved me. And as I felt an engagement from time to time to express a few words in our meetings, my friends, thinking I was authorized so to do, I was thus introduced into the meeting for ministers and elders.

"And now having written nearly all I had in prospect, I may add, that I believe there is no station or situation whilst inhabiting these tabernacles of clay, that is safe or secure, any longer than while a vigilant watch is maintained. Our adversary is never weary; he is ever ready to take advantage of our halting or relaxing from the watch. But whilst we stand on the watch, he hath no power to approach or wound us, our watch-tower being a sure place of defence."

We have many excellent accounts of the religious experiences and labors of ministers in our denomination, but comparatively few have so fully told of their early life, as has William Ridgway. His concern in writing was evidently not so much to tell of his labors in the cause of Christ, as to narrate his youthful experiences, and to show how Divine love forgave, and how Grace helped and delivered him from his early temptations and troubles. No doubt he did well to write as he did; yet it would be interesting to know more of the story of his maturer years.

We do know, however, that his middle life and old age were passed in spiritual and temporal prosperity and usefulness. He became a successful merchant; and after all his previous losses, was able to retire from business with a comfortable fortune, as fortunes were reckoned in his day. He was a minister who possessed the love and regard of his brethren in the Church. He lived to a good old age, and then laid down his head in peace.

His last illness continued for five weeks, and was a very suffering one. An account of it written by one of his daughters, reveals a choice and ripe, yet humble old Christian, going with holy confidence into the presence of his God.

One day his friend Samuel Atkinson called to see him; and in the course of conversation he said, "I know my early life was a very unsettled one, but the mercy of the Lord has been extended to me, and I know I am still in his hands, and I trust He will not forsake me." Another time he spoke of his younger days, and said, "he would have been landed in perdition, had it not been for the goodness of Providence to him;" adding, "the goodness of Providence towards me has been beyond description." He had the full possession of all his faculties to a very end, and often was engaged in prayer and praise.

Speaking one day of his children, he said, "I have endeavored to be an example to them, and to train them up in the fear of the Almighty; and I now feel my reward." In the midst of his great sufferings he once remarked, "I have suffered much beyond the power of language to express; but I think I have seen there is nothing so calculated to bring the soul home to its God, as severe suffering." A few days later he said to one of his visitors, "I have passed through great suffering, and in the forepart of the time was almost ready to question why it must be so; but now I am well satisfied that I have not suffered one unnecessary pain." So patient was he under his afflictions!

Not long before the end, he prayed, "Oh, Heavenly Father! be pleased to continue thy loving kindness, and have compassion on this poor tabernacle; thou hast been merciful, thou hast been gracious; if there are any sins yet to be repented of, be pleased to give me a place of repentance." Often he would intercede in broken accents, "Oh, Heavenly Father, be pleased to cut the thread." His last weeks were weeks of prayer; and the final invocation uttered by him ended with the language, "not my will, but Thine be done." In this devotional spirit his life concluded; and near the end of the year 1833, his purified soul entered into the joys of immortality.

One of his children, commenting upon the conspicuous attitude of his mind during his last years, remarks, that connected therewith they often dwelt upon the words of the poet—

"Prayer is the Christian's vital breath,
The Christian's native air—

His watchword at the gates of death;
He enters heaven with prayer."

FOR "THE FRIEND."

Educating Into the War Spirit.

A correspondent of THE FRIEND, a few weeks ago, writing, I think, from Canada, expressed a good deal of concern regarding the spread of the military teaching and drill in schools, and hoped that the educational institutions of our religious Society would not become permeated by this spirit. This caution, I believe, is a well-grounded one. The Third Month number of the London Herald of Peace expresses great regret that that generally useful organization, the "Religions Tract Society," should continue, as it has done for years, to make the Army and Navy so specially attractive for the young. It cites the fact that in the Society's publication, the "Boys' Own Annual," of 1891, "there are about fifty papers dealing with military and naval topics, both in prose and verse, and illustrated with exciting pictures of battles and fighting."

In that generally excellent family paper, the Illustrated Christian Weekly, from whose columns it has often been a pleasure to quote with approval, I regretted to see last winter, about the

time that the Chilian difficulty was concluded, an article contributed by a military man, which seemed somehow to be very much out of place.

"The arts of peace," said this teacher, "are better than the arts of war; but the arts of peace can only obtain their noblest fruition in a land where the arts of war are widely understood and comprehended. The one is the coordinate of the other. A glorious with no high military traditions—no glorious legends—no lofty exemplars—no great national sentiment—no warm pulse of national honor—is like a huge body without the vitalizing presence of a brave and contented soul. The surest and best way to have peace, perpetually, is to be ready to fight for it at a moment's notice. Hence we need an army large enough to serve as a nucleus around which the patriotic men of the nation can rally from all parts of this land of ours in case we are threatened with invasion or it becomes necessary for us to seek foreign fields and contest for our rights in the enemy's territory. The motto of every patriot should be, 'My country, if right, but right or wrong, my country.'"

The writer of the above quotation would appear to be a disciple of Von Moltke, for the sentiments expressed are a pretty close reiteration of those which I have seen credited to Germany's doughty warrior. Happily, the number of people is on the increase who believe that it is no longer necessary to stab and shoot people in order to create inspiring traditions for the annals of one's country. The life histories of John Howard, Elizabeth Fry, Pastor Oberlin, Titus Coan, or Dorothea Dix, are surely not less helpfully animating—are they not far more so?—than are those of a Sir Francis Drake, a Duke of Wellington, or a John Paul Jones.

In connection with the last-named fighter, I may pertinently introduce a matter which relates to the subject we are now considering. Looking over a recent number of that widely circulated and ably compiled educational monthly, *The Chautauquan*, I read a biographical sketch, but more particularly the naval career, of the enterprising commander I allude to. In his well-known engagement with the British ship "Serapis," (an illustration of which is given), mention is made of the fact that of the 370 men under Jones' command, on the "Bon Homme Richard," all but 70 were either killed or wounded in the awful fight. Presumably, this sea captain was contending for liberty and republican institutions, yet he rejoiced to be made by the French king a chevalier of the Order of military merit, and later, to accept an appointment in the Russian service, under an autocrat, in fighting against the Tarks. He went thence to Paris, where he died in 1792.

The youths of America may be taught to study this career as one that appertains to "our glorious legends," but how much better and safer a model for emulation is the biography and self-sacrificing work unto death of Howard, the reformer in prison discipline and the visitor of the sick and dying in hospitals! Taken prisoner by a French privateer, such as Jones commanded, he suffered many hardships, and, later, when at Kherson, in the South of Russia, contracted an infection from a fevered patient for whom he had prescribed, and died there in 1790.

Which lesson, it is appropriate to ask, is the best to be learnt by our sons and daughters? To teach them to feel the "warm pulse of national honor," by following the "glorious" career of one who loved the soldier's service so well

that he fought not only for his country, but for the autocrat of a distant empire, against a non-Christian people who never did him any harm, or to point them to the humble, pitying endeavors of one who went about, and laid down his life at last, in behalf of the sick, the famishing, and the inmates of prisons? Is not this the kind of service that prevents wars among the nations, inclining the peoples to honor, bless and pray for each other, rather than to quarrel, curse and war together?

Again, shall we look for "lofty exemplars" in the six hundred at Balaklava, who rode to death in the "Charge of the Light Brigade," victims of a war that has been repeatedly condemned as both a blunder and a crime; or, shall we not rather be shown the Christian way of doing good to the enemy, in the mission of the benevolent bearers of money, clothing and food to the burnt and bombarded towns immediately after that war? Do not we and the people of England in this present year do better to send shiploads of wheat and corn to famine sufferers in Russia than to despatch thither our warships to help them drive the Turks into the Bosphorus? The Bible way, is it not, "to contest for our rights in the enemy's territory?"

Relative to *The Chautauquan*, I believe it is under denominational—perhaps chiefly Methodist—control, so that it would seem to be of the first importance that the teaching imparted to its student readers be consonant with that which is so clearly laid down in the Sermon on the Mount, that it exhibit its unity with Wesley's pointed inquiry: "Shall Christians assist the Prince of Hell, who was a murderer from his beginning, by telling the world of the benefit of war?" The outspoken testimony of a Methodist pastor, W. B. Osborne, of the Training-School in Brooklyn, written last month from London to the *Christian Standard* of Philadelphia, is of a sort that *The Chautauquan* might beneficially apply, as a corrective of a great deal that finds its way into the periodical literature of the day that is at variance with Christ's teachings upon this matter. Our witness writes:

"For, one, I am weary of this horrible science of war, and never more so than since I have been in London, where the great cathedrals and parks and public places are filled with statues and monuments of the great captains and heroes in the numberless wars that England has waged on every sea and land beneath the sun for more than a thousand years, some of them for the most infamous purposes, such as forcing the opium curse on China. Let us have done with this worship of the god of war."

But the world will not be done with the iniquity, until the professing Church of Christ livingly testifies against it. There is a glimmer of hope in the consideration given to the subject by the general Assembly of the Southern Presbyterian Church held last summer at Asheville, North Carolina, and in their sending out an overture to all the other religious bodies, asking them to unite in a petition to the governments of all nations, professing to be Christian, that they substitute arbitration for war in the settlement of international disputes.

JOSIAH W. LEEDS.

CUSTOM.—Most shrewd and discreet was the advice of the old lady, who, on her first settlement at Constantinople, advised her children to conform strictly to the manners and customs of the inhabitants, adding, "When people are in Turkey, they should live as turkeys live."—*The Tin Trumpet*.

Natural History, Science, etc.

Hippopotamus.—This animal abounds in the upper waters of the Nile, and in many places as many as a hundred are found together. They are very dangerous to the boats which traverse the river by night, and in my explorations, when it was necessary to proceed by night, I used to keep them at a distance by the light of a lantern.

It is one of the principal articles of food of the natives, but its flesh is spongy, hard and tasteless. A piece of the meat is placed to cook in a saucepan without any water; as soon as it is warm, so much fat is melted as to fill the saucepan, and the meat after boiling four or five hours, is reduced to the tenth part of its former bulk. A hippopotamus would furnish in fat 50 to 60 per cent. of its own weight.

The female hippopotamus is fierce and terrible when she has her young ones, and then becomes very dangerous to the natives who hunt her, for she attacks the boats furiously and upsets them.—*Gess's Soudan*.

Guinea Worm.—I intended to make an excursion, when I began to feel acute pain in my left ankle. Supposing that I had sprained it, I paid no attention, but the pain increased and changed its position, feeling like needle-pricks in the sole of my foot, which was very much swollen, so that I was obliged to go to bed. The pain brought on strong fever, and I was at last convinced that I was attacked by the guinea-worm. I had always heard that one got it by walking in mud or water, but, in spite of every precaution, it was impossible to avoid marching in the water. After thirty-three days of suffering and sleeplessness, a blister like that arising from a burn was formed; I made an opening, and there issued water mixed with blood, and a guinea-worm as thick as a violin-string. But unfortunately the worm retreated again, and the wound closed, so that it is probable it will seek another issue.—*Gess's Soudan*.

A Woman's Encounter with a Tiger.—Lucinda Q. Gore, of Lackharabad, India, is a school teacher. Not long ago she was standing at her blackboard, when, turning around, she saw in the doorway the glaring eyes of a tiger. With a woman's instinct she seized a broom and drove it in the tiger's face, brush foremost. One of the straws entered the tiger's eyes, and he drew back with a howl of pain to make a spring, when she slammed the door in his face. The door was heavy, but the supports were frail. While the tiger banged the door with his head, L. Gore lowered the largest of the little fellows out of the window to alarm the neighborhood. When the brave little fellow was safely off, she took her broom and went back to defend the door, which the tiger was still assaulting. At length—and it seemed ages—there were shots, cheers and a terrible cry. Then the door opened, the crowd rushed in.—*N. Y. Evening Sun*.

Migration of the Tsetse Fly.—All white men who visit regions in Africa infested by the tsetse fly have much to say about it. There is now evidence that the tsetse is moving gradually to more northern regions, and the cause is supposed to be that South Africa is depleted of its large game, much of which is moving northward to get away from hunters, and the tsetse fly goes with it.

The insect is only a little larger than the ordinary house-fly, and it resembles the honey-bee. Its sting is hardly so annoying as that of the mosquito, but near the base of its proboscis is a little bag which contains its poison. It

lives on the blood of animals and only a few species are fatally affected by its bite. Cattle, horses and dogs, however, can not live when bitten by the tsetse fly. Natives who herd cattle, and travellers who depend on horses or oxen must avoid the fly regions or lose their stock. For human beings its bite has no serious consequences.

Swan, a missionary in Katanga, near the western headwaters of the Congo, says that recently the buffaloes of South Africa, which differ from those of the Congo, have been moving northward into the Katanga country. It is to the buffalo that the English missionary attributes the prevalence of the tsetse in Katanga. When Lieut. LeMarinel went to Katanga, more than a year ago, he took a dozen head of cattle, intending to leave them at the station there and raise a large herd. The tsetse was too much for them, however, and in a short time only two of the cattle remained.

Sometimes the poison kills the victim in a week or ten days. At other times the animal lingers along for several months. The symptoms are those of blood-poisoning. White men in Africa express the opinion that with the gradual disappearance of large game the tsetse will vanish. If it does not, it will be impossible to carry on many enterprises that would certainly thrive in some regions now infested by the fly.—*N. Y. Sun*.

The Bumble Bee in New Zealand.—The introduction of the bumble bee into New Zealand a few years ago to secure the fertilization of the red clover, and the remarkable success of this venture, are matters of record. In a recent paper in the "New Zealand Journal of Science," noticed in the "Entomologist's Monthly Magazine," George M. Thomson, F. L. S., presents an interesting article on the introduced Bombi in New Zealand, giving also a list of the plants and flowers which are visited by these bees. He makes the interesting statement that, with a few exceptions, he has never heard of these bees visiting the flowers of indigenous plants, but states that they have become so extraordinarily abundant that the question has even arisen in his mind as to whether they would not become as serious a pest to the apiarist as the rabbits have proved to the farmer and cultivator, on account of their absorbing so much of the nectar of the flowers. He also points out the remarkable fact in connection with the life of the bumble bee in New Zealand that in many parts of the colony it does not seem to hibernate at all, but is to be seen daily on flowers all the year round.—*Insect Life*.

Teak.—The teak, which has passed into proverb as the best material for ship building, is superior to all other woods, from the fact that it contains an essential oil which prevents spikes and nails driven into it from rusting. This property is not possessed by any other wood in the world, and furnishes an explanation of the fact that ships built of teak are practically indestructible. Some have been known to last for 150 years, and when broken up their beams were as sound as when first put together.

ONCE heard John Simpson say, he did not believe that any people would ever raise up and testify against us and our principles as our first Friends did against others. But, he said, there might a people rise up and walk more consistent with our principles and profession, than we, in the present day, in too general a way, do.—*John Hunt*.

Items.

The Attitude of the European Churches.—Through the Middle Ages and down to the commencement of the present century both cloister and parsonage were the chief manufactories of liquor, priest and parson being their dispensers as well as consumers. To this day some of the most sought-for liquors come from French monasteries. Transition to a better state of things has been slow; even now, only here and there, particularly in the Scandinavian countries and Great Britain, are the churches awakening to their responsibilities in this matter for still the great bulk of the European churches—Catholics (Greek and Roman) and Protestants—either combat or ignore the abstinence cause.

The condition in our country affords an astounding contrast. Here the churches are practically unanimous that the drink is one of the most powerful hindrances to the coming of Christ's kingdom on earth, and that all more or less consistently and definitely demand the removal of this huge stumbling-block.

To understand the backward state of Europe we must know something of the relation between Church and State. In Europe, in contradistinction to America, union and independence are the rule for the Church and State, separation the exception, although here in the United States the principal revenue from the drink-traffic. The State has been supported by the State as servants of the State. If the Church fought the drink-traffic how could it expect the protection of the State? Hence a terrible alliance—not the less deplorable if we regard it as involuntary, exists between the Church and the drink. To illustrate: It is, for instance, no uncommon sight in Sweden to find a dicesonary, or a member of the clergy, of the rank of a Sainly bishop, are the stoutest drink champions. Recently Skane's *Evening News* related the following incident: "During an official visit, Bishop Billing, not seeing any brandy on the side-table at dinner, asked, 'Don't you have any brandy in this house?' The host, red in the face, and with stammering voice, replied, 'No, Mr. Bishop; but if you desire it—' 'Of course, I want a little appetizer,' said the bishop, 'and a hot toddy, and a hot toddy with a brandy bottle and one glass.' 'Well, pastor,' said the bishop, looking seriously at his host, 'don't you possess more than one brandy glass?' 'I—I can get more, but I thought—' 'Well, well,' interrupted the bishop, 'get us a few more; it may be (casting an encouraging look at the surrounding clergyman) that there are others here who want a little drop.' It is stated the brandy bottle was consequently emptied!"

As regards Great Britain, the Church is in organic alliance with the drink-traffic. Not only does it draw large revenues from hundreds of public-houses on Church property, but when the great Church House, now in course of erection in London is finished it is to have a bar, and, as the license for this must be applied for in the name of the Archbishop of Canterbury, the Primate of the Church of England (Dr. Johnson) will, of course, virtually become a licensed victualler. While the Bishop of Manchester (Dr. Moorhouse) is engaged with the subject of how to improve public-houses, the Bishop of Chester (Dr. Jayne) announces it as his ambition to own and manage a public-house, and the Bishop of Salford (Dr. Vaughan) graces liquor-dealers' dinners, praising their beer, and hoping that they will brew "beer" that will be drunk by every body; and Rev. Mr. Clutterbuck, of Abingdon, sits on the board of a brewery company.

Connected with the Church Congress Fair at Rhy! were three beer-booths for the refreshment of the clergy. These can no doubt be considered as extreme examples, but it may not be wisely forgotten that the extreme example is in itself a portion of a general significance, and that the same is made by the absence of general protest and the toleration of the Church. Assuredly there are many earnest workers against the drink-evil among the Church of England clergy; but if they had the courage of their convictions would they not denounce such a state of affairs? and if this proved vain would they not leave the Church? The Church of England Temperance Society is but con-

sistent with its double basis of abstinence and drink in fraternizing with brewers, and holding annual meetings in brewers' grounds; and liquor-sellers have actually been known to pass round the collection plate at church, gathering in the funds for this society.—A. Gustafson in the *Independent*.

John Owen of Detroit.—The Michigan *Christian Advocate* publishes the following incident related by E. A. Blades: "In the terrible crisis of 1857, when distress prevailed throughout the State, John Owen's pastor. He came to me and said, 'I wish you would see if any members of our society are in need. Don't let any man, woman, or child belong to our church go hungry or cold, but relieve their necessities, and come to me for money.' I expended over \$1,200 for J. Owen in that winter. But the condition on which he gave the money was that I should never tell any recipient of his charity who the giver was, nor ever tell, during his lifetime, of his having given the money."

John Owen's partner in business, A. McVittie, furnished the following reminiscences of this worthy man:

"Mr. Owen was very much absorbed in the welfare of his employees. In critical times when we had no contracts to build vessels he was troubled. 'Mac,' he would say to me finally, 'the men cannot afford to be idle; we must build.' And we went to work building a new boat on our own account and always came out all right. * * * He was very much opposed to Sunday work. The steamer *E. N. Rice*, which we had built for the Cleveland line, was to be launched on a Saturday afternoon, but she got stuck on the ways and we could not get her off. Her captain was anxious to have her launched the next day, Sunday, but Mr. Owen, who was also President of the Cleveland Line, would not hear of it. The captain continued to urge him, when finally Mr. Owen settled the matter by saying, 'Sir, I would rather retain my interest in her on land for longer than own ten vessels like her that were put into the water on Sunday.'"

Gambling.—A considerable proportion of failures in business and 90 per cent. of the defalcations and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling. It is the one vice which seems to destroy immediately the moral sense and to obliterate that absolutely essential quality in employer and employee, in the custodian and his cash, in the trustee and his estate, in the son and his mother's or sister's property, fidelity to the trust, the violation of which destroys the violator and ruins the people who confide in him. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or the policy shop, and the young men led astray in a small way and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling cannot have prosperity in business, religion in its churches or morality among its people.—*Chauncey M. Depew*.

Newsboys.—Even the roughest New York street urchin has a tender spot, if circumstances shape themselves in such a manner as to appeal to his better nature. The boys of the street have their own battles to fight, and they are quick to sympathize with a helpless creature who is really in hard straits. The other day I saw a group of Italian peddler, pushing his hand-cart along Printing House square, struck a stone and upset his vehicle, which was piled high with apples and ears. In a twinkling the golden spheres were rolling in all directions, and a score of newsboys were after them. The Italian stood, in hopeless despair, wrung his hands and burst into tears. The astonished newsboys at first laughed, and then, when they saw how the other day they had so unobtrusively and emptied their well-filled pockets into the cart. Then they pitched in vigorously and helped the now encouraged Italian to gather up the fallen fruit. The apples and pears were soon back in the cart with not one missing, and the Italian felt so thankful to the gamins that he mediately presented each one of them with a grape apple. The boys laughed merrily this time,

and soon disappeared in the crowd. The Italian continued his journey with a beaming face and a much better opinion of New York newsboys than he had ever had before.—*New York Times*.

Paid Pastors.—The last number of the *British Friend* contains several articles expressive of the uneasiness felt in England with the course pursued by the Friends' Home Mission Committee, especially in the appointment of paid pastors to carry on religious work. The belief is expressed that the ultimate outcome of the present system will be the permanent establishment of a paid Ministry among Friends, with all the evil consequences that follow from it. And the statement is made that the controversy on this subject is rapidly dividing the Society into two camps.

FOR "THE FRIEND."

This is the season of the year when many leave their homes for a time, and a desire has been felt that our members (especially our younger Friends) should supply themselves with Tracts from Friend's Book Store, and distribute them, as way opens for it. There are many ways of doing good, and even a single tract, may, through the Divine blessing, be instrumental in turning the mind to higher and better things than this world can give. An instance of this kind may be mentioned as an encouragement to faithfulness. Calling to see a woman, on her sick, and, as it proved to be, her dying bed, a tract was given her, "What Shall We do to be Saved," next time, on visiting her, she said, "Oh! that tract, you gave me, I never read anything like it before," and asked to have a chapter from the Bible read, and her attention turned to the "One thing needful," and gave advice to those around her; and we may believe, through Infinite love and mercy, was prepared for the solemn change.

May it be our endeavor, whether at home or abroad, to adorn our profession, by our example, keeping watch over our words and actions, and thereby draw others into the straight and narrow way. Our blessed Saviour said, "Other sheep I have, which are not of this fold; then also, I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."

Fifth Month 27th, 1892.

Laying Up.

For those with narrow incomes, laying up is about synonymous with going without. One can't have his cake and eat it, too. If one who has \$100 a week spends \$100 a week, what is there left to put in bank? The great fortunes in this country have been begun on small savings. The fortune-makers weck without a great many things that their fellows indulged in.

Not very long ago a young man married and set up his own home. He had a good income from his profession, and could live in modest elegance; but the temptation to spend kept growing week by week, and he found that at the end of the year there would be nothing laid aside for a rainy day. So he and his wife had a consultation, and decided that so much should be put in bank every month, and they would live on the remainder. Of course, this meant inexpensive excursions on holidays, non-indulgence in high-priced amusements, plain clothes, a plain table, and cheap luxuries. It meant, also, that they should find their friends, so far as possible, not among those for whom during one, two, or three life-times somebody had been laying up. It meant that they should find their greatest happiness in each other, in their home, and in such recreations as could be had without any large pecuniary outlay.

Of course, it required courage to decide upon

such a scheme of living, and it required persistence to the point of obstinacy to carry out the scheme; but they were sure the position they had taken was sound and sensible, and one never to be reviewed or regretted, and they held to it steadily.

Wise investments of their savings enabled them after a few years to live in a house of their own; but the scale of living was not increased. The simple habits they had formed were sufficient for their happiness, and had preserved them in health and vigor; and they looked forward to declining years without apprehensions of having to work beyond their strength or of going without necessary comforts.

"HE LEADETH ME BESIDE THE STILL WATERS."—I take the reference as not to the waters themselves, but to the flocks resting quiet and undisturbed for a while round the well, after their midday draught. Not only does the shepherd thus lead his flock, but he carries the young lambs which are too tender to keep up with the rest. I have often seen a shepherd carrying a lamb under each arm, and two or three more in the hood of his cloak, as he led the flock. If the abundant imagery of Scripture, taken from pastoral life, contains so many allusions foreign to what we see in the tending of flocks in our own country, how much more difficult must these allusions be to those who know nothing of flocks, and never saw a sheep? I felt this last year, when in Ceylon, I was addressing, through an interpreter, a large congregation of native Christians, and unfortunately chose the subject of the good shepherd. My interpreter told me afterwards that not one of my hearers had ever seen a sheep, or knew what it was. "How, then did you explain what I said?" I asked. "Oh," he replied, "I turned it into a buffalo that had lost its calf, and went into the jungle to find it."

THE FRIEND.

SIXTH MONTH 11, 1892.

We have received a communication from a Friend residing in Indianapolis, Indiana, who thinks the Society of Friends in the present day is suffering loss from two causes—one is the want of that aggressive zeal which marked the early members of our Society; and the other the adoption of revivalist practices, in which all resemblance to our former manner of worship is lost.

We can unite with our friend in both of these statements, yet some explanation is needed to prevent misunderstanding. The "aggressive zeal" of early Friends was the effect of devotion to the cause of Christ, which resulted from a deep sense of the importance of their own salvation, and of the necessity of a thorough submission to the leadings of the Spirit of Christ. Hence they were ready to go wherever they were sent by their Divine Master; and to perform his biddings, even if prisons or blows should be the reward of their faithfulness. Blessings were abundantly bestowed upon their labors.

In proportion as righteous zeal decays, and the members of the Church come to seek their own ease, comfort and worldly advantages, the Head of the Church withdraws from it his living power and presence, on which depends all ability to baptize others into the Spirit of the Redeemer; and a slothful and lifeless condition follows, in which little spiritual progress is possible.

But the caution is needed here, lest those who

see the Church to be in a torpid state should think that a reformation can be effected by entering into active labors, without being sensible of a Divine call, so to labor. This course has led to that departure from our former manner of worship which our correspondent deplors. William Penn says of the Gospel laborers in his days: "These experimental preachers of glad tidings of God's truth and kingdom could not run when they list, or preach or pray when they pleased, but as Christ their Redeemer prepared and moved them by his own blessed Spirit, for which they waited in their services and meetings."

William Penn further says, "Without this secret Divine power, there is no quickening and regenerating of dead souls"—so that the first step in a true reformation must be personal submission to its work on the heart, producing repentance for sin and amendment of life, and thus preparing him who experiences it to be used in such service as the Lord may call him unto. We have no doubt that in the Divine ordering, one may be called to live a godly life in much seclusion, and be as acceptable a servant in the sight of our common Father, as howevers duty it is to proclaim to thousands the tidings of salvation. Yet we would not ignore or undervalue the importance of a living ministry in the Church. Paul exhorted the Corinthians: "Brethren, speak to prophesy." And in the same Epistle he speaks of teaching as among the Divine gifts bestowed on the Church.

The earnest exhortations of William Penn to those professors who had but little concern on their spirits for the glory of the Lord in the prosperity of his truth in the earth, is applicable to many in this day:—"Behold how white the fields are unto harvest, and how few able and faithful laborers there are to work therein! Does nothing lie at your door? Search and see, and lose no time, I beseech you, for the Lord is at hand. Ponder your ways, and see if God has nothing more for you to do; and if you find yourself short in your account with Him, then wait for his preparation, and be ready to receive the word of command."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a decrease of \$890,149 during last month.

On the 6th inst., in the U. S. House of Representatives, a bill was passed under suspension of the rules admitting New Mexico as a State, the year being 167, the days 3. The rules were similarly suspended and a bill was passed admitting Arizona as a State—year, 171, days 32.

On the 4th inst. James G. Blaine sent his resignation as Secretary of State to President Harrison, requesting that it be accepted immediately. The President replied within an hour, accepting the resignation. Both the President and J. G. Blaine declined to say anything in explanation of the resignation correspondence.

The one hundred anniversary of the admission of Kentucky into the Union was celebrated at Lexington on the 31st of last month.

The Mayor of Omaha, Nebraska, has signed an ordinance fixing a tax on gambling houses, and providing that all gambling shall be run openly and not behind closed doors. The ordinance is a direct violation of the State statute which became a law four years ago, and which closed all the gambling houses in Omaha. But if liquor saloons are to be licensed, why not gambling saloons, and lotteries and all other places of vice and immorality?

At a mass meeting of colored people, at Columbia, South Carolina, on the 31st of last month, resolutions were adopted setting forth the evil of lynchings, and calling on the colored men "to desist from crimes that stain the name and the race, to frown mobs down, and let the law take its course."

The oil regions in this State were visited on the 5th inst. by a disaster of fire and flood. The section

where the loss of life was greatest was largely occupied by foreigners. No one knows their names, and it may be impossible to ever learn just how many are missing. In Titusville it is estimated that fully one hundred persons have been either drowned or burned to death.

The property loss will reach into the millions. At Titusville the loss is estimated at \$1,500,000; Oil City, \$1,500,000; Corry, \$600,000; Meadville, \$150,000, and surrounding country probably a million more. The constant rains covered all the small streams into raging torrents, so that with a moderate wind the streams were soon beyond their boundaries. Fire followed the floods, the burning oil from the tanks causing as much disaster and ruin as the water.

The number of deaths in this city last week was 362; which is 42 less than last week and 49 less than the corresponding week of that with a total number 191 were males and 171 females; 41 died of consumption; 27 of diseases of the heart; 23 of old age; 21 of diphtheria; 19 of measles; 17 of pneumonia; 16 of convulsions; 16 of apoplexy; 13 of inflammation of the brain; 12 of casualties; 11 of cholera infantum; 10 of cholera; 10 of smallpox; 10 of scarlet fever and 8 of Bright's disease.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg. 116 a 117; coupon, 117 a 118.

COTTON was quiet, but firm, on a basis of 7½c. per pound for middling uplands.

WHEAT.—In bulk, in bran, in bulk, \$15.50; do, extra, \$16.75; do, in bulk, \$14.00 a \$14.50.

FLOUR.—Winter super, \$2.65 a \$3.00; do, extra, \$3.00 a \$3.50; No. 2 winter family, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.15 a \$4.40; Western winter, clear, \$4.15 a \$4.40; do, do, straight, \$4.40 a \$4.65; winter patent, \$4.65 a \$4.90; Minnesota, clear, \$4.75 a \$4.10; do, straight, \$4.25 a \$4.50; do, patent, \$4.60 a \$4.90; do, favorite brands, higher. Eye flour moved slowly, at \$4.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 92 a 92½ cts. No. 2 mixed corn, 57½ a 58½ cts. No. 2 white oats, 41 a 42 cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 4¼ a 4½ cts.; common, 3¾ a 4 cts.; culls, 3¼ a 3½ cts.; fat cows, 2½ a 3½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; culls, 3 a 3½ cts. Fall lambs, 4 a 7 cts.; spring lambs, 5 a 6 cts.

HOGS.—Chicago, 7½ a 7½ cts.; other Western, 6½ a 7½ cts.

FOREIGN.—It is generally acknowledged that Parliament will be dissolved some time this month, and both parties are already electing members for a majority in the House of Commons. England is widely ascribed to the result. The following from the New York Times, gives a general view of the situation:

"Of English boroughs as they stand the Tories and Unionists now hold 161 and the Liberals 70. Of the county divisions in England the Tories and Unionists hold 100 and the Liberals 75; that is to say, the anti-Irish coalition now has a majority of 175 over the Liberals in England's 465 seats. This majority the Gladstonian leaders believe firmly they can pull down to 15, or at most 25.

"If they do that, it will mark one of the most tremendous reversals of political representation England has known since the Reform Bill. It is often possible, particularly if London verifies the present opinion, that the Liberals may have an absolute majority of the English seats. But this can only be done if the campaign starts off well and the country catches the notion of the flowing tide with Gladstone.

"The Liberals will lose nothing in Wales. They will probably gain seven or eight seats in Scotland. In other words, these three countries will be morally certain to return a net majority of members pledged to give Ireland Home Rule. Only one thing can happen to prevent this; that is if the Irish themselves seem to say their race has lost interest in having Home Rule."

A most terrific tornado passed over Blakeney, in Gloucestershire, on the 31st ult. The wind was accompanied by heavy thunder and lightning and a remarkable down-pour of rain. The streets were flooded in a few minutes, and the water was so high that it went through them, carrying off everything that would float. So deep was the water that many of the lower floors of the houses were flooded, and chairs, tables, &c. went adrift. The roofs of other houses were blown down, and the torrents of rain destroyed almost every tree and hundreds of trees were blown down, and it is feared that the farmers will suffer

heavily less through the damage to their crops. All movable property in the town was destroyed.

A dispatch from Marseilles dated the 1st inst., says, the mails which have just arrived from Mauritius confirm the statement that 1,200 persons were killed and 4,000 injured in the recent hurricane. The hurricane was preceded by a violent magnetic disturbance. The sea rose nine feet, the highest level since the cyclone of 1818. Scarcely a house in the colony escaped damage.

The last week has been one of the hottest ever known in Berlin. The mercury rose to 93 degrees in the shade at times, and was rarely below 50. A large number of persons were sunstruck. Violent thunder storms, followed by disastrous floods, occurred in various parts of the country.

A dispatch dated the 3d inst., from Prague, says: Owing to the great excitement that prevailed when it was known that the fire that broke out on the night of the 31st ult. in the Birkenberg silver mine, near Prazibram, had caused the death of a number of the miners, many contradictory statements were made as to the number of those who had perished. One of the first reports had it that 1,200 persons had died. Now, however, that the excitement has died out to a great extent, it is estimated that fully 400 of the employes lost their lives in the disaster.

The Russian Government Grain Committee has decided to permit the general exportation of oats, barley and wheat.

A dispatch to the Times from Calcutta, on the 3d inst., says that thus far there have been over 3,000 deaths from cholera at Serinagar. The whole population of the city has been only 51,000. All the Europeans in the place became alarmed some time ago at the fearful ravages of the disease and left the city.

NOTICES.

WANTED—A young lady (teacher) desires a position either at the mountains or seashore during the summer. Would be willing to travel.

Address "M"

Office of THE FRIEND.

WANTED—An experienced housekeeper to take charge in a small family, and have care of an invalid. A middle-aged Friend preferred. Comfortable home.

Apply

Box 342, West Grove,
Chester Co., Pa.

WANTED, a qualified teacher to take charge of a Monthly Meeting School. Address,

LUCY S. SATTERTHWAITE,
Fallsington, Bucks Co., Pa.
ELLEN M. MOON,
Morrisville, Bucks Co., Pa.

WANTED—A teacher, man or woman, as Principal of Haddonfield Monthly Meeting School. The locality is thought a promising one for an energetic teacher.

Application may be made to

SARAH A. BACON,
SARAH NICHOLSON.

Haddonfield, N. J.

DIED, at her home near Nauvoo, Iowa, Fifth Month 15, 1892, SARAH BLACKBURN, wife of Thomas Blackburn, in the 67th year of her age. A beloved member of Cook Creek Monthly and Particular Meetings of Friends, Iowa. This dear friend bore a long and severe illness with great patience and resignation, not one murmur being allowed to escape her lips. On being told that her physician thought her time in this world would be short, she very quietly for a while and then spoke very impressively to her husband and daughter, saying, "I believe I will be enabled to do more for you by my death than I could by my life." At another time, her husband sitting by her bed, she said, "I have committed myself over into his keeping. He is able to do just what He sees best with me." Her relatives and friends were a well-grounded hope that she has entered one of those mansions prepared for those that strive to follow the Master in the way of his leading.

MARRIED, in Friends' Meeting House, at Hopewell, Linn County, Iowa, on Third-day, Fifth Month 24th, 1892, SAMUEL, son of William and Mary T. HALL, former deceased, of Harrisville, Harrison County, Ohio, to ANNA, daughter of Richard and Sarah MOTT, of the former place.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 261.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Among the many illustrations of the truth of this statement is the following narrative, which was published in a Washington and Georgetown newspaper, dated *Tenth Month 28, 1801*:

Not many years ago several young men in a certain part of this country, who had for some time been associated together in literary pursuits, mutually agreed to give their serious attention to religious topics and freely communicate their sentiments to each other. After proceeding awhile in conformity to this agreement one of them at last avowed infidel principles, declaring his disbelief, not only of the Bible, but even the existence of a God. His virtuous companions, though astonished and exceedingly shocked by this declaration, assiduously endeavored to convince and reclaim him, but he treated their kind endeavors with scorn, upbraiding them with superstitious weaknesses, and manifested a furious zeal in favor of infidelity. Thus finding him irreclaimable they withdrew from his society, and still persisting in their serious inquiries, grew more and more confirmed in the all important truths of religion, according to which they carefully regulated their lives. On the other hand, the unhappy youth who had left their company made them the subjects of his daily derision and profane scoffs, and acted according to the tendency of his infidel principles, he eagerly plunged into the vortex of dissipation and vice, and seemingly gloried in being immeasurably wicked. But his career was short; suddenly struck by the hand of God with a sickness, which in its very commencement appeared evidently to be the harbinger of death, his mind was at the same time struck with indescribable horrors. Positively declaring that he should die and inevitably sink to the regions of woe, he utterly refused both medicine and consolation, but at the same time earnestly requested to see his former companions; when they had arrived they kindly began to attempt soothing his distress, but he instantly forbade any efforts of the kind; and then addressed them in the following manner: "You behold me," said he, "an awful monument of Heaven's

justice. I lately told you there was no God. I now know that there is a God. I feel the weight of his displeasure, which is a thousand times more intolerable than the pains of my body. I lately told you that there was no state of punishment for the wicked. I now awfully experience the contrary. I feel hell in my own breast and know that I am now sinking into that abyss of woe and destruction." Almost immediately after uttering these sentiments he expired.

In the life of John G. Paton, who afterwards spent many years laboring among the inhabitants of the New Hebrides, an account is given of an infidel whose wife was a Roman Catholic, who became unwell and gradually sank under great suffering and agony. His blasphemies against God were known and shuddered at by all the neighbors. J. G. Paton says: "His wife plead with me to visit him. She refused, at my suggestion, to call her own priest, so I accompanied her at last. The man refused to hear one word about spiritual things, when I mentioned the name of Jesus. 'The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him!' There is a wisdom which is at best earthly, and at worst 'sensual and devilish.' His wife asked me to take care of the little money they had, as she would not entrust it to her own priest. I visited the poor man daily, but his enmity to God and his sufferings together seemed to drive him mad. His yells gathered crowds on the street. He tore to pieces his very bed-clothes, till they had to bind him on the iron bed where he lay, foaming and blaspheming. Towards the end I plead with him even then to look to the Lord Jesus, and asked if I might pray with him? With all his remaining strength he shouted at me—

"'Pray for me to the devil!'

"Reminding him how he had always denied that there was any devil, I suggested that he must surely believe in one now, else he would scarcely make such a request, even in mockery. In great rage he cried—

"'Yes, I believe there is a devil, and a God, and a just God, too, but I have hated Him in life, and I hate Him in death!'

"With these awful words, he wriggled into eternity, but his shocking death produced a very serious impression for good, especially amongst young men, in the district where his character was known."

Such narratives are very sad, but there are many cheering proofs of the truth of the Scripture declaration, that the goodness of God leadeth men to repentance, and that there is mercy for those who turn from the evil of their ways. The following instances of this are described by J. G. Paton:

How different was the case of that doctor who also had been an unbeliever as well as a drunkard! Highly educated, skilful, and gifted above most in his profession, he was taken into

consultation for specially dangerous cases, whenever they could find him tolerably sober. After one of his excessive "bouts," he had a dreadful attack of *delirium tremens*. At one time, wife and watchers had a fierce struggle to dash from his lips a draught of prussic acid, at another, they detected the silver-hafted lancet concealed in his shirt, as he lay down, to bleed himself to death. His aunt came and plead with me to visit him. My heart bled for his poor young wife and two beautiful little children. Visiting him twice daily, and sometimes even more frequently, I found the way somehow into his heart, and he would do almost anything for me and longed for my visits. When again the fit of self-destruction seized him, they sent for me; he held out his hand eagerly, and grasping mine, said—

"Put all these people out of the room, remain you with me; I will be quiet, I will do everything you ask."

I got them all to leave, but whispered to one in passing to "keep near the door."

Alone I sat beside him, my hand in his, and kept up a quiet conversation for several hours. After we had talked of everything that I could think of, and it was now far into the morning, I said—

"If you had a Bible here, we might read a chapter, verse about." He said, dreamily, "There was once a Bible above you press; if you can get up to it, you might find it there yet."

Getting it, dusting it, and laying it on a small table which I drew near to the sofa on which we sat, we read this and then a chapter together. After that, I said, "Now, shall we pray?"

He replied heartily, "Yes."

I having removed the little table, we knelt down together at the sofa; and after a solemn pause, I whispered, "You pray first."

He replied, "I curse, I cannot pray; would you have me curse God to his face?"

I answered, "You promised to do all that I asked; you must pray, or try to pray, and let me hear that you cannot."

He said, "I cannot curse God on my knees; let me stand, and I will curse Him, I cannot pray."

I gently held him on his knees, saying, "Just try to pray, and let me hear you cannot."

Instantly he cried out, "O Lord, thou knowest I cannot pray," and was going to say something dreadful as he strove to rise up. But I just took the words he had uttered as if they had been my own, and continued the prayer, pleading for him and his dear ones as we knelt there together, till he showed that he was completely subdued and lying low at the feet of God. On rising from our knees he was manifestly greatly impressed, and I said—

"Now, as I must be at college by daybreak and must return to my lodging for my books and an hour's rest, will you do one thing more for me before I go?"

"Yes," was his reply.

"Then," said I, "it is long since you had a

refreshing sleep; now, will you lie down, and I will sit by you till you fall asleep?"

He lay down, and was soon fast asleep. After commending him to the care and blessing of the Lord, I quietly slipped out, and his wife returned to watch by his side. When I came back later in the day, after my classes were over, he, on hearing my footstep and voice, came running to meet me, and clasping me in his arms, cried—

"Thank God, I can pray now! I rose this morning refreshed from sleep, and prayed with my wife and children for the first time in my life, and now I shall serve God while I live, who hath dealt in so great mercy with me."

After delightful conversation, he promised to go with me to Dr. Symington's church. There he took sittings beside me; at next half-yearly communion he and his wife were received into membership, and from that day till his death he led a devoted and most Christian life. Henceforth, as a medical man he delighted to attend all poor and destitute cases which we brought under his care, he ministered to them for Jesus' sake, and spoke to them of their blessed Saviour. When he came across cases that were hopeless, he sent for me to visit them, too, being as anxious for their souls as for their bodies. He died, years after this, of consumption, partly at least the fruit of early excesses; but he was assuredly prepared for death, and happy in the serene hope of eternal blessedness with Christ. He sleeps in Jesus, and I do believe that I shall meet him in glory as a trophy of redeeming grace and love.

(To be continued.)

SELECTED.

"Train up a child in the way he should go, and when he is old he will not depart from it."

On reading several articles in the *British Friend* lately on Friends' Schools, and the want of success there is in training children up as Friends, so as to attach them to the Society in after life, many solemn feelings have attended my mind. I have been led to reflect on various ancient advices issued by the Society of Friends in former times on this subject, one of which is as follows:—"It is our Christian and earnest advice and counsel to all Friends concerned (so far as they are able, or may be capable) to provide schoolmasters and mistresses, who are faithful Friends, to teach and instruct their children, and not to send them to such schools where they are taught the corrupt ways, manners, fashions and language of the world, and of the heathen in their authors, and names of the heathenish gods and goddesses; tending greatly to corrupt the minds of children into an averseness or opposition against the Truth, and the simplicity of it; but to take care that you train up your children in the good nurture, admonition and fear of the Lord, in that plainness and language which becomes Truth. And parents and masters, etc., to be good examples to them, in a sober and godly conversation, and plainness of speech, and not to use the word you or ye to a child or servant, etc., nor suffer your substance to be bestowed on your children to furnish them with such things as tend to pride, and to lift them up in vanity, or to affect them with the vain fashions of the world. 1690." Such was the deep concern of our worthy forefathers to train up their children according to the mind of Truth, and they were in great measure prospered and blessed therein. We are told that when the parents were imprisoned for Truth's sake, the children still met and kept up their meetings to worship God.

SELECTED.

Archibald Geikie's First Geological Excursion.

When a school boy in Scotland some of his comrades had visited a limestone quarry a few miles from his residence and brought back a collection of the fossils which abounded there. His imagination was greatly excited over these remains of antiquity, and an excursion to this scene of wonders was planned for the following Seventh-day afternoon, a portion of the week when all school lessons are consigned to oblivion.

On reaching the quarry, they made for a heap of broken stones, and there, truly, on every block and every fragment the fossils met our eye, sometimes so thickly grouped together that we could barely see the stone on which they lay. I bent over the mound, and the first fragment that turned up (my first-found fossil) was one that excited the deepest interest. The commander-in-chief, of the first excursion, who was regarded (perhaps as much from his bodily stature, as for any other reason) an authority on these questions, pronounced my treasure-trove to be unmistakably and unequivocally, a fish. True, it seemed to lack head and tail and fins; and the liveliest fancy amongst us hesitated as to which were the scales; and in after years I learned that it was really a vegetable—the sea-cod or catkin of a large extinct kind of clubmoss; but, in the meantime, Tom had declared it to be a fish, and a fish it must assuredly be.

The halo that broke forth from the Wizard's tomb, when William of Deloraine and the Monk of St. Mary's heaved at midnight the ponderous stone was surely not brighter, certainly not so benign in its results, as the light that now seemed to stream into my whole being, as I disinterred from their stony folds these wondrous relics. Like other school boys, I had, of course, had my lesson on geology in the usual meagre, cut-and-dry form in which physical science was then taught in our school. I could repeat a "Table of Formations," and remembered the pictures of some uncouth monsters on the pages of our text-books—one with goggle eyes, no neck, and a preposterous tail; another with an unwieldy body, and no tail at all, for which latter defect I had endeavored to compensate by inserting a long pipe into his mouth, receiving from our master (Ironsides we called him) a hearty rap across the knuckles, as a recompense for my attention to the creature's comfort. But the notion that these pictures were the representations of actual, though now extinct monsters, that the matter-of-fact details of our text-books really symbolized living truths, and were not invented solely to distract the brains and endanger the palms of school boys; nay, that the statements which seemed so dry and unintelligible in print were such as could be actually verified by our own eyes in nature, that beneath and beyond the present creation, in the glories of which we revelled, there lay around us the memorials of other creations not less glorious, and infinitely older, and thus that we, immensely more, than our books or our teachers taught us could be learnt by looking at nature for ourselves—all this was strange to me. It came now for the first time like a new revelation, one that has gladdened my life ever since.

We worked on industriously at the rubbish-heap, and found an untold sum of wonders. The human mind in its earlier stages dwells on resemblances, rather than on differences. We identified what we found in the stones with that to which it most nearly approached in existing nature, and though many an organism turned up to which we could think of no analogue, we

took no trouble to discriminate wherein it differed from others. Hence to our imagination, the plants, insects, shells, and fishes of our rambles met us again in the rock. There was little that some one of the party could not explain, and thus our limestone became a more extraordinary conglomeration of organic remains, I will venture to say, than ever perturbed the brain of a geologist. It did not occur at the time to any of us to inquire why a perch came to be embalmed among ivy and rose leaves, why a sea-shore whelk lay entwined in the arms of a butterfly; or why a beetle should seem to have been doing his utmost to dance a pirouette round the tooth of a fish. These questions came all to be asked afterwards, and then I saw how egregiously erroneous had been our boyish identifications. But, in the meantime, knowing little of the subject, I believed everything, and with implicit faith piled up dragon-fles, ferns, fishes, beetle-shadows, violets, sea-weeds, and shells.

The shades of twilight had begun to fall while we still bent eagerly over the stones. The sun, with a fiery glare, had sunk behind the distant hills, and the long lines of ruddy light that mottled the sky as he went down had crept slowly after him, and left the clouds to come trooping up from the east, cold, lifeless, and gray. The chill of evening now began to fall over everything, save the spirits of the treasure-seekers. And yet they too in the end succumbed. The ring of the hammer became less frequent, and the shout that announced the discovery of each fresh marvel seldom broke the stillness of the scene. And as the moanings of the night wind swept across the fields, and rustled fitfully among the withered weeds of the quarry, it was wisely resolved that we should all go home.

Then came the packing up. Each had amassed a pile of specimens, well-nigh as large as himself, and it was of course impossible to carry everything away. A rapid selection had therefore to be made. And oh! with how much reluctance were we compelled to relinquish many of the stones, the discovery whereof had made the opposite cavern ring again with our jubilee.

Not one of us had had the foresight to provide himself with a bag, so we stowed away the treasures in our pockets. Surely practical geometry offers not a more perplexing problem than to gauge the capacity of these parts of a school boy's dress. So we loaded ourselves to the full, and marched along with the fossils crowded into every available corner.

Despite our loads, we left the quarry in high glee. Arranging ourselves instinctively into a concave phalanx, with the speaker in the centre, we resumed a tale of thrilling interest, that had come to its most tragic part just as we arrived at the quarry several hours before. It lasted all the way back, beguiling the tedious, darkness, and chill of the four miles that lay between the lime-works and our homes; and the final consummation of the story was artfully reached just as we came to the door of the first party who had to wish us good-night.

Such was my first geological excursion—a simple event enough, and yet the turning point in my life. Thenceforward the rocks and their fossil treasures formed the chief subject of my every-day thoughts. That day stamped my fate, and I became a geologist.

THAT worthy minister, Thomas Scattergood, said, it seemed sometimes as if he could run from one end of the continent to the other, to tell what the Lord had done for his soul.

FROM "FRIENDS' INTELLIGENCER AND JOURNAL."

The Society of Friends in the Island of Tortola.

Any account of Friends in the West Indies commences at a date but little after the rise of the Society in England. The island of Barbadoes, early settled by Englishmen, some of them Friends, was a fertile field when, in 1655, Mary Fisher and Anne Austin reached it on their way to New England. Many were convinced through their labors and by those of other Friends who soon followed.

Some meetings were also established in the British islands of Jamaica, Nevis, and Antigua, each island forming a separate yearly meeting. George Fox and the Friends who accompanied him to America in 1672 visited Barbadoes and Jamaica.

The Society, however, lost ground, and it was not long until the only settled meetings were in Barbadoes, the healthiest and most important British Island at that time. In Jamaica many Friends perished, and the meeting-house was destroyed when Port Royal was engulfed by the great earthquake of 1692. The only Friends saved were those attending a Monthly Meeting fourteen miles away. A meeting-house was afterwards erected in Kingston, but in 1728 only one faithful member, John Reynell, remained, and although alone he attended meeting regularly until his removal to Philadelphia.

Several hundred miles northwest of Barbadoes and just east of Porto Rico, is a little group discovered by Columbus on his second voyage in 1494, and called by him the Virgin Islands. But few of the islands have any commercial value, and for years they were the haunts of "buccaners," and the hiding places of slave stealers. In the center of the group is Tortola. But ten miles in length, by three and a half in width, with a very irregular outline, it was yet one of the most important. Its surface is rough and mountainous; Mt. Sago rises to an elevation of over eleven hundred feet. The harbor is on the southeast coast, with Roadstown, the principal settlement, at the head of the bay. Six miles away, on the southern coast, is Fat Hog Bay, a considerable indentation.

In 1666 the English seized Tortola from its Dutch proprietor, who on his own responsibility was ruling over a little kingdom of eighty whites and as many slaves. The slaves were carried off and an Englishman left in charge.

The development of the Island was slow. In 1720 the population had increased to 2,500 of which number more than half were slaves. One governor succeeded another, until 1738 found John Pickering occupying this position, assisted in the administration of justice by a council.

It was not until 1739, long after the Society of Friends was practically extinct in the other islands with the exception of Barbadoes, that the minds of the islanders were turned to Quakerism. We can only speculate as to the cause of this movement. Whatever conviction there was seems to have been the result of inward conviction and not of outward or ministerial effort. The governor, John Pickering, encouraged the movement, and his wife and her sister were among the first to bear public testimony. The governorship of Tortola was subordinate to that of Antigua, and when the latter officer heard that the people of Tortola had "turned Quakers" he sent for all their warlike weapons saying "as Quakers they would have no need for them," and that he should want them in Antigua. Naturally those not Friends raised a great outcry and appealed to Antigua for John Pickering's removal. This appeal was

refused, much to the mortification of the war element, who were informed that while the governor liked his own religion best, at the same time, "a good Quaker stood fairer for heaven than a bad churchman."

Meetings were now held regularly twice a week at John Pickering's home on Fat Hog Bay, sometimes at William Thomas's home in Roadstown, and at the home of Thomas Humphreys on the mountain. Small at first, they continued to grow. Dorothy Thomas, wife of William, came forward in the ministry and soon after Jeremiah Martin, a young man. Many were convinced, both in Tortola and the surrounding small islands. About this time John Pickering gave a piece of land, about a quarter of a mile from his home, and a meeting-house was erected. Mention is also made of another meeting-house being built in another part of the island.

Up to this time Tortola Friends had received no outside encouragement. John Pickering, on one of the trading voyages of his sloop, the *John*, to Philadelphia, sent letters with information of the rise of the Society on the island, and these letters at once turned attention to this little spot of light in the West Indian darkness. The first to respond to the implied call for assistance and encouragement was Thomas Chalkley who reached Tortola on the 12th of Eighth month, 1741. Through his testimony many more were added to the little flock. Meetings were held in various parts of the island, some of them the largest gatherings of any kind that had ever been seen there. He also suggested meetings for discipline, which were held alternately at Fat Hog Bay and Roadstown, the latter accommodating Friends from the neighboring islands. Here a temporary shed was erected for shelter, as no building could be found large enough to seat all who now attended. After three weeks of constant labor he was taken sick with the fever, died Ninth month 4th, and was buried in Friends' burying ground at the meeting-house.

The two meetings, now fully established, increased in strength and became two faithful bodies full of love and zeal. The next year, on the 8th of Ninth month, arrived John Estauigh who had previously addressed a letter to "The Newly Gathered Little Flock at Tortola," but he had not found it sufficient to release him from the concern he felt to visit them. He embarked in company with John Cadwallader of Abington, both having received certificates for the service.

John and Dorcas Pickering welcomed the strangers on the shore of the bay and took them to their home. They at once engaged acceptably in the labors of their visit, but were not, however, to escape the fatal fever. John Cadwallader, who had been unwell on the voyage, soon sickened, and died on the 26th of Ninth month, being buried by the side of Thomas Chalkley. Those attending the funeral, including John Estauigh, were caught in a shower, from the effects of which John was taken ill; though unwell he held several meetings afterwards, but finally died at the house of William Thomas, in Roadstown, and was buried near his companion.

Through his advice a women's meeting for business was settled soon after his death, and Dorcas Powell was appointed clerk. About a year after, Dorcas Powell, then a widow, remarried against the advice of the meeting. Her husband not being in sympathy with Friends would not permit her to attend. She was visited by Friends, but at her request was now [not

disowned. She afterwards removed to the island of St. Croix, and after her husband's death was instrumental in establishing a meeting there.

The Tortola Meeting in 1743 addressed an epistle of love and sympathy to the Yearly Meeting of London, and continued to do so each year with but few omissions up to 1764. It was one characteristic of the meetings in West Indies that each island, no matter how small its number of Friends, constituted a separate yearly meeting. This was a great element of weakness, for that outside encouragement and assistance which a body composed of distinct and separated meetings could give, was lacking. It was in this yearly meeting capacity that the epistles were addressed to the London Meeting.

In 1748 Daniel Stanton, accompanied by Samuel Nottingham, who afterwards became a resident of the island, came to Tortola from Philadelphia, by way of Barbadoes. They remained some time after their labors were concluded, being unable to obtain passage to England whither they were bound. James Beckett of Lancashire, England, is recorded as having made Tortola several visits, and to have given them much encouragement, but the dates of his missions are not known. Phebe Smith, a minister from Buckingham Monthly Meeting, Pa., reached Tortola early in 1750. She held several meetings, some in the neighboring islands, and was given a certificate expressing much unity with her visit. The same year arrived Peter Fearon on his second visit, having previously been there in 1746, the first after John Cadwallader and John Estauigh. This time he was accompanied by Thomas Lancaster of Richland, (Bucks County, Pa.). They performed their service to the satisfaction of Friends, and were granted a numerous signed certificate. Thomas Lancaster was taken sick on the way home, died, and was buried at sea.

These were the last visits to the island of which there is record. Within a few years the meetings commenced to weaken. In such an unhealthy climate the mortality was great and, too, as Friends were drawn nearer the light, the iniquity of slavery became more apparent, and some left the island on this account. Samuel and Mary Nottingham manumitted their slaves, gave them their estate, and removed to England, where they continued to take a warm interest in the welfare of their former servants and the affairs of the island. John Pickering, a faithful member, died, and his family returned to England. Terrific hurricanes, such as are common in tropical countries, frequently swept over Tortola, buildings were demolished and their occupants killed. The meeting-house was destroyed in one of these storms. In 1770 Friends were reduced to a scant dozen members in all. Meetings were still faithfully held, but by 1780 they were entirely discontinued.

In 1840 three visitors from Pennsylvania visited Tortola. They found the little estate of the Nottinghams still occupied by the descendants of the manumitted slaves, happy and contented, their plantation yielding them a comfortable subsistence. They still retained an affectionate remembrance of Friends. A short distance away was the crumbling ruin of the meeting-house, the wood work gone, its foundations broken and decayed. Now, just a hundred years after its erection they found the prickly acacia finding lodgment in its broken walls and in the doorway, marking the years then flown, tall century plants were blooming. Near by were a few neglected graves, where were buried those who so hopefully came to give the light

and who so willingly surrendered their lives in the service of Truth. Their lowly graves will perhaps be the final and only monument to the Society of Friends in Toronto.

CHARLES F. JENKINS.

GERMANTOWN.

FOR "THE FRIEND."

KEEP ROOM FOR THE GUEST.

It was so passing sweet—the heavenly dove,
Which came into my heart;
And so, with accents, thrilled with love,
I said—"Pray, not depart!"

The Spirit's eye was turned upon me,
With a burning glance,
And with a tenderness, which it was joy to see,
Said—"Child, thou must advance."

"Thy Saviour's head, has often whitened grown,
With dew and hoary frost,
And whilst thou thought thou toiled alone,
His heavenly peace was lost.

"Yes, He has knocked, and pleaded, and his love,
Which waited long for thy responsive thrill,
With drooping pinions, as a wounded dove,
Turned sadly back—'No room there still.'

"Sometimes it was thy daily household cares,
Which kept his presence dark,
All these are lawful, and his Spirit shares
With honest labor in their track.

"Be thou but faithful and his light will shine
Upon thee in their daily rounds,
And with a joy that ne'er before was thine,
Thy heart shall answer—"Love o'er all abounds."

"Sometimes the friendships of this fleeting world
Have choked the growth of that diviner one,
Thy spirit lost, as after these, 'twas daily hurled,
The presence of the Father, Holy Ghost and Son.

"Thy Saviour first. Then all true Friends in every land,
As rivers running clear and bright,
Will be a strength and joy, as hand in hand,
Your spirits touch the Spirit of the Infinite.

"The Master loves to come to hearts made pure
By sorrow, pain and strife;
He loves to teach, 'tis noble to endure
Calmly for his sake, the discipline of life.

"And e'en the intellectual gifts, which, in the mind
Of man,
So richly rise o'er all;
If bounded not by Grace, between the Lord and man,
May rise a darkened human wall.

"Be this thy watchword. As hands they oft may be,
To grapple with the realm of thought;
But for thy soul's deep doubt and mystery,
Seek first that Light within, so dearly bought.

"The Saviour died—that it might be in every soul,
'A Light Divine, a heavenly ray,
To guide man on from earth's deep gloom to heaven's
goal,
From world's dark night to heavenly day."

"And so, if thou dost have his presence stay,
Which thou dost know is sweetly blest,
In peace or care, in grief or joy, in work or play,
Keep room, at all times, for the Guest."

The quiet hour was passed. My spirit blushed
At imperfections, lo! a countless band!
But as new toils loomed up, its pulse was hushed
By a low voice—"Take thou my hand."

E. B.
STARK COUNTY, OHIO, Fifth Mo., 24, 1892.

FOR "THE FRIEND."

HEAVEN-BOUND.

We've had New England's Snow-Bound,
We've had Ohio's Ice,

We've had our Kansas Rain-Bound,
And Love-Bound, very nice.

Why not we have another Bound,

One from the Hoosier State,

And if more topics yet be found,

Let others them relate.

The reading of those pretty lays
Awakened thoughts in me,
By bringing back my youthful days
In close proximity;
It seemed a fire to infuse
As in the days of yore,
When I at times would woo the Muse,
Some fifty years before.

I feel incompetent to trace
My musings as they've strayed,
And fear my theme may disgrace,
Or do more harm than good.
My theme's our pilgrimage through life,
Our Heaven-Bound journey through,
Where trials are so very rife,
And troubles not a few.

But in searching for the Lord,
Our thoughts will most turn in,
And strictly heed that heaven-born Word
That leads away from sin.
It's those that heed this heavenly Word,
Their duties to fulfill;

Not always those that's crying, "Lord,"
But those that do his will;
That are so precious in his sight,
And resting so secure
In inward peace, both day and night,
While in this love so pure.

Although life's sea be sometimes dark
With billows rolling high,
They have an anchor for their larque,
They have a Captain in warfare
Though Christian life be warfare
From infancy to age,
Maintained through watchfulness and prayer
And in that spirit waged.
There's not a year, a month, or week,
Or e'en a day or hour,
But we continually must seek
To know his guiding power.

For sore temptations ne'er assail
When not expected to,
And if not on the watch we fail
Sometimes to struggle through.
We must have faith, we must have will,
And energy to strive.
Our every duty to fulfill
And keep our souls alive.

Our blessed Saviour said his Grace
Sufficient was for all
Who heed it, and with joy embrace
His tender, loving call.
My prayer goes out for every soul,
For every soul is dear,
That all may come into the fold
Of Christ's true pilgrims here.
O, be persuaded, pilgrims all,
To heed this Light within
And mind our heavenly Shepherd's call,
And come away from sin;
And all the snares of this vain world,
In gaudy colored pilgrims here,
And keep our Heaven-Bound sails unfurld
And steer our passage through.
For we shall certainly be found
Within the sphere we move,
So let our course be Heaven-Bound
And trust the Lord above.

AND, INDIANA, Fifth Mo., 18, 1892.

ACCORDING to the teaching of our Saviour and his Apostles, it is essentially necessary in order to Salvation, that man should be conformed to the Divine will. We must deny ourselves, take up the cross and follow Christ—we must experience that great change which is spoken of as being born again; we must learn to be not conformed to this world, but to be transformed in the spirit of our minds; we must set our affections on heavenly things, and seek first the Kingdom of God and his righteousness.

All this would be impossible, were it not for the loving mercy of God, who sent his Son Jesus Christ into the world to save sinners, and who resides the same Saviour into our hearts to give us the will and the power to obey his commands.

FOR "THE FRIEND."

Adam Where Art Thou?

When Adam heard the voice of the Lord God calling him in the garden he was ready to hide himself for fear.

He could not face Him from whom his own act of disobedience had severed his communion. Since then, every child of humanity has to come to a knowledge of the forgiveness of sin before he can be accepted as an heir of glory. The question then is a vital one to each one of us—Child of Adam where art thou? Art thou yet in the state of an alien from God, or hast thou said within thy heart and put thy resolution in force, "I will arise and go to my Father," and say unto him, "Father I have sinned."

The appeal comes home to us now, each one, Art thou a child of God? Art thou a Christian? Does any one say—"I am a regular attendant at Divine worship, my name is on the roll of church membership, I am an upright, sober citizen." That is well, but does not answer the great question between thy God and thy soul—"All have sinned and come short of the glory of God," and all must come to Him, if they are saved in the end in his own appointed way.

Art thou then a child of his now or art thou not? Thou art either in the way of peace that leads to endless life, or thou art going in the opposite direction with thy back toward heaven and home. If thou art in the right way a sense of forgiven sin must at some time have been thine, and we are promised the witness of the Spirit as we journey, and the continued cleansing of the blood of Jesus, as the "washing of water by the Word." If we have had the sense of his presence, as the Convictor only and not as the Comforter, we cannot say we are his. Reader, let the Searcher of all hearts search thine and show thee where thou art. Son of Adam where art thou?

Do not think thou canst grow out of thy sinful state by a gradual improvement of the old nature. The old man must be slain, the old heart taken away, with all its bad and evil thoughts and desires, and a new heart given. Thou canst not grow into the Divine life for this life is the gift of God.

It is the grace of God which hath appeared unto all men, and to as many as receive Him to them He becomes the power of God and the wisdom of God, and enables them to grow in grace from the stature of a child to that of a strong man in the Lord. First the blade, then the ear, and after that the full corn in the ear, is the experience of those only who have known the old man to be slain and who have put on the new man Christ Jesus, the heart of stone being taken away and the heart of flesh given whereby they can walk with and acceptably follow their Master. These are they who having forsaken the old paths of sin and rebellion, now walk with Him in newness of life. Reader thou must seek to know this to be done and the holy Spirit will witness to thee that the great change has been wrought, and that henceforth it is thy blessed privilege to grow in his grace and saving knowledge.

Seek then for a sense of forgiven sin, seek to know thy past sins to have been washed away, and Divine love that hath done this for thee will lead thee, as thou art ready and willing, in "paths of righteousness" and "by the still waters."

Moral worth, a quiet and peaceable life are all well in themselves, but to the soul's salvation they are nothing unless they are the outcome of conversion to God and the fruit of Christ's

FROM THE "BRITISH FRIEND."

What is the True Preparation for the Ministry.

A WORD FROM AMERICA.

Iowa Yearly Meeting proposes the establishment of a Biblical Institute for the special training of Ministers.

It must be no small surprise to those who are acquainted with our history to find this urged as a legitimate out-growth of that conception of the Christian Ministry which has always been held by the Society of Friends.

The surprise will not be lessened when that primitive conception is defined by one of the strongest advocates of the measure in such clear terms as these:—

"One must have been called to the distinct work of the Ministry, and prepared by a special spiritual anointing for his work."

"In the continued exercise of his gift he must, on every particular occasion, be under the immediate and direct guidance of the Holy Spirit."

These sentences give in few words the very doctrine of Friends from George Fox downwards.

"But what, it is asked, is it that is to be anointed? And the answer is given; "It is the man himself, with all his faculties, intellect, heart and will, that is to be anointed and guided."

All this may be fully conceded. Then where is the point of difference, for difference there unquestionably is, between the conclusion arrived at by the writer above quoted, and the whole teaching of the early Friends on the subject.

It will be found in the theory which is made manifest by some modifying words joined with the foregoing clear statements,—by the practical development of the Pastoral system in the Yearly Meeting, and the readiness of so many Ministers to take upon themselves the charge of conducting regular services in Meetings for Worship,—that the anointing so abides upon those called to the Ministry that they are prepared, or may prepare themselves to preach at any time, and may engage to do so, as they might to do any other work.

With this theory a Theological training is not only desirable, but necessary, as has been found by all those Churches which have stated forms of Worship. Our untrained Ministers have to exhibit a very different equipment for what they are undertaking, when they assume the place of salaried pastors.

Here is the very point at issue. Does the enlightenment of the intellect, the renewing of the affections, and the training of the will by the Holy Spirit impart this liberty, or this power to preach?

Certainly, not to all. The accepted doctrinal treatises, the affirmations and re-affirmations of the Yearly Meetings, and the experience of almost every Minister of whose life we have written record in the Society, bear one united and unequivocal testimony on this point.

Without confining ourselves, however, to denominational bounds, let us look at this question in the fullest light shed upon it.

The Gospel is a gift. The commission to preach it is from a super-human source.

How is the commission conveyed to the servant of God? Is it simply the dictate of a judgment formed by the action of his natural faculties, or a distinct impression of the Holy Spirit upon

the passive soul? Is it a sanction put upon his activity, or a voice heard in his silence?

Does he need only a faith in the immanence of God influencing the natural powers, or ever add above this, the seal of a conviction of his transcendence commanding from above, inspiring a certain message, and showing the path of service?

Surely to many, the latter has been necessary, when they have been made sensible of a Divine call to the work, for which all within them has pleaded insufficiency and unfitness.

Our Lord chose his first Apostles, not from the trained minds of the Schools of Hillel and Gamaliel (the best of that day), but of those called "unlearned and ignorant men." He prepared them by companionship with Himself. He commissioned them by his own word. He empowered them by his own Spirit.

And, as if to impress upon the Church for all time, both the necessity and the sufficiency of his own call and qualification, the one more highly educated Apostle was careful to "certify that the Gospel which he preached was not after man, nor from man, neither was he taught it, but by revelation of Jesus Christ;" and that his "preaching was not with words of man's wisdom, but in demonstration of the Spirit and of power."

It is the same Gospel that is still to be preached, and the same preparation for it is still needed.

It has been the peculiarity of Friends in this conception of the Christian Ministry, so to depend on interior direction, that they dare not commit themselves to an outward re-arrangement, requiring them at stated times, or in response to a brother's call, to engage in public preaching or prayer. Christ is present in every meeting gathered in his name; present as head of the Church, to direct the exercises, so far as we allow Him. There may be many present entrusted with his gifts. Only by Spiritual guidance can it be known whom He would move to speak in his name. He may impart or withhold the impulse to speak. He may command silence or words. How can one presume beforehand on the qualification and authority to minister to the states and needs of an audience?

Does the Divine Promise assure a help in this sacred service, that we may at any time command?

The answer of Friends to such questions as these has distinguished them from the first among the Churches. It is the characteristic testimony of their manner of worship.

But now, under the Pastoral Arrangement which Friends in America are adopting, one is selected and employed to conduct the service of the meetings for worship.

And it is to provide for this system that a Biblical Institute is proposed.

A system of this kind needs it.

Quakerism, as originally promulgated, has no need and no place for it.

It is not a question of education. On that there is no difference under discussion.

It is not a question as to the importance of the diligent perusal and study of the Holy Scriptures. That is urged upon all classes of our membership.

But it is a question as to the special training that best fits a minister to preach the Gospel.

It is a question as to where he should resort for the interpretation of the truth of Revelation contained in the Bible.

It is a question whether he should seek it in the study of the conflicting creeds of Christendom; in the confusing disagreements of Scripture Exegesis, and the divided councils of human

life within us. The Apostle Peter says, "Make your calling and election sure." Many of us have a goodly heritage in our environments, but it will avail us nothing unless we use it to our advantage in the better part which no man can take from us. "Choose ye then this day whom you will serve," and let there be nothing indefinite about it. They that seek Him with the whole heart are the ones who find Him.

Each one must exercise a choice for himself. Our Divine Master stands ready and the Holy Spirit pleads with us, but the will of man must be given over to Him before He can perform his perfect work within us. When this is done and old things become new to us, then how changed is our life and feelings. We begin to have new hopes, new desires, and gladly we forsake the old paths and enter upon the service of our King. I feel that this may meet the eye of some one who perhaps has been or may be somewhat indifferent concerning this great change. Ah! is it not true that Satan is better satisfied with a lukewarm church-member than with an out-and-out sinner. The last mentioned knows he is away from God and without hope unless he repents, but the former, in his lukewarmness and uncertainty, thinks and hopes he is all right, and here the enemy of all righteousness lulls him to ease. I feel it with me to say to some, "Awake thou that sleepest, arise from the dead and Christ shall give thee life."

It was not to the most outspoken sinners but to those who hoped it was well with them, that our Saviour used the solemn language, "Except ye repent ye shall all likewise perish."

Ah! then, son or daughter of Adam, where art thou? Art thou yet without the gate of mercy? Hast thou never yet entered the open door by clasping the extended hand of thy Lord and Master? Art thou one who has never earnestly sought to know a sense of his forgiving love?

Perhaps thou may be one who has once tasted the good Word of Life, and through forgetfulness or disobedience hast lost thy communion with Him who was at one time so dear to thy soul. Oh! when the voice of our loving Lord comes to us at any time of our pilgrimage, may we be so clothed upon with grace and the sense of his blessed promise, that to the question—Child where art thou?—there may come from us the glad answer, "Here am I, Lord, what wilt thou have me to do." J. H. Y.

NEW YORK CITY, Fifth Month, 1892.

A BAND OF MERCY BOY.—A short time ago as I was crossing Market Street, near Twenty-second street, a boy, not over ten years old, who had been walking just before me, ran into the street and picked up a broken glass pitcher. I supposed he intended the pieces, as missiles, since the desire to throw something seems instinct in every boy. Consequently, I was much surprised when he tossed the pieces into a vacant lot at the corner and walked quietly on. As he passed me, whistling, I said:

"Why did you pick up that pitcher?"

"I was afraid it might cut some horse's foot," he replied.

"My next question was a natural one:

"Are you a Band of Mercy boy?"

He smiled as he said:

"O, yes; that's why I did it."

The bands of mercy were drawn very closely around the dear little fellow's heart, I am sure.—School and Home.

authority; or rather apart from these, with the Master alone.

This is not written to disparage the knowledge of any of these things, nor to discourage the study of them.

The history of the Church and Christianity, and the best thoughts of all the ages, are themes for delightful and profitable study by every Christian.

But what place should be given them as sources of a ministry inspired by the Holy Spirit?

If such knowledge is needful to make a fitter instrument for the Lord to use in his work (as is claimed), it seems unaccountable that He should from the first have chosen his ministers from the unlearned as well as the learned, from herdmen and fishermen, from farmers and mechanics, as well as from the schools.

The fitness for service (as for salvation), on which our Lord's peculiar favor is everywhere pronounced, seems ever to depend on spiritual condition, never on mental attainments.

A Bible Institute may be a necessary adjunct of the Pastoral System, which relegates the Ministry to a class, or clergy, from which those in ordinary occupations must be practically excluded, and which George Fox himself could not have entered.

But it is difficult to see how such a transformation can take place in the Society of Friends without a total change of base, and the tacit confession that Quakerism itself has been a mistake. JOEL BEAN.

San José, California.

Selected for "THE FRIEND."

Reasons Why We Should Not Read "Fiction."

It is a waste of time. It destroys a religion for more substantial reading. It weakens the mind. It often holds immoral characters as heroes, and in other ways exerts an evil influence over the heart and mind. It arouses feelings that ought not to be aroused, and in moments, when we would gladly think of something better, how such reading fills the mind with trifling thoughts, which no effort of ours alone can keep out, and when the taste for such literature is once acquired, (as it soon is) we know not where it will end, or how fearful the consequences may be.

Even such books, as are said to have a good moral in them, may have a far more hurtful tendency than many are aware of. Those who are in the constant habit of reading works of fiction are generally languid, with minds less clear, and I fear, hearts less pure, than before the habit was formed; they cannot see so much beauty in nature, and miss much of the real enjoyment of life.

Some may think they can read such things without being hurt by them and be unconscious of the evil influence it is exerting, it may be, over a whole life. Let us, therefore, shun everything of the kind, as we would a baneful poison; earnestly desiring to be made and kept pure in heart and mind and true to Him who made us."

"Deeply did I lament that any of my precious time had been spent in perusing publications of an unprofitable tendency, such as plays and romances, and I was made sensible that nothing I had ever been in the practice of had so much alienated my mind from the love and fear of God, or led me so far from the simplicity of the pure Truth, as books of this kind.

How often did I wish I could warn the whole world of their pernicious effect, and especially, the young people in our Society."

MARY ALEXANDER.

Natural History, Science, etc.

Mules.—In digging the famous Sutro tunnel, it was found necessary to use mules instead of horses for removing the debris, because, when anything touched a horse's ears it would throw its head upwards and be apt to injure itself; while a mule under the same circumstances would wisely dig its head.

Electric Phenomenon.—Adolph Sutro in a lecture on his tunnel says, "In the dry atmosphere of Nevada electricity accumulated very rapidly in the human body, and I could, first walking on the carpet, on almost any day, with my fingers light the gas. This was the cause of several accidents. We had a special house for the storage of electric exploders, and two men in charge of this house were terribly injured at different times through touching the wires of these exploders with their naked fingers, which caused several thousand of them to explode together. One accident occurred notwithstanding the precaution had been taken to make the men wet their shoes before entering the exploding house.

Explosion in a Sunken Steamer.—In the summer of 1890 a steamer loaded with tea, oil, seeds, rice, etc., was sunk by accident in the Hooghly at Calcutta. About eighteen months afterwards the wreck was struck by another vessel, and a rushing sound was heard. A man went with a light to examine into the cause of this, and a violent explosion ensued, which caused the death of nine of her crew. This is believed to have been due to the light carburetted hydrogen or marsh gas, which is produced by the decomposition of vegetable organic substances such as the wreck was laden with. This gas, mixed with air, makes a violently explosive compound which requires the touch of only a point of flame to set it off.

Kansas Salt.—Anciently there were extensive lagoons and land-locked lakes in Kansas. The mineral substances contained in their waters were necessarily deposited as the water evaporated. One of these minerals was sulphate of lime, which formed the beds of Gypsum or Plaster of Paris, which are now worked in different places. There are several salt marshes in Kansas which were formerly resorted to by great herds of bison, as well as deer, antelope, elk, and other creatures, whose bones have been abundantly found along their margins. In Southern-central Kansas there is a region of about 130 miles in diameter, underlaid by beds of rock salt, which vary from a few inches to several hundred feet in thickness.

About 700,000 barrels of salt are now annually manufactured in Kansas from salt wells.

African Mud-fish.—As a detachment of the Cameron expedition in Africa was exploring the dried beds of one of the affluents of the Nile the explorers found numerous balls of dried mud strewn about. On breaking open one of these, a live fish-like animal fell out and floundered on the sand. On the approach of the dry season, the animal rolls itself into a ball of mud—in this condition it breathes by the aid of lungs, although in the water it uses gills.

The Christian Union of 14th of Fifth Month, contains a communication from an Eastern Christian, residing at Broussa, Turkey, which asks two questions:

First, Whether every highly educated Christian has not arrived at his views of divinity through the Bible?

Second, Would not constant Bible reading be regarded as an absolute necessity for Christians just beginning their journey, for their progress in holiness?

It contains also a reply to these questions, which calls attention to the life of grace and power shown by the example of our blessed Redeemer, and "fed directly from the eternal springs of his own Father's life." "Every act of power, every word of grace, every disposition of unearthly beauty, were but utterances of the Father, who dwelt in the Son and was one with him."

"We, too, are the sons of God. We, too, take our life by direct contact from the Father of our spirits. Men lived this life of oneness with the Father before the Bible was written. Men have lived the life who have never seen the Bible. And we who have the Bible in our hands do not take our life from the book, but from Him who is the author of life, in whom we live and move and have our being.

The Bible is a record of God's wondrous dealings with his children. It is "profitable to us sons of God, 'for reproof, for correction,' for inspiration. It is one of the means which the Father uses for the education of his children, for the 'perfecting of his saints in righteousness.'"

"We do not know God, through the Bible, but through our own souls. All Spiritual life and grace come to us by vital contact with Him. But as a means of Spiritual education we love the Bible, study it, and long to give it to them who are without."

Items.

Gambling.—Captain Kennedy, late of the White Star steamship "Germanic," was asked why gambling is permitted on ocean steamers. He replied: "All Atlantic steamers are furnished with a large supply of wines and liquors, which are not included in the price of passage. Men who gamble drink, and largely, too. The profits derived from the sale of these wines and liquors during the travel, I may say during the gambling season, are so great that it is not to the interest of the steamship companies to abolish gambling or to interfere in any way with the comfort and enjoyment of a class of passengers who so materially add to their income."—*Christian Statesman.*

Christian Missions in Morocco.—The Sultan of Morocco has issued special orders forbidding intercourse between the Moorish women and the ladies attached to Christian missions. This will affect especially the workers of the North Africa Society, a large number of whom are women, and who have made a special effort to reach the women of the country in their homes. The Sultan's action is supposed to have been taken on the representation of his advisers to the effect that communications between the Moorish and English women threatened innovation in the laws and the corruption of religion, offenses which may be visited with the penalty of death in the case of renegades refusing to repent in a given time.

Confemration of Idiots.—At a recent confirmation service held by the Bishop of Exeter, in England, twenty-two male and sixteen female inmates of the Idiot Asylum were presented and confirmed. This has raised considerable discussion in the English papers with regard to the wisdom of such action. In reply the Bishop defends himself, claiming that the minds of the imbeciles are often far more receptive of religious truth than of secular learning; that the story of Christ subdued them; and even though they may not be able to repeat the Lord's Prayer or the Ten Commandments, or answer the questions in the Church Catechism there is no doubt that they are open to spiritual influences, as is testified to by those who have been charged with their instruction.

Dublin Yearly Meeting, at its meeting Fourth Month 29th, adopted a Minute to be inserted as a reference in the epistles to American Yearly Meetings, expressing regret that any of them should have expressed the title "The Religions Society of Friends" to that of "Friends Church." The Minute says: "We feel that the use of the latter title (Friends Church) may tend to promote the adoption of practices and systems which are at variance with our well-known testimony to the freedom of all who are in His Church, and to the pre-eminence of Christ in His Church, and to the pre-eminence of the Holy Scriptures. We should therefore have been glad had the title by which we have been known the world over, been maintained by all the Yearly Meetings, and that the daily life of our members should show to the world that, as Christ's friends, we are part of His Church, and truly a religious Society. We regret such a marked change should have been adopted without conferring with sister Yearly Meetings."

The Presbyterian General Assembly.—At the meeting of this important body at Omaha, a report from a committee declared the buying, selling, reading and advertising in what are called "Sunday papers" is pernicious from beginning to end.

It recommended all citizens to abstain in any way from patronizing the World's Fair, if the gates are open on the First-day of the week.

In the report on temperance approving reference was made to the use of the unfermented juice of the grape in what is called "the Sacrament of the Lord's Supper." An unsuccessful proposition was made to strike out this reference, on the ground that it implied a reflection on those congregations which used fermented wine on such occasions. A statement that no political party has the right to expect the support of Christian men, so long as that party stands committed to the license policy, was also assailed, but supported by the Assembly.

FROM "THE AMERICAN MESSENGER."

The Pirates' Case.

Capt. S—, of W—, Massachusetts, relates that on a voyage to Brazil, in the spring of 1833, while sailing near Cape St. Roque, he espied one morning in the distance a suspicious looking vessel, under a press of canvas, standing towards him. From several circumstances he was led to imagine that she was occupied by pirates, who were advancing to plunder and murder. Still, not being certain of the fact, he concluded to keep his vessel on her course. The suspicious schooner continued to gain upon him, and soon, by the help of the lass, he saw her deck covered with men, and a long eighteen-pounder on a swivel. She was evidently a much faster sailer than his own vessel; he concluded, therefore, that if he turned out of his course he would at length be over-aken, and from the pirates, excited and exasperated by a long chase, little mercy could be expected.

The captain was a Christian, a strong believer in the providence of God, and emphatically a man of peace. Instead of fighting with carnal weapons, he determined to fight with spiritual ones. Having religious tracts aboard, he determined, as soon as the schooner came alongside, to go on board and present his tracts to the captain and crew, and preach to them, in a bold but affectionate manner, appropriate truths on the gospel of Christ. He ordered all hands to go below but the man at the helm. His aid partly to keep them from being intimidated and from agitating his own mind, and partly to do away with all appearance of opposition against the approaching foe. Then, committing himself and his men to God, he patiently waited the pirate's arrival. The schooner came nearer and nearer, till at length the figures of the men could be distinctly seen by the naked eye. A fearful crisis was fast closing;

but the captain never shrank nor veered from his course for a moment. Suddenly the pirates altered their course, hauled the vessel upon a wind, and stood away as rapidly as sail and surge could carry them. From the fact that they saw no men on board but Capt. S— and the helmsman, and no manifestation of fear, the pirates might have been led to suspect that there was a large armed force below, or some other decoy prepared; and thus concluded it dangerous to attempt their hostile designs.

THE FRIEND.

SIXTH MONTH 18, 1892.

LONDON YEARLY MEETING.

The meeting on Ministry and Oversight convened on the 16th of Fifth month. A discussion on the condition and needs of the ministry among Friends elicited remarks from several of the members. One thought there was abundance of it in many meetings, but it needed to be living, endowed with power from on high.

Another thought that a Scriptural ministry is needed—and a complete study of the Bible as a whole should be cherished by our ministers. This speaker seemed (from the condensed report in the *British Friend*) not to realize the fact that there can be no ministry in the sense recognized by the Society of Friends unconnected with the Divine Gift, and the fresh extension of heavenly help. Far more satisfactory was the sentiment expressed by another Friend, that "the ministry we need and the world needs, is of and from the Truth, a willing and obedient channel that the streams of life may pass through."

In the general Yearly Meeting, when the subject of preparing replies to epistles from other Yearly Meetings came up, some uneasiness was manifested with the manner in which this correspondence was carried on, but finally a committee was appointed as usual.

The mention in the epistle from Iowa that two of its Quarterly Meetings proposed to form the new Yearly Meeting of Oregon, led to considerable discussion. Several Friends objected to recognizing a Yearly Meeting of which they knew so little, and of which, the information that had been received was not altogether satisfactory. But these objections were overruled.

The number of meetings was reported to be 340, and of members 16,102, an increase of 142 over the previous year. The number received by conviction was 282. It is to be hoped that but few of these cases of conviction are like those mentioned in a recent letter from a friend in Scotland, who says:—"Additions to our numbers have of late been made, but I am unable to find much therein to rejoice [at], for I fear we are in no condition to be helpful in the higher sense to those added to us; and they, on their part, are in too rudimentary a condition to be a lever among us to raise us from the low estate I feel we are in."

The summary of the reports of the Quarterly Meetings on Ministry and Oversight were read and the meeting entered on the consideration of the state of the Society. One Friend remarked that while it had never been more needful that the Society of Friends should be a distinct and a peculiar people; yet they were getting away from those restraining influences that had marked us out as a distinct and peculiar people; he saw no reason why the expression "Sunday-schools" should be substituted for "First-day schools." It was felt that there was

need of care that the standard of Truth should not be lowered amongst us.

During the consideration of the Russian Famine Fund, some interesting information was communicated by the Friend who had visited Russia to distribute that fund. Besides the relief it afforded, it had had an effect in stimulating the Russian government to increased exertions, and had tended to create a feeling of unity between the two nations.

One of the most important discussions during the Yearly Meeting was that over the report of the Home Mission Committee. It is evident that there is an increasing uneasiness among English Friends, lest the practice of supporting ministers by the Committee to labor in different localities, should gradually lead to the establishment of a paid pastoral system, as has been done in some parts of America. This uneasiness was plainly expressed by some of those who spoke on this occasion. Among others, Wm. Robinson stated that some years ago he travelled through Iowa Yearly Meeting. If any Friends had suggested to him in those days the possibility that every meeting in that Yearly Meeting would in less than 25 years be supplied with its paid pastor, he would not have believed it. Yet it had come about, and among the causes was the action of London Home Mission Committee.

The conclusion finally arrived at was to reappoint the Committee for one year, and to request the Quarterly Meetings to appoint men and women Friends as representatives to a conference to be held in the autumn, and consider whether means could not be found to relieve the minds of Friends of the uneasiness which so many felt, and at the same time carry forward the work.

THE Editor requests that the Friend who sent him the account of John Audland, which was printed a few weeks since, will kindly send her name and address.

SUMMARY OF EVENTS.

UNITED STATES.—The total values of the exports of domestic breadstuffs from the United States during the eleven months ended Fifth Month 31, 1892, were \$272,470,023, as compared with \$109,956,084 during the corresponding period of the preceding year.

On the 10th inst. the Republican Convention, in session at Minneapolis, re-nominated Benjamin Harrison as their candidate for President of the United States, and Whitlaw Reid, editor of the *New York Tribune*, for Vice-President.

The platform declares for Protection, Reciprocity, Bimetalsm, a Free Ballot; opposition to union of Church and State, and trusts, and favorable to the earliest practicable admission of the remaining Territories. It also professes to sympathize "with all wise and legitimate efforts to lessen and prevent the evils of inter-ference and to promote freedom."

Colonel L. Polk, President of the National Farmers' Alliance, died in Washington on the 11th inst.

On the 13th inst. in the House a bill was passed providing that Indian children shall be declared to be citizens when they have reached the age of twenty-one years, and shall thereafter receive no support from the Government, until such time that they have had ten years of industrial training.

Representative Peele, from the Committee on Indian Affairs, reported to the House on the same day a bill ratifying an agreement for the cession to the United States of lands in the Cherokee outlet. The amount of the land to be immediately thrown open to settlement by the operations of the bill if it becomes a law aggregates over 6,000,000 acres.

A telegram from Chamberlain, South Dakota, says that more than half of the Indians belonging to the Lower Brule Agency surprised the authorities on the 13th, by leaving their reservation and going to Rosebud Reservation, where they will insist on remaining for several years. Their action is in opposition to the authorities. They are peaceably inclined, and removed quietly to what they say will be their new home."

A cotton crop report issued by the Agricultural Department, states that the average percentage of area in cotton with the actual acreage of last year is 83.5, compared with the average of the preceding years. The average condition of the crop was 85.9—the lowest average, with one exception, since 1874.

A bulletin issued by the Department of Agriculture states the acreage of winter wheat to be 99.9 per cent. of the actual area of last year; spring wheat, 100.3 per cent.; rye, 99.2 per cent. of last year's breadth, and oats, 99.2 per cent.

Fifth Month 24th was the ninth anniversary of the opening of the Brooklyn bridge. Persons travelling over the bridge have averaged 40,000,000 a year.

A rich body of lead, containing a portion of silver ore, has been struck at Ash Grove, Missouri, at a depth of 90 feet.

A flowing well of strong salt brine, accompanied by a flow of natural gas, has been struck at Troy, Pa.

A new rich ore body has been discovered in the Midnight Mine, at Ouray, Colorado.

The Ship St. Leo sailed from Brooklyn on the 11th inst. with a cargo of breadstuffs, meats and infants' food, in addition to 3,500 tons of flour, for the starving Russian peasants.

The members of the Relief Committee at Titusville state that fifty-nine bodies have been buried, and that several persons are still missing, but they do not need to help those who have lost by the fire and flood, and to repair the destruction to property.

The number of deaths in this city last week was 375; which is 13 more than last week and 63 more than the corresponding week last year. Of the whole number, 49 died of consumption; 26 of disease of the heart; 25 of pneumonia; 21 of diphtheria; 20 of convulsions; 20 of cholera infantum; 15 of marasmus; 13 of apoplexy; 12 of bronchitis; 12 of old age; 10 of Bright's disease and 10 of scarlet fever.

Markets, &c.—U. S. 2½, 100 a 102; 4½, reg., 116 a 117; 5½, 100 a 102; 6½, 100 a 107.

Corroxy was quiet, but steady, on a basis of 84c. per pound for winter uplands.

FEED.—Middling bran, in bulk, \$13.50 a \$14.50; spring do., in bulk, spot, \$12.00 a \$13.50.

FLOUR.—Winter super, \$2.65 a \$3.00; do., extras, \$2.40 a \$3.50; 2 winter family, \$2.65 a \$2.90; Pennsylvania, roller straight, \$4.15 a \$4.50; Western winter, clear, \$4.15 a \$4.40; do., straight, \$4.40 a \$4.60; winter patent, \$4.65 a \$4.90; Minnesota, clear, \$3.75 a \$4.10; do., straight, \$4.25 a \$4.50; do., patent, \$4.60 a \$4.90; do. favorite brands, higher. Rye flour for millers, steady, at \$4.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 88 a 88½ cts.; No. 2 mixed corn, 52 a 52½ cts.; No. 2 white oats, 40 a 40½ cts.

BEEF CATTLE.—Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 4¼ a 4½ cts.; common, 3¼ a 4 cts.; culls, 3¼ a 3 cts.; fat cows, 2 a 2½ cts.

SHEEP AND LAMBS.—Extra, 5½ a 6 cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 4 a 4½ cts.; 3½ a 3½ cts. Fall lambs, 4 a 6½ cts.; spring lambs, 5 a 6 cts.

HOGS.—Chicago, at 74 cts.; other Western, at 7 a 7½ cts.

FOREIGN.—On the 8th inst. the New Oriental Bank, in London, suspended. A circular issued by the Directors gives the liabilities as £7,250,000 and the un-called capital as £900,000. The Directors recommended the depositors to withdraw only 20 per cent. of their deposits in order to meet the obligations of the bank. The suspension is largely due to the depreciation in the value of silver, to the consequent increasing distrust in Great Britain of investments in foreign countries, and to the withdrawal of capital in the East, coupled with the unprecedented condition of trade in Japan and the consequent losses incurred throughout the hurricane at Mauritius.

The International Miners' Congress has resolved, by a vote of 64 to 9, that preparations must be made for an international strike if the various Governments do not give the demand for an eight-hour working day. Such uncertainty is felt on the Continent. How far the cause of a festival in progress at Nancy, at which President Carnot is in attendance. The correspondent of the New York Tribune says: The second fact takes us all the way to Nancy, and the sudden appearance at the New Festival of the Grand Duke Constantine. That he went by the czar's train is uncertain. How far his coming was expected by President Carnot is uncertain. Nor does it greatly matter. What does matter, what is in fact of higher concern to the peace and policy of Europe than any recent event is the Grand Duke's presence on such an occasion. It is the most positive

expression of the Czar's good will to France that has yet been given. It means that the Grand Duke belongs not to the czar's court, but to France. There has always been a doubt how far the Russian Emperor and Russia herself responded to the eagerness of France for a serious political understanding between the two countries. It may be still doubtful. But what is clear is that the Czar signifies thus publicly to Germany and to Europe that he has taken the step of coming from his friendship, whatever it be, for France.

A dispatch from Meshed, in Northeast Persia, says that all the Europeans in that city have escaped safely from the cholera, which is ravishing Meshed and the province of Khorassan, in which the city is located. Among the natives the death has reached 250 daily. The disease is of a most violent type.

The meeting between the Czar and Emperor William at Kiel has been the leading topic of conversation during the week. The comments of the newspapers in Berlin show that it is generally felt that there is little reason for congratulation over the result of the meeting, which had too much the appearance of the Emperor running after the Czar, while the ostentatious visit of the Grand Duke Constantine to Nancy, at the express instructions of the Czar, dispelled any idea that political importance can be attached to the Kiel meeting.

A dispatch from Madras to the effect that the well-known showers have ceased in the Presidency and have improved the pasturage. The showers were not of the regular monsoon type, and were not sufficient to supply the needs of agriculture. The dispatch further says that a heavy rain has greatly benefited crops in Bengal. The development of the monsoon is watched anxiously. It appears to have taken at Bombay. A signal hoisted at Calcutta denotes the approach of a dangerous cyclone.

Kate Marsden, who is interested in a project to establish a leper colony in Siberia, has arrived from St. Petersburg en route to the United States. In an interview, she gave a graphic description of her six weeks' tour of the leper colonies of the island of Sumatra. It soon as any other colony of the disease, the victim is at once driven into the depths of the forest, there to live upon tree bark and upon rotten fish. This food is furnished by relatives, who deposit it at a distance from the miserable and filthy huts of the victims.

The huts are one-half underground for the sake of water, and are built in such a manner that supervision is impossible. Kate Marsden and thirty guides were obliged to cut a path for themselves through the undergrowth of the forests and to proceed in single file. They found the lepers ill-clad and living in indescribable filth and dirt, dragging out a horrible existence for years and years. They said they did not feel that it was coming so loathsome that they have lost all semblance to humanity. K. Marsden says that there has been found in Yakutsk a plant that is reputed to cure leprosy, but she has not been able to test it as yet. She intends to return to Yakutsk to establish a colony at Ylenk.

Large numbers of trees and dead animals and much debris of wrecked bridges and houses are floating down the rivers of Austria, proving the awful destruction caused by the floods. Several bridges are known to have been destroyed, and a number of lives have been lost. The market town of Pulkana has been partially destroyed. A miner named Hayekka has confessed that he caused the fire in the Prizlam mines. His two brothers were among the dead. He says that he intended to keep his secret, but his resolution began to fail him after he saw the scores of dead bodies brought up from the pit. He regretted that he could not escape the associations which constantly remind him of the terrible catastrophe. He got a place in a factory at Beraun eventually, but after remaining there two days, was unable to keep his attention to work longer, and started out again on his wanderings. He could not sleep and he could not begotten food to satisfy his hunger. He feared that he would go mad if he did not return to his home, and so therefore went to a priest in Milan two days ago and confessed what he had done. The priest told him he must return to Prizlam and tell his story. He is under arrest.

An eruption of Mount Vesuvius continues. At about the middle of the Atride del Cielo, the deep sickle-shaped valley which separated Monte Somma from Vesuvius proper, a small cone has appeared, from which two streams of lava are flowing. A shower of small stones and scoriae is being ejected from this cone, and which dense clouds are lowering. Stones are also being ejected from the principal crater. The phenomenon is accompanied by prolonged and ominous subterranean rumblings. The director of the meteorological observatory thinks that the eruption will cease at the next full moon.

NOTICES.

FRIENDS' INSTITUTE EXCURSION.—BOTANICAL AND GEOLOGICAL.—Friends are invited to join the excursion on Seventh-day afternoon, Sixth Month 18, 1892, to Wenonah, Mullica Hill, N. J., &c.; leaving Market Street Wharf at 1:30 P. M. Meet at Ferry at 1:15 P. M. Should the weather be decidedly unfavorable the excursion will be postponed to the 25th, at the same hour. Fuller information on application to Friends' Institute, 1365 Arch Street.

WANTED.—A young woman (teacher) desires a position either at the mountains or seashore during the summer. Would be willing to travel.

Address "R."

Office of THE FRIEND.

WANTED.—An experienced housekeeper to take charge in a small family, and have care of an invalid. A middle-aged Friend preferred. Comfortable home. Apply

Box 342, West Grove, Chester Co., Pa.

WANTED. a qualified teacher to take charge of a Monthly Meeting School. Address

LUCY S. SATTERTHWAITE,

1000 North Washington, Bucks Co., Pa.

ELLEN M. MOORE,

Morrisville, Bucks Co., Pa.

WANTED.—A teacher, man or woman, as Principal of Haddonfield Monthly Meeting School. The locality is thought a promising one for an energetic teacher.

Application may be made to

SAMUEL A. BACON,

SARAH NICHOLSON.

Haddonfield, N. J.

DIED. at her residence near Media, First Month 3, 1892, ANNA M. POTTS, wife of Charles Potts, in the sixty-seventh year of her age. A member of Chester Monthly Meeting of Friends, Pa.

—, at her residence in Lincoln Vt., Third Month 12, 1892, PIERRE L. GOVE, wife of Pelatiah Gove, in her seventy-third year, after a long and protracted illness, of which she died, much suffering, which she bore with Christian patience and fortitude. She was a consistent and esteemed member amongst Friends. From the evidence afforded to those around her no doubt, remains that her end was peace.

—, at his home in Chesterfield, Morgan Co., Ohio on the 2d of Fifth Month, 1892, JOSEPH PENROSE, in the sixty-fourth year of his age. A member of Pennville Monthly and Particular Meetings of Friends. His sickness of several weeks' duration was borne with becoming resignation, though much of the time breathing was extremely laborious. Naturally of an unassuming turn of mind, he was little given to expression; yet there is reason to believe he apprehended the change approaching, and we trust through redeeming love an mercy his peace was made with God.

Fifth Month 28th, 1892, at his late residence JOHN S. STOKES, in the eighty-fifth year of his age. A member and minister of Philadelphia Monthly Meeting of Friends, in the city of Erie, Pa. During his illness of some five weeks, he was a bright example of patience and Christian resignation, saying frequently "Not my will, O Lord! but thine be done." He said on one occasion, "It has been my daily petition that my Heavenly Father in his love and mercy would fit me prepare me for just a little space in his kingdom." At another time, "Oh, Lord, have mercy upon me poor and unworthy as I am. Thou knowest without these we can do nothing." "I know full well, that th Lord will never leave those who put their whole trust and confidence in Him." "Oh, rest, rest, I long to be at rest." "It is the will of my Father, to take me to his rest now, when thy glorious change it will be. No long before his death, when his son and a few new relatives and friends were about him, he spoke very beautifully to them, quoting the words of the psalmist "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!" "I have been a very unprofitable servant. I have come unto me all ye that labor and are heavy laden, and will give you rest," also the welcome words, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

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FOR "THE FRIEND."

Incidents and Reflections.—No. 262.

"HEAVING COALS OF FIRE."

There is something very suggestive and instructive in the following touching narrative, which we find in *The Herald of Peace* credited to the *Speaker*.

It is just six years ago that I first visited the Cornish coast at Gorran Haven.

Since then I have visited in fair weather and foul; and in time, perhaps, shall rival the coast-guardsmen, who can walk it blindfold. But to this day it remains in my recollection, the coast I trod, without companion, during four dark days in December. It was a rude introduction. The wind blew in my face, with scuds of cold rain; a leaden mist hung low on the left, and rolled slowly up Channel. Now and then it thinned enough to reveal a white zigzag of breakers in front, and a blur of land; or, far below, a cluster of dripping rocks, with the sea crawling between and hitting their weed. But for the most part I saw only the furze-bushes beside the path, each powdered with fine raindrops, that in the aggregate resembled a coat of gray frieze, and the puffs of spray that shot up over the cliff's lip and drenched me.

Just beyond the headland, where the path dipped steeply, a bright space disengaged itself from the mist as I passed, and around it, the looming outline of a cottage, between the footpath and the sea. A habitation more desolate than this odd angle of the coast could hardly have been chosen; on the other hand, the glow of the firelight within the kitchen window was almost an invitation. It seemed worth my while to ask for a drink of milk there, and find out that manner of folk were the inmates. An old woman answered my knock. She was tall, with a slight stoop, and a tinge of yellow pervading her face, as if some of the complexion had run into her teeth and the whites of her eyes. A lean white cap, tied under the chin with tape, concealed all but the edge of her gray locks. She wore a violet turnover, a large wrapper, a brown stuff gown that hardly reached her knees, and thick worsted stockings, but no shoes. "A drink o' milk? Why not a dish o' ea?" "That will be troubling you," said I, "it ashamed for feeling so little in want of subsistence. "Few they be that troubles us, my

dear. Too few by land, an' too many by sea, rest their dear souls! Step inside by the fire. There's only my old man here, an' you needn't stand 'pon ceremony wi' hee: for he's stone-deaf an' totelin'. Isaac, you poor deaf haddock, here's a strange body for 'ee to look at; tho' you'm past all stir but huryn', I reckon." She sighed as I stepped past into the warmth. 'The man she called Isaac was huddled and nodding in a chair, before the bluish blaze of a wreck-wood fire. He met me with an incurious stare, and began to dose again. He was clearly in the last decline of manhood, the stage of utter child-ness and mere oblivion; and sat there with his faculties collapsed, waiting for release.

My mired boots played havoc with the neatly sanded floor; but the old woman dusted a chair for me as carefully as if I had worn robes of state, and set it on the other side of the hearth. Then she put the kettle to boil, and unhitching a cup from the dresser, took a key from it, and opened a small cupboard between the fireplace and the wall. That which she sought stood on the top shelf, and she had to climb on a chair to reach it. I offered my help; but no—she would get it herself. It proved to be a small green canister. The tea that came from this canister I wish I could describe. No sooner did the boiling water touch it than the room was filled with fragrance. The dotard in the chair drew a long breath through his nostrils, as though the aroma touched some quick centre in his moribund brain. The woman poured out a cup, and I sipped it. "Smuggled," I decided; for indeed you cannot get such tea in London if you pay fifty shillings a pound. "You like it?" she asked. Before I could answer, a small table stood at my elbow, and she was loading it with delicacies from the cupboard. The contents of that cupboard! Caviare came from it, and a small ambrosial cheese; dried figs and guava jelly; olives, cherries in brandy, wonderful filberts glazed with sugar; biscuits and all manner of queer Russian sweets. I lean back with wide eyes. "Feodor sends us these," said the old woman, bringing a dish of Cornish cream and a home-made loaf to give the feast a basis. "Who's Feodor?" "Feodor Himkoff." She paused a moment, and added, "He is mate on a Russian vessel." "A friend?"

The question went unnoted. "Is there any you fancy?" she asked. "Some o't may be outlandish eatin'." "Do you like these things?" I looked from her to the caviare. "I don't know. I never tried." "We keeps 'em, my man an' I, for all poor come-by-chance folks that knocks." "But these are dainties for rich men's tables." "May be. I've never tasted—they'd stick in our gozels if we tried."

I wanted to ask a dozen questions, but thought it politer to accept this strange hospitality in silence. Glancing up presently, however, I saw her eyes still fixed on me, and laid down my knife. "I can't help it," I said, "I want to know about Feodor Himkoff." "There's no secret," she answered. "Leastways, there *was* one, but either God has condemned or forgiven

afore now. Look at my man there; he's done all the repentin' he's likely to do." After a few seconds' hesitation she went on—"I had a boy, you must know—oh! a straight young man—that went for a soldier, an' was killed at Inker-man by the Rooshians. Take another look at his father here; you think 'en a bundle o' frailties, I dessey. Well, when the news was brought us, this poor worm lifts his fist up to the sun an' says, 'God do so to me an' more also,' he says, 'if ever I falls across a Rooshian!' An' 'God send me a Rooshian—just one!' he says, meanin' that Rooshians don't grow on brambles hereabouts. Now the boy was our only flesh.

"Well, sir, nigh sixteen year' went by, an' we two were sittin', one quakin' night, beside this very fire, hearkenin' to the bellian outside of: for 'twas the big storm in 'Seventy, an' even indoors we must shut to make ourselves heard. About ten, as we was thinkin' to go to bed, there comes a bangin' on the door, an' Isaac gets up an' lets the bar down, singin' out, 'Who is it?' There was a big young man 'twixt the doorposts, drippin' wet, wi' smears o' blood on his face, an' white teeth showin' when he talked. 'Twas a half-furrin talk, an' he spoke a bit faint too, but fairly grinned for joy to see our warm fire, an' his teeth were white as pearl. 'Ah, sir,' he cried, 'you will help? Our barque is ashore below—fifteen poor brothers! You will send for help?—you will aid? Then Isaac stepped back, and spoke very slow—'What nation?' he asked. She is Russ—we are all Russ; sixteen poor brothers from Archangel, said the young man, as soon as he took in the question. My man slewed round on his heel, and walked to the hearth here; but the sailor stretched out his hands, an' I saw the middle finger of his right hand was gone. 'You will aid, eh? Ah, yes, you will aid. They are clingin'—so—fifteen poor brothers, and many have wives.' But Isaac said, 'Thank Thee, God, and picked up a log from the hearth here. 'Take 'em this message,' said he, facin' round; an', runnin' on the sailor, who was faint and swayin', beat him forth wi' the burnin' stick, and bolted the door upon him. After that we sat quiet, he an' I, all the night through, never takin' our clothes off. An' at daybreak Isaac walked down to the shore. There was nothin' to see but two bodies, an' he buried them an' waited for more. 'That evenin' another came in, an' next day, two; an' so on, for a se'n night. Ten bodies in all he picked up and buried 't the meadow below. An' on the fourth day he picked up a body wi' one finger missin', under the headland. 'Twas the young man he had driven forth, who had wandered there an' broke his neck. Isaac buried him too. An' that was all, except two that the coastguard found an' held an inquest over an' carried off to churchyard.

"So it befall; an' for five year' neither Isaac nor me opened mouth 'pon it, not to each other even. An' then, one moonday, a sailor knocks at the door; an' goin' out, I see he was a furrier wi' great white teeth showin' dro' his beard. 'I be come to see Mister Isaac Lenine,' he says

in his outlandish English. So I called Isaac out; an' his stranger grips 'en by the hand, an' kisses 'em sayin', 'Little father, take me to thy graves. My name is Feodor Hinkoff, an' my brother Dmitry was among the crew of the "Viatica." You would know his body, if you buried it, for the second finger was gone from his right hand. I myself—wretched one!—chopped it by bad luck when we were boys, an' played at wood cuttin' w' our father's axe. I have heard how they perished, far from aid, and how you gave 'em burial in your own field; and I pray to all the saints for you," he says. So Isaac led 'en to the field and showed 'en the grave that was staked off 'long w' the rest. God help my poor man! he was too big a coward to speak. "So the man stayed w' us till sundown, an' kissed us 'pon both cheeks, an' went his way, blessin' us. God forgie 'us—God forgie 'us! An' ever since he's been breaking our heads d'or the post-office w' suchlike precious balms as these here. She broke off to settle Isaac more comfortably in his chair. "Tis all we can do to get rid of 'em, on poor tramping fellows, same as yourself."

It may well be hoped that our merciful Father in Heaven may have forgiven these Cornish people, for their inhumanity to the poor sailors wrecked on their stormy coast. But who can number the sad thoughts which the remembrance of their cruelty must have awakened in their minds during the long years which they survived; or measure the depth of their mental distress, aggravated by the undeserved gratitude manifested by the bereaved brother of the perished Dmitrie. Feodor Hinkoff little knew how burning were the coals of fire which he was heaping on the heads of this wretched couple, as he continued from time to time to send them tokens of his grateful remembrance.

J. W.

FOR "THE FRIEND."

A Model Ranch.

The often popular idea regarding a western ranch, is that the rancher lives in a hut or a dug-out, that the ranch consists of 160 acres or more of rolling prairie, the stock is made up of anywhere from five to five thousand wild and long horned cattle; and that when the rancher wants a meal, he goes out with a lasso and captures his breakfast on a run. But as a matter of fact, some of our western ranchers live in luxury in the cities adjacent to their possessions, their broad fields are cultivated for miles in extent, they own the finest registered cattle, whilst their ranches are complete with the accoutrements of modern scientific farming. I visited such a ranch a few days ago, and will try to describe a little of what I saw. Some of my farmer readers will pardon me if I make any errors in this little account; for the writer is a sadly poor farmer.

This ranch lies near the foot-hills of the Rocky Mountains. It is over three thousand acres in extent. Originally it was almost without water, and the land was nothing but a barren, rolling prairie, whose big waves would be called hills if not contrasted with the towering mountains that bar the western sky. Occasionally a curious outcropping of a strange stone formation, makes a naturally sheltered spot, where barns and corrals can be placed. With this exception, the soil is as sandy as one would find on a South Jersey farm, and is as black and rich looking as if it had just come out of a green-house.

It takes a whole day to get over this ranch. The first part of the description is easily disposed of. There are 450 acres planted with

corn. A Pennsylvania farmer would be happy to work his corn field like the Colorado rancher does. The latter just runs his harrow through the soft, stoneless loam, and drills the seed right in, without any ploughing. There are 200 acres of rye, 150 acres of oats, 100 of alfalfa, and 50 acres each of wheat and millet. Besides there is the truck-patch, consisting of 25 acres, where, thanks to an excellent system of irrigation, crops are grown, which for productiveness, would make the eyes of many farmers open wide with astonishment. The remaining 2,000 acres are principally devoted to grazing.

At one end of this big farm, right near the truck-patch, two hills circle around the spot where the houses, barns, sheds, and corrals are situated. By the way, I should state, that a corral is what is known in most places as a barn-yard,—the Spanish word for the idea conveyed, is certainly much the more beautiful of the two.

The buildings in this group are very numerous. First we note the boarding-house, where the 25 men employed on the ranch are provided for. This establishment is presided over by two cooks. Then there is the bunk-house, where the men sleep. Close by, are the large barns, the two largest being for the Holstein and Jersey cows. All these barns are kept just as clean as if they were not being constantly used.

Right near the barns are the three silos, each of which holds 400 tons of corn ensilage; thus making an aggregate accommodation of 1,200 tons. Into these silos, the corn after it has been cut up, husk, cob, and all, is packed for future use. In course of time it slightly ferments, and thereby constitutes a food that supplies all the needed qualities for the best milk producing. The milk given by cows kept during the winter on corn ensilage, is as rich and abundant as if they were being fed on the finest pasturage.

One of the most interesting buildings is the Creamery. The machinery is run by a 20 horse-power engine. Prominent amongst the appliances of this place, is the Butter Extractor. It is a wonderful contrivance, which by a skillful application of centrifugal force, and by attaining a speed of 8,000 revolutions per minute, separates the cream from the skim-milk, and the new milk from the butter in a few minutes. The butter falls from the Extractor in little globules. The Creamery is right at the base of a steep declivity, at the top of which are the foundations of a large barn. When this barn is completed, it will be possible to milk the cows, pour the milk into a pipe in the barn that feeds the Butter Extractor in the Creamery, and so have butter made in five or ten minutes after milking the cows.

Another new contrivance is the Milk-test, which shows the number of pounds of butter that can be extracted from a given number of pounds of milk. By means of it, the milk producing qualities of the cows can be ascertained at any time, and so an accurate record be kept which will establish the value and yield of the different animals. How these various machines work, I dare not attempt to describe; for they were new mysteries to my wondering and unscientific mind.

Of course this ranch has extensive stables for horses, sheds, ice-houses, corn-cribs, hog-pens, and all the other adjuncts of a large farm. Some of the buildings are particularly interesting. For instance, the big calf-house is calculated to excite attention. It is divided up into different pens, where the sleek little beauties are sorted according to their ages. The day

after birth the poor little things are taken from their mothers, and put into the nursery, where they are fed by patent feeding apparatus. When large enough to nibble at hay or straw, they are placed in other apartments. Here they caper around, and butt each other's heads together and learn the lessons that are considered necessary to complete the education of modern, high-born, civilized calves. The cute little Jerseys have mild eyes, and pretty heads, which remind one of trustful deer.

Another building and attached corral, constitute the hospital. It is situated away from the noise and excitement of cattle life. In it the sick or "run down" cows, horses, dogs, or chickens, are placed and carefully nursed, until a full recovery is effected.

The big corn-cribs have along side of them, sheds which cover the boilers, engines, and fodder mills, wherewith to cut up the corn and oats on the spot. The blacksmith and carpenter shops are very important if not conspicuous buildings.

The bees and chickens have outfits according to their needs. The hog-pens and pig-houses are built upon the most improved methods, and are inhabited by fine bred, but squint-eyed and long-nosed porkers. Pigs always will look ugly except in the shape of pork.

There are 125 hot-houses, in addition to a few green-houses. In the latter, some of the early spring vegetables including tomatoes, and rhubarb, are raised during the winter with good success, and the price received for them warrants the extra cost of doing so. The mushroom-cellar is built in the side of a hill, and is about 75 feet, by 30 feet in size. In the autumn potatoes are stored in it; but during the late winter and early spring months, a fine crop of mushrooms is grown in its sombre precincts; for this delicacy commands a good price in the adjacent markets.

After all, the cattle are the most interesting part of the ranch. Among them are about 250 thorough-breds. Some of the finest registered stock in the country are included in the herd. "Lady Baker," a gentle, stout old Holstein, has made 34 lbs. and 6 oz. of butter from one week's yield of milk. Near her stall is that of "Natsy," who has made 34 lbs. and 9 oz. in one week. Close by is a fine, two-year old Holstein, that has a record of 200 pounds of butter in 90 days. She is fondly looked upon by her owner as the coming cow. "Maggie Cliflen," one of the younger animals, has given 102 pounds of milk in one day. There are in the herd twenty-five cows, each of which has given over 16,000 pounds of milk in ten months. For each cow, this equals a yield of milk for ten consecutive months, of more than their own weight per month.

These cattle are finely cared for, and the same thought and business methods are applied to the work that a careful merchant would devote to his business interests. The result proves that as in any other occupation, it pays to use brains, thought, and enterprise in farming. For instance, an accurate record is kept of the yield of each individual cow; and what she gives at each milking is put down on the book immediately afterward, by the man who has milked her. Thus the animals that are not paying, are soon known, and they are sold off. All these cattle are carried every day. They are also daily washed out with water introduced by hydrants in all the barns.

Hydrants are all around the various build-

ings and corals. A magnificent pressure is obtained, and a stream of water can be thrown over the highest flagstaff on the barn tops. A regular fire brigade is maintained, which is made up of employees; and frequent drills tend to keep up discipline in that department.

The water used for domestic purposes, and for irrigating the truck-patch, is obtained in a way that would amaze a farmer who is accustomed to babbling brooks and frequent rain storms. Not far from the corals there is a "dry creek,"—a sort of cleft in the bottom of the meadow,—with nothing in it but sand. But beneath this sand is a fine underflow of water. By a system of engineering, this water is gathered and brought to the surface, and from thence pumped up to two tanks on a neighboring hill-top. These tanks have a capacity of 32,000 gallons; and the extent of "seepage" from the underground creek amounts to the large sum of 200,000 gallons per day. It is enough to irrigate many acres of truckage, and is distributed over the land by 4 and 6 inch pipes.

Many hundreds of acres of this ranch are "under ditch" as we call it; which means that the ground is watered by a series of ditches and laterals, that conduct the precious fluid from the reservoirs, where it has been accumulated during the rainy seasons. The warm sunshine combined with water, just when wanted, and applied in the needed quantities, results in crops that no other conditions could admit of.

This extensive plant has grown up and been put on a paying basis within the past three years. It was established and has been conducted by men who came to Colorado on account of their health; who practically knew nothing about agriculture previous to this effort; but who being business men of excellent abilities, have made the thing a success. Thirty years since, the site on this ranch was a favorite winter resort for thousands of Cheyenne Indians, and up to fifteen years ago, they were in the locality where now the peaceful pursuits of the white man are successfully followed.

WM. C. ALLEN.

COLORADO SPRINGS, Fifth Month 24th, 1892.

FOR "THE FRIEND."

"I delight in the Law of God after the inward man."

This was the experience of a man after God's own heart—endorsed by an Apostle under the new dispensation who said, "I know that in me, that is, in my flesh dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. O wretched man that I am! who shall deliver me from the body of this death?" This related not only to his own experience, but having a thorough knowledge of human nature, he spoke to others of that, which while under the Law of Sin they knew not, except, in an inward cry for deliverance from the Body of Sin—a lack of knowledge being betrayed with regard to the alone one to whom the cry was to be directed. Paul said, "It pleased God—who called me by His Grace,"— "To reveal his Son in me, that I might preach him among the heathen." The poet said, "He is the free man whom the Truth makes free, and all are slaves beside."

How plain it is rendered, that provision for the flesh is not to be made in a call to preach Christ to the heathen. "Immediately, said Paul, I conferred not with flesh and blood." What complete mastery over the flesh he obtained; when, with the victor's palm he could say, "I thank God through Jesus Christ our Lord."

His ministry freed from the entanglements of the flesh and from the willings and runnings of the Creature was in the demonstration of the Spirit and with power. Oh, that we had more of such preaching in these last days. Then, would there be a revival of good in the Church and in the world—such as would shake neighborhoods many miles around.

P. R. GIFFORD.

PROVIDENCE, Fifth Month, 1892.

FOR "THE FRIEND."

"I Know That My Redeemer Liveth."

A peaceful and happy assurance given by the grace of God to the lowly follower of a once crucified but now risen and glorified Redeemer. An inheritance that is the portion of the child of God and which I believe might be witnessed more fully, to the uplifting of our minds above the toils and cares of life, if there were but a greater willingness to live loose to the world and nearer to God in spirit, by abiding in Christ, which can only be realized by his Spirit having place in us to the exclusion of all that is contrary thereto.

To know an undivided heart in the fear and love of God, by which willing and ready services rendered to the behests of this holy mind and will as revealed by Christ through his Spirit in the secret of the heart and mind, is the blessed experience of those who, through following on to know the Lord, have the assurance granted unto them of the keeping power of God, and by holding nothing back which He calls for from them, are made willing to deny themselves, even of what may appear lawful gratifications, in order to answer the sense they have of his holy will concerning them, in order that they may become chastened in spirit toward God.

They, therefore, who desire above all to know union of soul with God through Christ Jesus and the indwelling of his Spirit, will but lightly esteem the pleasures and profits of earth, lest in anywise these should come between their souls and their God.

Tender are the dealings of God, their Father, with these his children, who count nothing too near or too dear to part with in order that they may know conformity with and unto all things his holy mind and will, and precious that communion into which they are led by his Spirit, that enables them to realize in good degree, the life that they now live by the faith of the Son of God, who loved them and gave himself for them.

It is thus that the condition of purity of heart is arrived at to which the blessing is attached of seeing God.

How many there are who are content with a name to live, while dead to the reality of union with God, poor unstable souls are these, filled with a multitude of cares and anxieties, and knowing little of the sweetness of consolation by Christ. Borne down by crosses, but still without the saving knowledge of the cross of Christ by which we are to become crucified unto the world and the world unto us.

Such know little of the rich pleasure of child-like, whole-hearted obedience to the Father's will, hence know little of communion in secret with God through Christ and of assurance that springs with abiding in Him.

The child of God seeks continually help and counsel, guidance and preservation, knowing that it is from the Lord they have safety and safe-keeping, and that He alone can lead them along aright and can keep them in quietness

and peace, amid the conflicts, temptation and trials of time. So that day by day they seek renewal of strength from on high. Truly as the eye of the maid is to the hand of her mistress so do the eyes of these wait upon the Lord.

Whatever their position among their fellows they are pre-eminently the servants of God, holding nothing as their own but as stewards in trust with God's gifts they hold them at his disposal. Be they intrusted with little or with much of the treasures of earth their sense of responsibility is the same. One is their Master, even Christ and they are brethren. Therefore, to Him they must look continually, if they would continue to know the daily manifestation of his will to them and concerning them in the right ordering and disposal of themselves and their all. To be among the poor and despised of earth is often still a great favor, for among these the Lord often plants his peculiar blessings and enriches such in an especial manner with a continued sense of his love, goodness, and unceasing care. It is not the possession or non-possession of the enrichments of earth, either mental or material, that can or doth make the child of God, but the hidden treasure in the heart and in spirit by which the possession of true riches is known. Nevertheless great possessions are often a great snare to the possessor; while, on the other hand, being among those little accounted of, according to this world's estimate, saves from many a snare those who are so positioned, but who are whole-hearted in their seeking and in their service of their Lord and Master. And these, in the fulfilment of their duty, know of the promise, "I will never leave thee or forsake thee."

To be possessors of this heavenly treasure is the highest blessing that can attend us, and to retain and be wise users thereof, doth show greatest wisdom. While they who are negligent and luke-warm are the unwise and the foolish in slighting that in which is bound-up their trust peace and happiness in time as well as the assurance of hope of eternal bliss.

Some in their passage through life have very much more to contend with than others, both as to their struggles with evil in themselves and external to themselves. These, when obedient to the Heavenly Visitant, are not unfrequently made to rejoice in the still greater abounding of the Lord's goodness towards them, and know of the experience "My cup runneth over," and in the fulness of the sense thereof, are led to exclaim, "Thy goodness and mercy will surely follow me all the days of my life, and my dwelling shall be with thee forever."

To such as these there is no lack of quiet peaceful assurance and certainty by which they can say,— "I know that my Redeemer liveth." Their many provings and overturnings by the hand of the Lord upon them, but tend to their greater settlement and establishment on the solid rock of Truth, Christ Jesus. As they grow in grace so they grow in Divine favour and are brought into closer communion with God thereby. Nothing is too near or too dear to part with in order to answer the will of their Father in Heaven.

I feel but to add,—O that the number of these dedicated ones might be multiplied many fold.

CHARLES W. THOMSON.

808 New City Road, Glasgow, Scotland, Fifth Mo., 1892.

JOHN CALVIN has said, "I have not so great a struggle with my vices, great and numerous as they are; as I have with my impatience."

THE WAITING GUEST.

BY MARY BRADLEY.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him."—REV. 3: 20.

If to mine outward sense this message came,
My heart would kindle like a leaping flame;
My flying feet, my outstretched hands would bring,
O Master dear, what rapturous welcome!

Not Martha's zeal, nor Mary's pure desire,
More love, more earnest service, could inspire.
All that I have, all that I am, would be
The least that I could count enough for thee.

Yet, O my Master! many and many a day
Thou hast stood here, and I have turned away;
Pardblind, and dull of soul, and deaf, and dumb;
I have not seen, I have not heard thee come.

What wilt thou do, alas! and say to him
Who does not hear thy voice, whose eyes are dim,
Who, senseless, leaves thee standing at his door?
Oh! wilt thou go from hence, and come no more?

Nay, Master,—else thy blood were shed in vain.
Knock at my cautious heart, and knock again,
I'll lift its inmost room an open wide,
Then enter thou, and evermore abide!

—Brooklyn, N. Y.

"How should they know me? My soul is a maze,
Where I wander alone, and lonely;
Never a foothold there was here,
Never a mortal hand has stirred
The silence-curtain that hangs between
Outer and inner, nor eye hath seen
What is only and ever my own.

"They have entered, indeed, the vestibule,
For its gate is opened wide,
High as the roof; and I welcome all
Who will visit my warm reception hall,
And utter a long and loving call
To some who are yet outside.

"But they do not know, and cannot see
That strong-hinged, low-arched door,
Though I am passing in and out,
From gloom within to light without,
Or from gloom without to light within;
None can ever an entrance win,
None! forevermore."
—R. M. Hoevergal.

THE MOTHER'S PRAYER.

Starting forth on life's rough way,

Father, guide them;

Oh! we know not what of harm

May befall them;

'Neath the shadow of Thy wing,

Father, hide them;

Waking, sleeping, Lord, we pray,

Go beside them.

When in prayer they cry to Thee,

Do Thou hear them;

From the stains of sin and shame

Do Thou clear them;

Mid the quicksands and the rocks,

Do Thou steer them;

In temptation, trial, grief,

Be Thou near them.

Unto Thee we give them up,

Lord, receive them;

In the world we know must be

Much to grieve them,—

Many striving out and strong

To deceive them;

Trustful, in Thy hands of love

We must leave them.

—William Cullen Bryant.

A man can do all that he ought to do, although he cannot do all that he would like to do. It may, indeed, be that a man could have done more than he is now able to do, if he had been more earnest and faithful in the days that are gone. But, with things as they are, whatever it is a man's duty to do he can have power to do. God never gives responsibility without being ready to bestow strength and grace for its discharge.

FOR "THE FRIEND."

A Rural Excursion.

During a walk on a winter afternoon, I think on the 12th Month last, I noticed some bunches of mistletoe on an old Sour Gum Tree, which stood on the road side. The leaves on the Gum Tree had all fallen and this left the branches of this parasitic plant more visible to the passer by. It had sent forth many twigs of a dull green color tinged with yellow. The stems and leaves were much alike in appearance, the latter small in outline and thick. In the axils of the leaves were some small spikes of flowers of the same color, sufficiently developed to enable one with a magnifying glass to distinguish their parts. The fruit which ripens very early in the spring is a white berry, the pulp of which is sticky.

When one of these berries or the enclosed seed is conveyed to a tree adapted to support its growth, it soon germinates, and its roots pierce the bark of its host, and absorb nourishment from the sap that circulates in the new wood under the bark. From this practice is derived the botanical name of our American mistletoe (*Phoradendron flavescens*), which implies a thiefish plant, because they steal their food from the trees they grow upon.

Although this plant belongs to a different genus from the true Mistletoe of Europe (*Viscum*), it is closely allied to it. It does not seem to be abundant in our neighborhood, for I have not met with any specimens of it, except in this one locality. An intelligent farmer of my acquaintance informed me that some years ago, it was much more common, but that after the breaking out of the Civil War in 1861, there was a great demand for Sour Gum timber for the manufacture of army wagons; for the hubs of which it is peculiarly suited, because the fibres of the wood instead of running in parallel lines are so crossed and interlaced, that it is almost impossible to split a piece of it. With the sour gum trees the mistletoe disappeared.

It is much more abundant in the Southern States, where it grows on various kinds of trees. I have counted from 30 to 40 bunches of it on a single apple tree, and some of these were clusters of twigs that would have filled an ordinary basket such as our farmers use in sending their fruits and vegetables to market in the United States.

Although we have in the United States but the one species, and there is but one found growing in England, yet the natural order to which they belong contains more than 400 known species, most of them parasites, and living in the tropics. Many of them have showy flowers.

The Mistletoe of Europe grows on various kinds of trees, particularly apple, pear and allied species. The berries are a favorite food of the robin. This plant was intimately connected with many of the superstitions of the ancient Germans and of the British Druids. That which grew on the oak was thought to possess magical virtues.

It is a well-known fact that many plants are partially dependent on the visits of insects to their blossoms, for the power of fertilizing their seeds. In flowering plants,—the essential construction of a flower is a germ containing the embryo seeds and terminated by a projection from which the covering or skin has been removed so that it is in favorable condition to receive and retain what may be brought into contact with it. Around this germ are placed the

organs termed stamens which produce, when mature a yellowish powder, called pollen, which when it falls on the naked part the germ adheres to it, and sends out a cell which penetrates substance, reaches the embryo seeds and by some mysterious power enables them to grow and perfect. The germ and the stamens are the essential parts of the flower, the colored leaves which surround them are the envelopes which protect them.

In some plants these organs are so situated the pollen cannot well reach the germ without outside help. The all-wise Creator has provided this help by the formation of insects, especially bees, which enter the flower in pursuit of the nectar they secrete, become more or less coated with pollen as they brush past the stamens and deposit it on the germs.

The common white clover is a favorite with the honey bee, and when abundant yields to it a large supply of beautiful and delicious honey. But the red clover of our grass fields has a flower tube so deep that the honey bee cannot reach to the bottom where the honey is found; and so it leaves that supply untouched. But its place is taken there by the wild bumble bee—a much larger insect, which obtains food for itself and in the same operation fertilizes the seeds by the transference of the pollen to the germs.

Some of my readers may have been interested in the statement that the colonists of Australia and New Zealand, finding that red clover would not mature its seeds in those countries, for want of this insect help; introduced some colonies of bumble bees, which have greatly multiplied, and proved efficient workers for the purpose intended.

Being in Chester County, Pa., in the early spring, several of the farmers there spoke of the difficulty they had in raising clover seed—owing to the small number of bumble bees that were left to effect the fertilizing—they stated that these insects had become comparatively scarce of latter years, and were disposed to attribute this decrease to the attacks of the raccoons and polecats, which dug up their nests and devoured the grubs and honey they contained.

That their honey is attractive many of the farmer's boys can testify, with whom it used to be a favorite amusement to attack the nests with leafy branches of shrubs, and after beating off the insects, to plunder the nests and eat the honey which was stored in oval or rounded waxen cells, of the size of a cherry. These nests were generally found slightly buried in the ground in low-lying meadows.

The case of the bumble bee is an interesting illustration of that balance of nature, which is gradually acquired when the destructive and reproductive forces are left to work out the problems of life without human interference. The abundance offered encourages the multiplication of the animals which devour it; and thus there are mutual checks.

When rabbits were introduced into Australia, there was little to check their growth, and they became so numerous as to be a great injury to the sheep by devouring the pasture. To diminish their numbers foxes have been introduced. An Australian journal says that foxes have already spread over a wide area, and are most destructive both to lambs and poultry. They attain greater size and strength in Australia than in England, and the mild climate is highly favorable to the increase of their numbers. "It must be very disheartening," says the writer, "to all who have stock of any kind to lose, to find themselves confronted by some

new enemy introduced by thoughtless or selfish persons. If some energetic steps are not soon taken nothing can prevent the spread of foxes over the whole continent."

In the West India Islands, the fields of sugar cane were infested with a poisonous snake of an aggressive disposition, which often struck the laborers. A premium was offered for their heads, and some idea of the number killed may be formed from the incident, that when some of the heads were wanted for examination at the Academy of Natural Sciences in Philadelphia, a correspondent in the West Indies sent a cask of whiskey with 3,000 snake heads in it. These snakes fed largely on rats which multiplied greatly when their natural enemy was withdrawn, and became very destructive to the sugar cane. To combat the rats, the Mongoose, a small carnivorous animal was introduced. After eating the rats this has become so numerous that it attacks young animals and birds of all kinds, and needs something to keep it within bounds.

J. W.

[Our beloved and ancient friend, Joseph Morris, of Cardington, Ohio, has sent for publication in THE FRIEND, a few lines in reference to the late Yearly Meeting held in Philadelphia.

He feels very much as if his journey of life in this world had nearly been performed, but he maintains an exercise of mind on behalf of those members of our Society who are concerned to adhere to its original principles and testimonies—especially of those who are located in meetings where favor is shown to proceedings inconsistent therewith.

Whilst it is a comfort to believe that Philadelphia Yearly Meeting as a body, retains its allegiance to the principles promulgated by George Fox and his fellow laborers, yet many of its members are quite conscious of the weakness that exists within its borders—and that constant watchfulness and the extension of Divine help are needed to preserve it from erring in some direction or other from the path of safety.—ED.]

Philadelphia Yearly Meeting convened on the 18th of Fourth Month, 1892, which we are informed was a comfortable and edifying season through the most of the meeting, and in which were maintained without compromise the primitive usages and doctrines of our Christian Society which has characterized it from its formation to the present time. The minutes of the meeting read thus: "We have been favored at times during the sessions of the meetings with the solemnizing presence of our Holy Head awakening desires and a measure of hope that he would so visit his people with a fresh outpouring of his Holy Spirit that they would be brought individually into closer communion with him and thus be led to walk in humble obedience to his will and be enabled to labor effectually for the promotion of his blessed cause of Truth and Righteousness"

Such reasons of Spiritual refreshment should increase our faith in the teaching of the Holy Spirit and lead us to seek for Divine assistance to fill our allotted places in the Church and in the world, through the aid of that grace of God which visits every individual, and for obedience to which we all are accountable.

This Yearly Meeting continues to hold its allegiance to the principles promulgated by George Fox and his fellow laborers. Well may Ohio, New England, Iowa, Kansas, Western, and Canada Yearly Meetings in this great conflict through which the church is passing, recog-

nize Philadelphia Yearly Meeting as a fellow laborer in the effort to support the faith once delivered to the saints. The late Yearly Meeting must have been to the rightly concerned, a time of comfort and the holding up of each other's hands. Others who were not at the meeting, have also been comforted and strengthened by reading its minutes, of humble thankfulness to the great head of the Church Christ Jesus, our blessed Lord and word of life.

JOSEPH MORRIS.

CARDINGTON, Ohio, Fifth Month, 31, 1892.

Natural, History, Science etc.

Extinct Birds.—Students of natural history are much interested in the recent discovery in New Zealand of an extensive deposit of the remains of the gigantic extinct birds called moas.

The discovery was made in plowing through a slight depression in the field, where a bog containing several springs had evidently once existed. Here, buried in a deposit of peat, at a depth of three or four feet, the skeletons of eight or nine hundred moas were found, packed and intertwined together in a remarkable manner.

It was evident that these great birds, which were much larger than the modern ostrich, varying in height from ten to fourteen feet, had perished there by wholesale. An enormous quantity of smooth quartz pebbles, which they had carried in their crops, was found with the skeletons. There were also found the remains of extinct species of other large birds.

Various explanations have been suggested to account for the destruction of such an army of powerful birds. One theory is that they were overwhelmed by a great storm, and that their remains were heaped together by the combined action of wind and water. What renders the question still more puzzling is the fact that collections of moas skeletons, mingled with those of other giant birds, have been found in similar situations elsewhere in New Zealand.

Students of geology are aware that evidence is sometimes found in rocks of the sudden destruction of great numbers of animals that formerly existed on the earth, and the resemblance of such cases to this of the New Zealand moas is interesting.

We are thus continually reminded of the perils that have beset the inhabitants of the globe, on every side, of the very beginning of its history.—*Youths' Companion*.

Air Pressure at the Cannon's Mouth.—Experiments, our Berlin correspondent says, were made during the last trial trip of the armed cruiser Beowulf to determine the air-pressure at the mouth of a gun at the moment of discharge. Rabbits were placed near the muzzles of the guns, and shots fired. In every case the animals fell dead at once. In order to test the probable effects of the enormous displacement of air upon human beings, figures made of straw were used. These were torn to pieces in every instance. The trials were made with long-bored twenty-four centimetre ring guns.—*London Daily News*.

How the Cow saved her Calf.—Col. McDonald, of Columbia City, Indiana, had bought a lot of stock, including a cow and a calf. The cow and calf drove along with the other cattle until a deep stream was reached. There was no bridge, and near the ford in the river was a deep step-off of a good many inches. The current in the stream at that time was very swift. When the cattle plunged in they were swept off their feet

into deep water, and a good many of them disappeared for a moment. When the cow came up her first thought was for her calf. She held her head up out of the water and looked about in all directions. She did not at first see her calf, because it had been swept several rods down stream and was struggling in the water. The mother at length observed this with dismay. Instead of making for the opposite shore, as all the other animals had done, she turned down toward her offspring, swam below her calf, and the current drove the young animal up against the protecting bulk of the mother. Then the mother started for the shore, the calf swimming along side of her in comparatively calm water. Some progress was made in this way, but about the middle of the stream, the current striking the calf in the fore quarter, swept it aft of the cow and floundering down stream. The mother once more went to the rescue. She had to swim clear around to the other side of her calf, and in this done she had to steady herself in the stream, until the calf was once more safely against her side. Instead of following former tactics, the mother cow actually spoke to her calf. Seeming to squat low in the water, she gave a low bellow, which was comprehended by the young animal. At any rate the calf sprang upon its mother's back, and the veteran animal then swam to shore, and deposited her offspring in safety on dry land.

Gardens in the Desert.—At El Oued (an oasis in the Sahara) the gardens are all dug out of the sand. Some of them are as much as forty-five feet deep, and they contain hundreds and thousands of palm-trees. The sole industry of the entire population, including camels and donkeys, is directed toward one thing, and is summed up in one operation; namely, that of scraping out the sand and carrying it up from the gardens. All day long and all their life long, the inhabitants do nothing else. One week's neglect would render these wonderful gardens useless, for the insidious sand is ever encroaching; and, more relentless even than the ocean around Holland; it invades from the air as well as from the land. The palm trees growing at the bottom of these sunk gardens and rearing their green crests high into the sunlight, when seen from afar, present the singular appearance of being flat bunches of verdure lying on the sand. In some abandoned gardens were observed the derelict palms still struggling valiantly for their lives, buried up to their throat in sand, like some gallant swimmer in a wide sea. But, like the swimmer, the palms were doomed unless man came to give them a helping hand.—*Christian Union*.

Alloys of Gold.—Some of the alloys of gold with aluminum have most brilliant colors of ruby and purple tints.

Horse Flesh.—The use of this article for food has much increased in France and Holland.

BE HONEST.—The motto of Dr. Cuyler ought to be written in letters of gold—"No one was ever lost on a straight road." It is the crooked road that leads men into trouble. Honesty in business makes a soft bed to sleep on. A dying man referring to his property, said, "It is not much, but there is not a dirty shilling in it." Men have made piles of money, but how much dirty money will judgment find in it? Is your money clean money? "He that walketh uprightly walketh surely." The man that cheats and defrauds and takes short cuts will sooner or later come to grief, and he ought to.—*Selected*.

A Word for the Friend.

I was comforted in reading the address of Mary Ann Kely in THE FRIEND of Third Month 12th.

The things which are past, when brought fresh to mind in the Spirit and life in which they were written, reach to the witness in our own hearts, kindling the spark of life that may lie somewhat dormant. How quickly it arises when touched by the sound of the voice of the Lord.

The voice of the Lord crieth aloud to us to be ambassadors of his glory; will He spare not his tender chastening until every heart is touched with the deep baptizing influence of his love, that the water of everlasting life may cover every heart. And that we who profess to be followers of the Lamb of God may be enabled to journey before Him in true humility and with the reverence due unto his Holy name.

I desire to be counted in with that little select company of the chosen servants of the Lord who are covered with the mantle of heavenly love. Here and there are persons, hid from the gaze of the lofty and high-minded, abiding near their Lord and Master in deep humility of spirit, where the word of the Lord goes forth with life and faith to the overflowing of the Father's love. Such as these need not words to express their feelings one to another; for like will mingle with like, through the spirit of all life, even that spirit of love, that proceeds from the great Head of the Church, Christ Jesus, the Lamb of God. Then there are a few names gathered together here and there in this wilderness of time enjoying sweet communion with the Spirit of the ransomed and redeemed of the Lord. But when the veil is a little removed, and the eye rests on the large space that surrounds on every hand, deep sorrow covers my mind, and a desire arises unto the Lord who has placed us here to be messengers of his love.

Behold the broken-down hedge that now surrounds our once favored Society! The time will come when the broken-down hedge will be repaired by the great power of God our Saviour, and the walls thereof will be rebuilt by ready hands, and willing hearts, that are filled with wisdom and the love of God.

Great is the Holy Spirit that reigns in the hearts of the faithful servants of the Lord. The Children of Israel were preserved, fed, and clothed, in the wilderness. "The cloud covered them by day, and the appearance of fire by night." All things are possible with God, to-day as well as formerly. So let us as a Society raise our hearts, bowing low before God in humble subjection to his every command, that the outpouring of the Holy Spirit of God may be our help and strength day by day, that we may fill up our mission here on earth, and be enabled to join that innumerable company of Angels, that surround the Throne of God. Then let us be of good cheer and press forward overcoming through best help every barrier that is set in our way, that the Crown may be sure at the end of our earthly race.

H. T.

Items.

Worldliness in the Church.—An article appeared in *The Christian Advocate* of Fifth Month 19th, defending the wisdom of the restrictions placed by the Methodist Church on certain forms of amusement—such as the theatre, dancing, &c. It says, "The greatest impediment in the way of the progress of our Church to-day is its own worldliness."

Rabbi Lichtenstein.—The Hebrew Christian relates the manner in which this man, who for forty years

had performed the duties of an orthodox Jewish Rabbi, became convinced of the truth of Christianity. He had often spoken against the New Testament, a copy of which in Hebrew he had taken from one of the teachers in his congregational school. This book had lain unread for over twenty years in his study, till one evening, being troubled with the unreligious state of many of his brethren, he opened and read it. The effect, he thus describes: "I felt myself strongly, wonderfully fascinated; a brightness, a flash of lightning passed through my soul. As though an electric shock had opened my blind eyes, I gazed with astonishment into the future."

He published in quick succession three pamphlets in German; and in consequence a fierce storm of persecution broke out against him. The Synod of the Rabbies in Budapest called on him to withdraw his statement regarding Christ and the New Testament, or to be baptized and thus leave his congregation. Failing in this, they tried, unsuccessfully, to induce his congregation to dismiss him.

He considers it as his main work, to remove the prejudices and ignorance of the Jews, which prevent them from reading the New Testament, and coming to a knowledge of Christ.

Gambling.—Repeated complaints having been received at the New York Post Office of the loss of letters, occasioned investigation and the conviction of Robert L. Klune, a man of thirty years of age, who had been in the Post Office three years. The amount is not known, but he confessed to having stolen a large number of letters. The use to which the money was put was made evident by the finding upon his person of racing cards for entries at Gutenberg and Gloucester, together with a large number of pool tickets.—*New York Evening Post.*

During one week the Oakland (Cal.) police seized one thousand Louisiana lottery tickets, and they were still in the possession of the police when the monthly drawing took place. Not one of the thousand drew a prize, not even an approximation.—*Oakland Enquirer.*

W. K. Spencer, pastor of the Presbyterian Church in Adrian, Mich., announced to his congregation, that on the previous evening he had made the round of the principal saloons and gambling places of the city disguised, and at each had found members of his congregation.—*New York Sun.*

The Visit of Philadelphia Friends to the Pacific Ocean Islands.—At the London Meeting on Ministry and oversight, held Fourth Month 18th, a Minute was adopted expressing unity with the proposed visit of S. Morris and J. E. Rhoads to Australia, &c.

THE FRIEND.

SIXTH MONTH 25, 1892.

OUR valued Friend John S. Stokes, who for more than twenty-five years acted as publishing agent for THE FRIEND, having been removed from earth, and gone, as we reverently believe, to inhabit one of those mansions in heaven prepared by the Saviour for those who have been his disciples on earth. The contributors to THE FRIEND have appointed in his place our Friend Edwin P. Sellow, to whom, hereafter, all moneys due the paper, and all communications connected with its business concerns may be forwarded.

Articles designed for insertion in its columns, and other correspondence relating to the editorial management should be sent to the Editor, Joseph Walton, Moorestown, Burlington Co., N. J., or, at the option of the sender, may be left at the city office, No. 116 N. Fourth Street, Philadelphia.

The editor of a paper like "THE FRIEND"

has frequent opportunities of observing the different impressions which the same events or the same expressions produce on different minds—a difference partly due to the different mental characteristics of individuals, and partly to the differences in their experience and surroundings.

As an illustration of this, we refer to a description of a Trappist Monastery in Iowa which appeared in "THE FRIEND" of Third Month 5th, of the present volume. The editor admitted it to our columns because he thought it would convey interesting information to some of its readers, but without any intention of endorsing the unnatural and (as he believes) unwholesome system of discipline therein described. A Friend whom he greatly esteems has since expressed some uneasiness with the article, thinking it conveyed some commendation of the monkish system. If there are any others who have regarded it in the same light, we desire to assure these, that we have no sympathy with a system which so largely ignores the natural gifts and attributes of man; cuts off its inmates from the opportunities of doing good to others; and by its systematic and absurdly-prolonged religious exercises tends to create an undue dependence on them.

The effort to shut out Satan by enclosing monks and nuns in cloisters will never be successful. If these are exempted from some temptations, they are exposed in a greater degree to others peculiar to their situation, for the Enemy of man knows how to adapt his snares to every state in life, and there is no safety but in feeling the power of God preserving us from evil and guiding in the way of peace.

Again, in the narrative of the proceedings of our late Yearly Meeting published in THE FRIEND, the sentence occurs—"Religion is not founded on the Bible but upon the revelation of the Spirit of Christ, by the aid of which holy men of old wrote as they were moved by the Holy Ghost."

An esteemed Friend, while endorsing the truth of the statement, has expressed to the editor, a feeling of uneasiness, lest it should be so understood by persons of other denominations as to convey to them an erroneous impression of the high value set upon the Holy Scriptures by the Society of Friends.

There would seem to be little danger of such an effect being produced amongst our own members, for the Discipline and Advice of Philadelphia Yearly Meeting sufficiently show the esteem in which we hold the Bible.

The sense in which the word "religion" is used in the sentence criticised, is the primary one, defined by Worcester as follows: "An acknowledgment of our obligation to God as our Creator, with a feeling of reverence and love, and consequent duty or obedience to Him; duty to God and to his creatures; practical piety; godliness; devotion; devoutness; holiness." In the elaborate "Cyclopedia of Religious Knowledge," edited by Philip Schaff and founded on the German work of Herzog and others, a similar definition of the word is given—"Religion means the conscious relation between man and God, and the expression of that relation in human conduct."

Worcester gives as a secondary meaning of the word—"A particular system of faith and worship"—as when we speak of the Hindu religion, the Jewish religion, &c.

We suppose there is no well-informed Friend who would deny the truth of the assertion, that "the heart-changing power of Divine Grace, which is a revelation of the Spirit of Christ to

the soul, is the foundation of religion, in its primary sense—the sense in which the Apostle James used the word when he said, “Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

GEORGE FOX, in describing the experiences by which he was prepared for the service to which he was called, mentions the leading doctrines of Christianity of which he was convinced, and adds: “These things I did not see by the help of man, nor by the letter [of the Bible], though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God by whom the Holy Scriptures were written.”

So William Penn declares—“the unmortified Christian and the heathen are of the same religion.” Isaac Pennington constantly uses the term with the same meaning. In a letter to Nathaniel Stoner, he says—“There was no true religion in the Apostle’s days, without turning to the inward light, and to that the true ministry was sent to turn men; nor is there any true religion now, without being inwardly turned to, and walking in the same light.”

In another letter he uses this language—“The sum and substance of true religion doth not stand in getting a notion of Christ’s righteousness, but in feeling the power of the endless life, receiving the power, and being changed by the power.”

On another occasion he writes—“This is our religion: to feel that which God begets in our hearts, preserved alive by God; to be taught by Him to know Him, to worship and live to Him, in the leadings and by the power of his Spirit.”

In the 72d letter of the edition published by John Barclay, I. P. says—“I freely confess, all my religion stands in waiting on the Lord for the riches of his Spirit, and in returning back to the Lord [by his own Spirit, and in the virtue of his own life], that which He pleaseth to bestow on me. And I have no faith, no love, no hope, no peace, no joy, no ability to anything, no refreshment in anything, but as I find his living breath beginning, his living breath continuing, his living breath answering and performing what it calls for.”

Perhaps these illustrations may be sufficient to show that it is in accordance with both the Scripture and Quaker precedents to speak of religion as “founded on the revelation of the Spirit of Christ.” But we can go further, and express our belief that a true understanding and knowledge of the doctrines of Christianity must come from the same source, and not from the intellectual study of the Scriptures. William Penn declares that “the Light of Christ within, as God’s gift for man’s salvation, is as the root of the godly tree of doctrine [held by Friends] that grew and branched out from it.” And Robert Barclay, in describing the manner in which he came to be convinced of the truth of the doctrines held by Friends, says it was not “by strength of arguments, or by a particular disquisition of each doctrine, and conviction of my understanding thereby;” but by being secretly reached by the life [of God]; for when I came into the silent assemblies of God’s people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united into them, hungering more and more after the

increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root.”

So, also, Isaac Pennington bears testimony against depending on that outward knowledge of the Scriptures which the natural understanding can gather and grow rich by; and he said to the professors of his time—“Ye must come out of the knowledge and wisdom ye have gathered from the Scriptures, into a feeling of the thing there written of.”

A man may gather from the Bible certain notions about conviction for sin, repentance, forgiveness, peace, &c.; but until he has had some practical experience in himself of these processes, he has no real knowledge of what the words mean. But when the power of God comes into his soul, and makes him feel his sinful and miserable condition; and under this Divine influence a sincere cry is awakened of “God be merciful to me a sinner;” and this is followed by a sweet sense of forgiveness and peace; then he has some practical knowledge of religion. Before that, his reasonings on the subject are like those of a blind man arguing on the nature of light.

LONDON YEARLY MEETING.

When the subject of American Correspondence was before the meeting the Clerk referred to the unwillingness manifested by some Friends to serve on the Epistle Committee. In the remarks made by several of those who spoke on the subject, it appeared that one ground of the objection was, that by sending Epistles to certain Yearly Meetings and not to others, London Yearly Meeting practically passed judgment on the position of bodies, without sufficient knowledge of the circumstances of the different cases. An extract from the editorial in *The British Friend* says:—

“The late Yearly Meeting was, in its very early days, brought once more face to face with what may be called the Epistle difficulty. Probably a considerable majority of the Friends in England object to the present method of conducting and maintaining correspondence with certain Yearly Meetings, for various weighty reasons. Among others, it is often felt to be formal and attended with little life. Further than that, the plan is felt to be invidious, since we do not correspond with many bodies of Friends with whose religious views and practices we are in far closer sympathy than with some to whom we now send regular Epistles.”

“Some Friends who have visited America give us to understand that there is another reason that weighs strongly with some American meetings, in desiring that we should maintain this correspondence on the present lines. It is said to be valued for the status that it gives among the various bodies in America, who call themselves Friends. London Yearly Meeting thus becomes in a sense the guarantee of the Quaker orthodoxy of those bodies with which we correspond. We venture to say, a stronger reason for discontinuing the practice could scarcely be found. London Yearly Meeting has many duties and responsibilities, but it is not called upon to give its pledge for the genuineness and consistency of what is called Quakerism in America.”

Many Friends desired a change in the practice of the Yearly Meeting in reference to cor-

respondence, and some suggested that a single Epistle, with perhaps short added paragraphs appropriate to the state of the different meetings, should be sent to all. But after considerable discussion the Clerk decided that there was not enough unanimity to warrant the adoption of that plan, and the former custom was pursued.

SUMMARY OF EVENTS.

UNITED STATES.—All the governments of Europe, with the single exception of Russia, have either formally or informally accepted the invitation issued by the President to participate with the United States in a Monetary Conference looking to a more extensive use of silver money. A favorable response from Russia is confidently expected. While the conference on the part of the United States have not yet been announced, it is generally accepted that H. W. Cannon and Senator Jones, of Nevada, will be appointed.

The Department of State was at the 17th instant advised by cable from the United States Legation at Constantinople, that the Government of the United States has assumed by the Federal Council until such time as Congress can be convened for the purpose of electing a successor to the Presidency.”

The World’s Fair Committee of the House has agreed upon a bill providing Government aid in the cost of completing the work of preparation for opening the World’s Fair. It is proposed that the Government shall aid in the cost of completing the work by authorizing the recoinage from uncertain subsidiary coins now in the Treasury of 10,000,000 silver half dollars, to be known as the Columbian half dollars, struck in commemoration of the World’s Columbia Exposition. The sum of \$100,000 is appropriated to reimburse the Treasury for loss on the recoinage authorized.

The Phranag, the first vessel of the Northern Pacific Steamship Line between Tacoma, Washington, and China, arrived at Tacoma on the 17th inst., with a cargo of tea and silk.

A bridge in the course of construction over the Licking River, between Covington and Newport, Kentucky, fell on the 15th inst. The accident is thought to have been caused by the weakening of the wooden false work. The high water which washed out the earth about the supports. Forty-five workmen were carried down by the structure, which fell a distance of fifty feet. Eighteen dead bodies have been recovered. Eight of the workmen were injured, five fatally, and twelve are still missing.

A state of extraordinary severity raged in Minnesota on the 15th inst., and in the southern-central section developed into a fearful cyclone. Five counties—Jackson, Martin, Faribault, Freeborn and Blue Earth, were devastated, and the number of persons killed is reported to be 20. Near Mapleton, ten persons are believed to have been injured. Railroad travel throughout the State was interrupted by wrecks and washouts. Much damage was also done by “cloud-bursts” in Wisconsin and Iowa.

The new levee protecting Bayou Sara, Louisiana, gave way at 8 A. M., on the 19th inst., and by noon the town was totally submerged to a depth ranging from one to ten feet. It was saved through the heroic superhuman efforts of brave men that not a single life was lost, although there were many narrow escapes. The loss of property amounts to thousands of dollars.

The number of deaths in this city last week was 430; which is 55 more than during the previous week, and 133 more than during the week ending the 10th inst. Of the foregoing, 226 were males and 204 females; 111 were under one year of age; 52 died of consumption; 20 of diseases of the heart; 27 of pneumonia; 24 of diphtheria; 20 of convulsions; 18 of cholera infantum; 15 of cancer; 15 of inflammation of the brain; 14 of Bright’s disease; 12 of scabies; 11 of old age; 11 of infantile; 11 of inflammation of the liver and bowels and 11 of U. S. 2’s, 100 a 102; 4’s, reg. 116 1/2 a 117; coupon, 117 a 118; currency 6’s, 106 1/2 a 117.

WHEATON was dull, but steady, at 7 1/2c per pound for middling winters.

FLOUR.—Winter spring, in bulk, \$14.50 a \$15.50; spring do, in bulk, spot, \$13.50 a \$14.50.

FLOUR.—Winter spring, \$2.65 a \$3.00; do., extras, \$3.00 a \$3.50; No. 2 winter family, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.00 a \$4.40. Western winter, clear, \$4.00 a \$4.35; do., do., straight, \$4.40 a

\$4.00; winter patent, \$4.65 a \$4.85; Minnesota, clear, \$3.75 a \$4.00; do, straight, \$4.15 a \$4.50; do, patent, \$4.00 a \$4.55; do, flour, favorite brands, higher.

GRAIN.—No. 2 red wheat, 87 a 87 1/2 cts.
No. 2 mixed corn, 53 a 53 1/2 cts.
No. 2 white oats, 30 1/2 a 40 1/2 cts.

BEEF CATTLE.—Extra, 45 cts.; good, 4 1/2 a 4 1/2 cts.; medium, 4 1/4 a 4 1/2 cts.; common, 3 1/2 a 4 cts., culls, 3 1/4 a 4 1/2 cts.; Fat Lambs.—Extra, 51 a 51 1/2 cts.; good, 51 a 51 cts.; medium, 44 a 4 1/2 cts.; common, 33 a 41 cts.; culls, 2 a 3 1/2 cts. Fall lambs, 4 0 1/2 cts.; spring lambs, 5 a 7 cts.

HOOB.—Chicago, at 71 cts.; other Western, at 7 a 7 1/2 cts. H. C. FOREMAN, at 71 cts.
FOREIGN.—Lord Hanmon, formerly President of the Probate, Divorce and Admiralty Divisions of the Queen's High Court of Justice, and Sir John D. Thompson, Minister of Justice of the Dominion of Canada, have been appointed Representatives of the British nation in the Bering Sea arbitration. Sir John Thompson was a representative on the Fishery Commission at Washington in 1857.

In reply to a question asked by Labouchere, Balfour stated in the House of Commons on the 20th inst., that all business would be finished on Sunday, and that Parliament could be dissolved on the same day.

The Ulster conference of oppositoinists to Home Rule at Belfast, was the great event of the past week. Its success is admitted by everyone. It was of course more or less of an electioneering movement, but it was admirably managed. The strictest order was maintained, but the speakers were earnest and the delegates unanimous in their declarations against Home Rule. 70,000 visitors are said to have been present on the 18th inst.

The *Telegraph* says that the Government has intimated to the United States that the Austro-Spanish part of the London conference proposed by America. Her delegates, however, will be on a non-committal footing.

The Italian Minister of the Treasury has announced in the Senate that the Italian Government had decided to take part in the International Monetary Conference, in order to defend Italy's own interests, without any intention of disturbing the Latin Union, in which, however, France was more interested than Italy.

The volcanic energy of Mount Vesuvius shows no sign of abatement. A most magnificent sight is presented in the Arrio del Cavallo, the valley between the two summits. Monte Somma and Vesuvius project the lava ejected has formed an immense bridge across the valley and it is constantly gaining fresh access. The lava glows with a white heat and at night the bridge is magnificently beautiful. Hundreds of persons from Naples daily ascend the mountain by means of the railway to look at this fiery spectacle. A new explosive mouth has opened on Monte Somma. The centre of the principal crater shows increased activity and huge masses of lava are frequently ejected.

A dispatch from London says: The mortality from cholera at Meshed, Persia, has reached four hundred daily. Business is completely suspended. The Persian Government has ordered that a military cordon be placed around Teheran at a distance of forty miles from the city. The Russian Government is taking rigorous and extensive measures to prevent the entry of cholera into Russia, and has persuaded the Amerer of Bokhara to cleanse his capital and put it in a sanitary condition. The sanitary operations nearly caused a native revolt, and the Amerer had to threaten beheading as the penalty for non-compliance with the new regulations.

The hold which Prince Bismark has upon the popular heart of the Germans, was shown last week during his journey from Frederickshagen to Wiesbaden. Vienna, where his son, Herbert Bismark, is to marry the Countess Hoyos, on the 21st instant. At every station he was given a hearty reception. Serenades, a torch-light procession and an address of welcome from the Burgemeister of Dresden were a part of the demonstrations and the inhabitants of the man, as feeling the affection of the people for the great ex-Chancellor.

A dispatch from St. Petersburg, of the 20th instant, says: According to advices from Turkestan, cholera is making fearful ravages in Persia and Afghanistan. The streets of Turkestan have been strewn with unburied corpses, and the inhabitants, who are men, are fleeing from the town, while the Mollahs, Koran in hand, parade the streets at the head of a thousand of the populace beseeching Allah for deliverance from the scourge.

What is believed to be the largest arctite ever known to have fallen is lying in the Caspian Sea, a short distance from the Peninsula of Apsheron. The arctite

made a terrific noise as it rushed through the air with incredible speed, and the white hot mass made a light that illuminated the country and sea about for a great distance. Those who saw it, says a cable dispatch, were struck dumb with consternation. When it struck the water immense clouds of steam rose up, and the hissing sound heard for a great distance. Huge masses of water were thrown upward, and the sight to those who were not frightened was a most beautiful one. So enormous is the arctite that it projects twelve feet above the water, and save for its black crust, which gives it the appearance of being one of the usual rocky formations met with along the coast. Scientists are deeply interested in the phenomenon, and a number of them are making preparations to visit the peninsula to examine the arctite.

NOTICES.

RUSSIAN FAMINE.

To the contributors to "Friends' Russian Relief Fund."

The Committee in charge of the above fund, present the following report of a sub-committee, showing the receipts and disbursements of the money placed in their care.

We, the undersigned, find from the account kept by the Contracted Trust Company of Pennsylvania as Treasurer of the "Friends' Russian Relief Fund," that \$7782.53 have been received.

We have seen in the hands of the Chairman the receipts of the London Committee for six instalments aggregating £1900 and for the balance \$455.88, we have also seen a copy of the order of J. Bevan Braithwaite for transmission to be sent by the next steamer.

Signed, J. SAMUEL R. SHIPLEY,
JAMES WHITALL.

PHILADELPHIA, Sixth Month 10th, 1892.

It seems proper to inform the Contributors, that the entire amount furnished by them has been sent for the aid of the Russian Sufferers, the expenses involved for printing, postage, etc., (\$82.75) having been defrayed by the members of the Committee.

An expression of the cordial appreciation by English Friends, of the sympathy and co-operation of the contributors to this fund has already appeared in the "FRIEND" and "FRIENDS' REVIEW."

For the Committee,

JAMES WHITALL, Chairman.

PHILADELPHIA, Sixth Month 11th, 1892.

WESTWON BOARDING SCHOOL will close on the 28th of Sixth Month, and opens for the autumn and winter term on the 9th of Ninth Month.

Early application should be made to the Superintendent for the entrance of pupils, not only to ensure their admission but also to aid the faculty in arranging for the proper working of the school. With a competent teaching force, healthful surroundings, and a comfortable home, we hope to give the necessary aid to children and young people who may come to us desiring to improve.

Traints which leave Philadelphia, Broad Street Station, 7.17 and 8.48 A. M.; 2.53 and 4.35 P. M., are met at Westwotton Station.

Z. HAINES, Superintendent,
Westwotton, Pa.

WANTED—A teacher, man or woman, as Principal of Haddonfield Monthly Meeting School. The locality is thought a promising one for an energetic teacher.

Application may be made to
S. SAMUEL A. BACON,
SARAH NICHOLSON,
Haddonfield, N. J.

—, on Fifth Month 10th, 1892, at the residence of her brother Joseph H. Branson, Media, Delaware County, Pa., MARY E. BRANSON, in the thirty-sixth year of her age, a member of Haddonfield Monthly Meeting, Ohio. She bore a lingering and suffering illness with much patience and resignation, and her relatives and friends have the comforting belief that she was prepared for the final summons.

DIED, Second Month 10th, 1892, MARY J. CALLEY, wife of her age, a beloved member of the Monthly Meeting of Friends of Philadelphia for the Western District. The family of her grandfather, Elias Jarrell, residing in the neighborhood of Motherkill Meeting-house, Delaware, was the only one remaining steadfast with Friends after the separation of 1827. She

was in her youth accustomed to worship in the meetings gathered in his house, and has often spoken of them as precious seasons which have benefited her soul. Being very early convinced in early life, she was led to take up the cross and yield her will in obedience to her heavenly Father. Many times she has been heard to say, "Earth has no happiness in comparison with that of a soul filled with the love of God." The many trials which she has borne, her pathway are alluring temptations which have been met by her prayer. "Pray to your heavenly Father to make you good children. You must die, and may at any time." After her marriage she would sit with her little family on First-days for worship and would gather the children to the neighborhood that they might learn the Christian religion. Her father, who was a school grew up under her care, which knowledge by her father was a blessing to their lives.

Having removed from Wilmington to Philadelphia a few years since, she continued steadfast in the doctrines and testimonies of Friends. Through her last suffering illness she was enabled to maintain that Christ-like spirit which characterized her life. "Keep to the simple faith," she would say, "for there is a recompense of reward in that." Among her last sayings she told her family "not to grieve, rather rejoice. All is well. Praise the Lord." Having asked once more to see the beautiful sunset, she passed quietly away while the sun was shining brightly.

—, suddenly, on the 7th of Sixth Month, 1892, at his residence, from an injury received by the fall of a piece of timber from a cart, DANIEL M. MOTT, a beloved member and minister of Plymouth Particular and Monthly Meeting of Friends at Washington Court, Ohio, in the seventieth year of his age. This dear Friend manifested from early life a religious concern for the support of the doctrines, principles and testimonies of our religious society, and by submitting to the heart-changing power of Divine grace, a gift in the ministry was conferred upon him in the year of 1851. In the exercise of this gift he continued faithful, being acceptably engaged, both in testimony and supplication at the last meeting he attended, three days before his death, earnestly pressing upon his hearers the necessity of being prepared for death if it should come upon them in the night. He labored to minister in the ability which God giveth. And although so suddenly called away we reverently believe that through the mercy of God in Christ Jesus he has entered into everlasting rest.

—, at her residence in Chesterfield, Ohio, on the morning of the 15th of Third Month, 1892. ANN SMITH, a beloved Elder and member of Chesterfield Monthly and Particular Meeting of Friends. This dear Friend manifested an earnest concern for the welfare of our beloved Society, and while health permitted, was diligent in the attendance at all our meetings and although unable to converse during her last illness, from some remarks previously made by her, it is thought that death was not an unlooked for messenger, and there is comfort in believing that she has been gathered as a shock of corn full ripe into the heavenly garner.

—, a resident of Woodland, Northampton County, N. C., on the 14th of Second Month, 1892, THOMAS S. HOLLOWELL, aged fifty-five years, a member and Elder of Rich Square Monthly, and Cedar Grove Preparative Meetings. This dear Friend was a regular attender of meetings, and loved the principles set forth by our early Friends. He was during a greater part of his life, a resident of Wayne County, but moved with his family to Northampton just six years before his death, and settled close to his meeting, and seemed to enjoy both Friends and Meeting, and would exhort to his family that it felt the need of a Quaker Meeting. His religious and progressive spirit is attested by a letter which he had written at Cedar Grove as it had at some Meetings. He had been in delicate health for two years, caused by prevailing influenza, which resulted in consumption, but he had great hopes of his recovery until a week of his departure, when he remarked to his wife that he felt his work was nearly done, and his wife that he felt how he felt about his future, he replied that he felt nothing in his way; would be willing to live for her sake. He breathe it his last as quietly as he had lived, without sign of pain, and we believe our loss is his eternal gain.

Friends' Review please copy.

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For "THE FRIEND."

Incidents and Reflections.—No. 263.

CONVERSION.

The Christian never wearies of tracing the hand of the Lord in that wonderful process, in which man is turned from death unto life, and from the power of Satan to the power of God. Whatever outward means may be employed, the love of God is the moving cause, and his omnipotent power is that which effects the transformation of apostate man from a state of nature to a state of grace.

In the autobiography of William G. Schauffer, there is a curious and instructive narrative of the conversion of a man who resided at Odessa on the Black Sea. W. G. S. says:—

"He was a hard drinker, noted for his physical strength, acknowledged to have no match among the rowdies of Odessa. If in a quarrel among drunken fellows he took hold and interfered, friends and foes cleared out, for there was no telling whom he would fling against the wall, or upon whose head he would smash a chair or a bench. I remember distinctly, how once, as I stood behind my table, holding the meeting in my brother's house, Alber came in. I was astonished. *That* man I never expected to see there. But he came again, and appeared immediately and wonderfully changed. The very next time he brought his wife with him, and both of them continued to enter right into the fellowship of the brethren and sisters, and are now bright examples of sterling, honest, active, piety, and a blessing to thousands in South Russia.

But what brought him to the meeting? There was at Odessa an impostor, professing in a secret, private way, to know how to disenchant hidden treasures. On the shores of the Black Sea, between Odessa and the village of Lustdorf, there are deep caverns, and that impostor succeeded in making several men believe that there were hidden in one of these caverns a thousand little sacks of gold. They had been hidden there by three souls now in purgatory, and their affections being set on this gold, they could not leave purgatory, unless redeemed by the saying of certain prayers. While they were thus bound and tormented in purgatory, a black dog, in reality the devil, was lying upon the gold, and thus the gold was enchanted; but as soon as

these souls were released, the devil would be obliged to leave the money, and then it could be taken by any one. Ideas of this kind were not uncommon even among the Protestant Germans, in some places, and there exists a book of prayers by which ghosts can be laid, and hidden treasures which they guard can be taken.

Now the dupes of that impostor joined him in going out into one of those caves, in the inner depths of which the money was supposed to be, and there, by the light of consecrated tapers, they read those prayers for days, while all that time the impostor sponged from them as much money as he could. At last, when the game could no longer be continued in that way, he said, "Well, now we are very near our object, now we must have another man to join us; but it must be one who is not afraid of the devil." They consulted among themselves who to invite, and concluded if there was a man in Odessa who was not afraid of the devil it was Alber. One of these dupes of the impostor came to him quite privately, and confided to him what they were about, and that they were near accomplishing the thing, and needed a man who was not afraid of the evil one. A few more prayers were to be read, and then they must go into the inner cave and drive away the black dog, who would, perhaps, go with but ill grace, and the money could be taken. A share in a thousand bags of gold was an attraction to Alber, who was always in trouble about money. Ignorant enough in religious matters, he was ready to believe the whole story. "Afraid of the devil I am not," he said, "but I don't know about it; I don't like the thing." The other one urged the matter, and finally Alber consented to go, and they went.

The reading of disenchanting prayers was now resumed, but somehow there was always some reason, why the thing did not succeed. When urged for a reason, the manager of the enterprise declared that some of those engaged in it must have sins on their souls that were not yet cleared away, and so he would collect more money from them, promising to have masses said for their benefit. While all this was going on, the man who first invited Alber came to him. "Alber," he said, "I have been thinking of a thing that might do us good in our undertakings; there is Schauffer, you know, who has meetings in his house twice a week, and his brother who is a missionary, has come from Constantinople, and he holds the meetings now, and I thought we might go there a few times, and then, perhaps, get rid of our sins." "Meeting?" Alber said. "What is that? What do they do there?" "Well, they read the Bible and sing and pray together, and the missionary explains the Bible to them. They are very nice, pious people; nothing bad is done there." "Well, I will go. You may come at the proper time and take me along," said Alber. At the appointed time the man called, and they came into the meeting, as previously stated. The other man I never identified. "I went off from the meeting," said Alber when afterwards telling about

it, "without having understood a single word of all that was said, sung, or prayed, but I felt *all over*, that such a meeting was a right good thing, and that, anyhow, I should continue to go, and I said to my wife when I came home, 'Wife, those meetings are splendid things and the next time you must go along with me.' 'Very well,' she replied, carelessly." And to the very next meeting Alber brought his wife, and I noticed them as they came in.

But to bring the treasure story to a close. Their proceedings continued, even when Alber had begun to come to the meetings, where he was to get rid of his sins, and really did get rid of them. They read a few times more, and as the impostor saw he could hold his dupes no longer, he said, "The next time we shall finish." Once more they met. When the prayers were read, the impostor said, "Now, Alber, is your time; go and drive the black dog away from the treasure." And Alber went, void of fear, into the inner cave. "I went in," he said, "and all was desolate, waste dark; no gold, no dog was there. The feeling came over me that the whole was devilry, with which I must have nothing more to do." He went out to his fellows, who anxiously awaited him. He dashed the consecrated taper to the ground, and said, "I tell you, fellows, this whole business is of the devil, and I will have nothing more to do with it." And he started for the daylight.

Now conviction of sin took hold of the strong man, and so deep was his sense of guilt, that it threw this Samson helpless into his bed. His whole life passed before him in all its d-formity and guilt. While in this deep inward conflict the man who had induced him to take part in the treasure-digging enterprise called, in order, if possible, to get him back; for, as men once fairly caught in these delusions never get disabused, so these men continued their incantations. "No," said Alber, "never again; the thing is wrong, and, besides, I am quite ill." "But what is the matter with you, Alber?" "What is the matter?" do you ask? Don't you know what sort of a life I have led? Isn't that enough to sink a man to hell?" "Oh, now, you are superstitious; you have got into those strange religious notions; you see those people up there at Schauffer's are crazy about these things, and they have really turned your head, it seems; but this is all nonsense, No, no! Cheer up, Alber, and join us again, for we shall yet have the thing, no doubt, and we will laugh at those fools when we have got it." Now Alber's wrath was kindled. "What! you came to me when you wanted me to go there for your wicked object, and told me they were excellent, pious people, and all that, and now you come here to tell me that they are superstitious, crazy, and the like; if you don't clear out in a hurry, I shall get up from my bed and pitch you out of my house head foremost."

The fellow left, and was seen in Alber's house no more; but poor Alber sank back upon his pillow, overwhelmed with guilt. "Is this my repentance," he groaned, "thus to fly into a

passion just in the old way? Woe is me, for I am undone."

I heard of Alber's sickness, and went to see him. It was easy to perceive what was the matter. He was cut down in deep contrition, but the gentleness of the lamb was already perceptible amid the dying agonies of the lion. He was soon relieved, peaceful, happy, gentle. It was delightful to see him.

From the "BRITISH FRIEND."

Thomas Lawson.

Among the very earliest converts to the doctrines preached by George Fox, the name of Thomas Lawson must not be forgotten. He became noted, not only for his scholarly writings and learned gifts, but attained to no mean reputation as a botanist and herbalist. A certain amount of mystery seems to hang over Lawson's parentage and place of birth; but amongst his descendants in the female line (his only son not surviving him, but dying at the age of fourteen), there rests a tradition, which probably is well founded, though unfortunately it is not actually authenticated, that he was the younger son of Sir Thomas, and Ruth, Lady Lawson, of what dwelling-place we are not told.

He was undoubtedly a member of a family of good position and influence in the Established Church, who, doubtless, were much inflamed against him for his secession from their ranks; and it is not to be wondered at that he himself has left no record of or any member of, or circumstance relating to his former circle of friends. The veil between us so effectually held that we know not even where Lawson was born, or where any of his family lived.

He was born, we can state with a certain amount of surety, on the 10th of Tenth Month, 1630, and was educated at Cambridge, where he became an excellent scholar in Hebrew, Greek, and Latin. In 1650 the Parliamentary Commissioners reported that the district of Rampside, in Lancashire, had no maintenance and no minister, and the inhabitants humbly petitioned to have a parish. Lawson was appointed rector of the place, in either that year or the year following; for in 1652 we find him, at the age of twenty-two, firmly established in his work. In Fox's Journal he relates that, being at Ulverston, he heard of Lawson as a "high sort of preacher," meaning by that, we take it, a man of high attainments and repute. George Fox went therefore to Rampside, on a "First-day," and he says that Lawson "very lovingly acquainted his people in the morning of my coming in the afternoon, by which means many were gathered together. When I came, I saw there was no place so convenient as the chapel, and therefore I went into the chapel, and all was quiet. Thomas Lawson went not up into his pulpit, but left all the time to me." It was not long after this notable service, that Lawson became convinced of the unlawfulness of preaching for hire; and at the sacrifice of all his prospects in life, and the entire friendship of his family, he left the church altogether. This determination, and his connection with G. Fox, brought him directly under the notice of the large-hearted and influential lady of Swarthmore Hall. The following letter to her, copied from the Devonshire House Collection of Swarthmore MSS., and written only a year after his conviction, shows how readily Lawson had adopted the distinct and expressive Quaker phraseology of the time. It is endorsed 1653.

DEAR HEART.—There is a pure and heavenly

longing in me to dwell out of all willing and running. When I am kept still and quietly in this feeling I find joy and peace; but the enemy envies this peace, and is still tempting till he broken and my mind gone where the snares of the fowler lie. I cannot conceal from thee that herein doth the enemy prevail against me in thoughts and imaginations, in images, pictures, and likenesses—idols which he subtly sets up in my mind, and would have me bow down unto. But the Lord, in His endless love, still cries after me, witnessing against this spiritual idolatry, crying within me "not to have any fellowship with strangers, nor to enter into covenant with the inhabitants of the land;" then the Lord burneth in me. But this subtle serpent envies, willing I be anywhere but in the Light which lays open his wiles.

Dear heart, pray for me unto thy Father, that I may be kept in His counsel, in His holy fear unto eternal life.

Fare thee well, who art beloved of the Lord with everlasting love.

THOMAS LAWSON.

Margaret Fell employed Lawson to teach her daughters botany and the use of herbs, studies which every young woman of position was supposed at that time to know something about; and in the Swarthmore account-book, now preserved at Devonshire House, various items attest to the faithful performance of this duty. In the meantime, the young man made good use of the books of his new friends, for his tastes were strongly literary, and he had voluntarily cut himself off from all his early sources of culture. The next letter to Margaret Fell, betrays the eager desire of Lawson for more opportunities of learning, as well as the pinch of poverty which holds him, since he has relinquished his comfortable living. He writes from Swarthmore to Margaret Fell:—

When I was at Newcastle I had some conference with a man, something related to me in the outward, and whom I mentioned to thee formerly, and who outstrips all I have spoken with in relation to Hebrew. I inquired of the stationers concerning a Hebrew Lexicon, but they had it not, and then it was sent for to London, but not procured. So I ordered of a man, if he had one, and he had, and shewed it me. I was desirous to buy it, but he said he was not willing to part with it, not knowing how to procure another; yet if I sought after that language he would let me have it, for he so much loved any who sought to study it. Now I had little money left, so I borrowed ten shillings of Thomas Turner, and bought the Lexicon. If thou see how it may be had out of the general fund, I would gladly have it paid to Thomas Turner if he would gladly have it. In the hands of Edward G. I found a book, which is for the Greek Testament, as the other is for the Hebrew Bible. He let me have it for five shillings, which it cost him, and he would spare me for the money a while. If it please the Lord to give me an abode on the earth I know I may do service therewith.

The project which Lawson had here in his mind, and which he successfully carried out, was the establishment of a higher school for the sons of gentlemen. Great Strickland, in Westmoreland, afterwards became his home; and on the 24th of Fifth Month, 1659, he married Frances Wilkinson of that place. A copy of the Register at the Friends' Meeting-house, Kendal, is now before me, in which he is described as "of Naby Stones," but his occupation, parents' names and abodes are left blank. His school

appears to have prospered well, being patronized by all the influential families of the neighborhood, who were able, in some instances, to prevent his being impoverished, although it is probable (see Besse's *Supplies*, Vol. 1, p. 176) that he was at least once incarcerated for non-payment of tithes.

The neighborhood of Great Strickland was favorable also to Lawson's pursuit of botany; and he shortly became acquainted with Ray, the naturalist, and other men of science. In Pulteney's *Sketches of the Progress of Botany in England*, London, 1790, it is stated that Lawson supplied the Botanical part of Robinson's *Essay on the Natural History of Westmoreland and Cumberland*, and that "several English plants were first introduced into notice by him." A species of Hieracium was named after him—*Hieracium Lawsonii*. Vill. Ray speaks of him as "a diligent, industrious, and skilful botanist;" and in his Preface to the *Synopsis Stirpium* acknowledges his great indebtedness to his friend, in whose hands he had placed the MSS. for criticism. To another work of Ray's, the *Synopsis Methodica Insectorum*, Lawson also contributed a share of assistance, though the work was not published until after his death.

It was probably during the intervals of teaching, that Lawson found time to travel extensively through England, in pursuit of his botanical observations. He left numerous MS. notes of these walking tours, now in the possession of a descendant; and it has been stated that the same plants are to be found in the self-same places as were recorded more than two hundred years ago. From these notes, as well as from letters written by Lawson to Ray, Richardson, and others, it is to be seen that he visited various districts in Yorkshire, Durham and Oxfordshire, as well as Newcastle, Clapham, Snydenham, Hackney, Blackheath, Bristol, Salisbury Plain, and the Isle of Man. "The longest journey was undertaken in 1677.

Lawson's only son, Jonah, was a pious and clever youth, who wrote verses and excelled in Latin, and who died at the age of fourteen. His father commemorated him in a pamphlet entitled, "The Serious Remembrancer," which bears on its title page the following motto:—

Non misere quisquam qui bene vixit obit.

O, be wise-hearted, knowing that beneath

We always sail towards the port of Death.

THOMAS LAWSON.

The enthusiastic botanist pursued his investigations until very near the end of his life. He died a year after Fox, and his wife survived him only two years. After her death, a former pupil, who had, at Lawson's request, given the piece of ground used as a Friends' burial-place at Great Strickland, erected a tomb, in which the remains of husband, wife, and son were deposited. This is noteworthy as being one of the very few monuments raised in the early days of Friends. An engraving of the spot, by Birket Foster is to be found in Maria Webb's book, "The Fells of Swarthmore." The Latin inscription upon the flat surface is now almost effaced; but we learn from it that Lawson died on the 2nd of Eleventh Month, 1691, in the sixty first year of his age.

He was a copious writer; amongst the titles of his books occur the following:—"A Brief Discovery of a three-fold Estate, etc." "An Untaught Teacher Witnessed against, etc." "The Lip of Truth opened against a Dawber with Untempered Mortar, etc." "An Appeal to the Parliament concerning the Pecc, that there may

not be a Beggar in England." "A Treatise concerning Baptisms." "Dagon's Fall before the Ark, or the Smoak of the Bottomless Pit scoured away by the Breath of the Lord's Mouth, and by the Brightness of His Coming." "A Mite into the Treasury, etc." and "Adam Anatomized." This piece has never been printed: the original MS. of it, in Lawson's scholarly and distinct handwriting, is now preserved at Devonshire House.

C. F. S.

FOR "THE FRIEND,"

Burlington Notes.

During a recent visit to Burlington, at the time of holding the Quarterly Meeting, attention was called to two very fine specimens of the Buttonwood, Sycamore, or Plane tree, (*Platanus Occidentalis*) situated in the graveyard, a little south of the Meeting-house. The larger of the two was 16 feet 3 inches in circuit about 4 feet from the ground, which is equivalent to a diameter of about 5 feet 2 inches. On inquiring as to its probable age, I was told that the tradition was, that these two trees were remnants of the primitive forest, and were there when the first meeting-house was built in 1683. On the Delaware bank at Burlington, there are also several Buttonwoods, one of them nearly or quite as large as its venerable relative in the graveyard. To this, it is said, in early times, vessels were fastened for security.

Amelia Mott Gummere in her narrative of Friends in Burlington says, the graveyard trees are more than two hundred years old.

There is on the main street in Moorestown, N. J., a large Buttonwood planted by a grandfather of the late Hannah Warrington, who died a few months since in the ninety-ninth year of her age. We do not know with accuracy when this was planted, but it is probably 150 years of age. Its measure, a few feet from the ground, is about 14 feet 9 inches,—so that it is about 5 inches in diameter less than the one at Burlington. If the rate of growth of the two trees was the same, the age of the Burlington Buttonwood must be somewhat overestimated—but the data are too uncertain to draw any positive conclusions from them.

The largest Buttonwood I ever saw was in the alluvial soil on the banks of the Ohio River below Cincinnati. A few feet from the ground it branched into three trunks. The whole circumference at the height of 5 or 6 feet was 35 feet. The circumference of the middle trunk alone was 26 feet 6 inches.

The Buttonwood is a common tree on the banks of our Western Rivers—and is remarkable for its white bark which separates in thin, brittle plates. To this feature in its appearance, Micah P. Flint alludes in his beautiful lines on the death of an infant sister, who was born and died as the family were descending the Mississippi:

"On yonder shore, on yonder shore,
Now verdant with the depth of shade,
Beneath the white-armed Sycamore,
There is a little infant laid.
Forgive the tear—a brother weeps—
'Tis there the faded flower sleeps."

There are five or six species of the genus *Platanus*; natives of Europe, Asia, North Africa, and the temperate parts of North America. They closely resemble each other being lofty trees with massive trunks, and the bark scales off annually leaving a smooth surface.

The Sycamore of England is a species of maple, which although abundant there and

readily propagating itself by seed, is believed to have been introduced from Europe in the 14th century. Its wood is especially valued for fuel. The oldest recorded tree of this species is one that in the time of Charles II. was known as the "big tree." In Scotland, some of the most remarkable of these trees were called *dool*, or grief trees, because they were used by the powerful barons in the Western part of the country, for hanging their enemies and refractory vassals upon. One of these *dool* trees is said to be still standing on the banks of the river Doon, near the old castle of Cassilis. One of the most celebrated of the Sycamores is one in Switzerland, believed to be about 500 years old, under whose shadows the deputies of the country sord to free themselves from the yoke of their lords. In 1835 it measured 26½ feet in circumference at 18 inches from the ground.

The Sycamore mentioned in the Bible is still more remote (botanically speaking) from our American Buttonwood. It is a species of Fig, (*Ficus Sycamorus*), grows abundantly in Egypt, Syria and the East. It produces red figs about the size of an egg, but almost quite insipid. They are eaten fresh, for when dried they are tasteless, unpleasant and full of seeds. Wine and vinegar are made from the fermented fruit; and the wood has been employed from great antiquity in making mummy cases.

Burlington, N. J., is an interesting place to Friends as being the seat of one of the early settlements of our members in this county. In America, there is a decided flavor of antiquity about a community 200 years old—and the earliest minute of the Monthly Meeting established by Friends at Burlington dates in 1678. Some of the early English proprietors of New Jersey were members of our Society, and this probably turned towards the new province the attention of some of their fellow members who were desirous of emigrating from England and securing a home, even if in the wilderness, where they could be free from the annoyances and persecutions to which their religious belief exposed them in the mother country. Accordingly in 1677 a body of them, numbering 230, set sail from London in the ship Kent, and after meeting with some difficulties, entered the capes at the mouth of the Delaware, sailed up that river and settled on the meadow land below the mouth of the Assisconk Creek, and divided among themselves the land which they had purchased from its Indian owners. This settlement at first called New Beverly, afterwards changed its name to Burlington, which it still retains.

In 1681 a Yearly Meeting was established, which included not only those Friends settled in western New Jersey, but those also residing in the adjacent parts of Pennsylvania. After Philadelphia was founded by William Penn, and its population increased, the Yearly Meeting was held alternately at Burlington and Philadelphia for many years, and in 1760 it was transferred permanently to the latter place.

In looking over the graveyard I was shown the low mound beneath which was laid the earthly tabernacle once inhabited by Stephen Grellett. The remains of many other worthies have been deposited in this ground. The meeting, once large, now has but few members, and not one in the station of a minister to hold up a testimony to those gospel truths so freely proclaimed by its members in former days. The old inhabitants have finished their course and past away, and the younger generation have removed to other localities where more openings for business presented. But the same Divine

power which prepared and commissioned them for the work of their day, is still able to raise up other instruments to carry on his gracious designs, for the Lord's hand is not shortened that he cannot save, nor his ear grown heavy that he cannot hear. J. W.

FOR "THE FRIEND,"

Extract of a Letter from John Barclay to Thos. Shillitoe.

The subjects to which thou wast concerned to call the serious attention of Friends of the last Yearly Meeting, have been deeply felt by me; and I may truly say, that nearly as long as I have been privileged by an acquaintance with the houses and families of Friends, which, though I was born a member, is not long, I have at times almost mourned at the great relaxation from Gospel strictness, and simplicity of living, so evident amongst us.

Surely I have thought if we were to cast out the crowd of opinions, which have got the first place in our minds,—opinions founded or cherished by custom, example, and education in the good, and by vanity, or something worse, in the bad; and if we were coolly and calmly to listen to the silent dictates of best wisdom, we should clearly see, that the holy principle which we profess, (to use the words of John Woolman) inevitably "leads those, who faithfully follow it, to apply all the gifts of Divine Providence to the purposes for which they were intended."

I venture to say we should then find a greater necessity laid upon us to exercise self-denial in what we are apt to think little matters, than is now often thought of; we should have such a testimony to bear against superfluity, extravagance, ostentation, inconsistency, and the unreasonable use of those things which perish with the using, as we now profess to have against the more flagrantly foolish customs and fashions of the world. Whatever some may think in regard to these things, I feel assured, that he, who in his outward appearance or behavior, bears any remnant of a testimony against the customs and fashions of the world, ought to be ashamed of himself, if he belies his avowed sentiments, by a departure from simplicity in the furniture of his house and way of living.

Will thou excuse my saying a little more, Dear Friend, on so important a subject as this has long felt to me?

I have been almost ready to blush for some, at whose houses I have been, where pier-glasses with a profusion of gilt carving and ornament about them, delicately papered rooms with rich borders, damask table-cloths curiously worked and figured extremely fine, expensive cut glass, and gay carpets of many colors, are neither spared or scrupled at.

Some indeed seem to be desirous of disguising and excusing their violation of the simplicity which their better feelings convince them they should practice, by saying, that this or the other new or fashionable vanity is an improvement on the old article,—that this gay and gaudy trumpery will wear and keep its color better than a plainer one, or that this precious bauble was given them by their relations. Thus are they endeavoring to satisfy the inquiries of those who have wise consistent plainness, and to silence that uneasy inmate, the unflattering Witness which is following them.

I have been much exercised and troubled on my own account, and on that of others, as to these matters; and have been very desirous that we may all keep clear of these departures.

FOR "THE FRIEND."

THE ASSESSOR'S VISIT.

On a summer evening in ninety-two,
When the tasks of the long dull day were through;
There came an assessor from out of the town
To number our blessings and take them down.
So he questioned the farmer about his crops,
And about his lands, and 't'out at all the stops
And all the turns in the wheels of life,
From the new-born babe to the grave of his wife.
But when he got through and about to go
In came our neighbor, and he wanted to know
If he owned houses and stocks and lands,
Or crops, or products of brain and hands,
And whether of ships that sailed the seas,
Or of cargoes that rested in sheltered leas,
Or moneys and credits the wild wind brought through
He owned not any, or whether a few;
But our neighbor answered to each and all
"No, ah, no, for my treasure is small."
Then the man of the pencil commenced anew
With his list of questions and asked a few
And what was the Assessor's pride and joy
When he found our neighbor had one small boy!
His name was Rollen, and that he took
And put as carefully down in his book
As if he had been the grandest gift
That had ever dropped from the unseen rift
In the sundered skies, or that he had been
The most opulent cargo that ever came in
To the godliest port of the ocean wide
Or ever was wafted by wind and tide.
And the man was right for who knows the joy
That is landed up in a baby boy!

WINONA, O.

M.

SELECTED.

THE STREET CALLED "BY AND BY."

The street called "By and By" is smooth,
And down a hill it windeth;
And he who starts its crooked way,
Must cause for it his findeth.
For at the entrance is a sign—
"Here put away Endeavor;
And down the street called 'By and By,'
You reach the house called 'Never!'"

The house called "Never" stands below
A grim and ghastly tower,
Whose broken windows, shattered roof,
And rained turrets lower,
While from the casket gaunt Despair
A warning shrieks forever—
"Take heed! The street called 'By and By'
Leads to the house called 'Never!'"

What matter though the way be fair,
And flowers tempt my straying,
Thou' strife be hard, and rest be sweet,
And easy the delaying;
If, at the end, I sorely find
That Hope and I must sever,
When down the street called "By and By"
I reach the house called "Never!"

THE LICHEN.

BY CLINTON SCOLLARD.

Unflinching, firm, upon the wrinkled rock
The lichen clings, the skies he void of ruth;
If thou wouldst meet uncouth life's warfare-shock,
Thus must thou cling to Truth!

—The Independent.

HABIT is a chain composed of continuous and endless links. Once formed, it resist a giant's strength. Its formation is slow, but sure, insensible, but steady. The sculptor fashions slowly the human face. The mould is not an instantaneous creation. It is a series of acts. It is the product of pain and toil. Its rough-cast costs a myriad of blows. The chisel is applied in a thousand different ways before it is polished and perfected—before it receives the requisite expression, beauty and finish. Days and months are consumed in the execution, but finally the countenance stands forth complete in limelight and indelibly graven in the solid marble. After a similar fashion every

man is, either under the guidance of the Holy Spirit, or under the direction of Satan, a carver of his own moral likeness. Not a day passes but he adds some touch to the work. As Oxenden has it, "A thousand acts of thought, and will, and deed shape the features and expression of the soul—habits of malice and uncleanliness, silently mould and fashion it till at length it wears the likeness of God, or the image and superstructure of the Evil One." A consideration like this renders life solemn, and starts the inquiry, What kind of character am I habitually forming for time and for eternity?

Scripture Illustration.

"THE LORD IS MY SHEPHERD."—The illustration from the Eastern shepherd is drawn from the psalmist's own experience. We can scarcely realize its force, so very different are the conditions of pastoral life in our enclosed and cultivated farms. We can only fully grasp its force if we think of the deep solitudes in which the Eastern shepherd feeds his flocks. We drive them; we make them do the shepherd's bidding by the command of his dog; we leave them securely in the field at night. In the East the dogs protect, but never drive the flocks; there the shepherd goes before them, and they follow him, come to his call, and crowd round him for safety if danger threatens. There, there is perpetual danger from sudden torrents, from wolves and robbers; there are but rare and scanty streams, and the flocks often suffer from parching thirst. The shepherd never leaves them. When night approaches, they follow him to some safe fold,—a cave in the hill-side. Surrounded by his watchful dogs, the guardian, "keeping watch over his flock by night," makes his bed in front of the cave, on a pile of twigs and brushwood, collected within a circle of stones, to protect him from the damp, and rushes heaped upon them to give warmth. When morning comes, the sheep are counted as they pass out of the cave, and then follow the shepherd to the green pasturage belonging to the village or tribe; for these wide hills and downs are all common lands, though carefully partitioned by many a well-known landmark, between the different little neighboring communities. The shepherd will look out on the hillside for the scanty patches of green herbage, and call the flocks to partake of them. I once watched a shepherd playing with his flock. He pretended to run away; the sheep ran after him and surrounded him; then to climb the rocks; the goats pursued him; and finally all the flock formed in a circle, gamboling round him. "Thou leddest thy people like a flock, by the hand of Moses and Aaron."

Natural, History, Science etc.

Fleas in Ecuador. When E. Whymper was travelling among the great Andes of Ecuador, he found the fleas very abundant in some places. Of one apartment he remarks, "When rays of sunlight streamed in through the windows, a sort of haze was seen extending about a foot above the floor, caused by myriads of them leaping to and fro."

Volcanic Dust. It is a troublesome peculiarity of volcanic dust, that it will penetrate anywhere. The extreme fineness of the more minute particles permits it to get into places which might be deemed inaccessible. It floats in the air, travels round corners, and insinuates itself through cracks into sheltered places, and when settled in them is secure against disturbance by wind.—*Whymper's Andes.*

Volcanic Steam. Steam unquestionably plays a leading part in the operations of Cotopaxi, and sometimes the quantity that issues is enormous. One morning, when encamped at the distance of about sixty miles, just after day-break, we saw Cotopaxi pouring out a prodigious volume of steam, which boiled up a few hundred feet above the rim of its crater, and then was borne towards the North-east. The bottom of the cloud was about 5,000 feet above us; it rose at least a mile high, and spread over a width of several miles. I estimate that on this occasion we saw a continuous body of not less than sixty cubic miles of cloud formed from steam. If this vast volume, instead of issuing from a free vent, had found its passage barred, itself imprisoned, Cotopaxi on that morning might have been effaced, and the whole continent might have quivered under an explosion rivaling or surpassing the mighty catastrophe at Krakatoa.—*Whymper's Andes.*

Elephant's Sagacity.—A work describing the Tinnevely Missions gives an amusing account of an elephant acting as detective. An attendant was in charge of a trained elephant, which was used to draw in timber for the erection of buildings at the station. This man was suspected of stealing grain, but nothing could be positively proved against him, and he strenuously rebutted every accusation. But on one occasion his employer's wife felt sure that the rice given out for the elephant's food was deficient in quantity, and she charged the keeper with the theft. He was loud and emphatic in his disclaimers. But he meekly stood too near his intelligent beast of burden. Suddenly the elephant extended his trunk, and, before the man was aware, his baggy waist cloth was unfastened and a shower of rice fell to the ground. In the very middle of his protestations of innocence he was fatally incriminated.—*Cassell's Saturday Journal.*

Field Mice.—The plague of field-mice in the south-eastern counties of Scotland is increasing in extent, and is assuming such proportions that the farmers are holding public meetings to devise new plans for fighting the enemy. In some places there is not a trace of vegetation to be found in hundreds of acres, every root and blade of grass having been devoured. Around Hawick the farmers set all their hands to work killing the mice without being able to make any appreciable impression upon their numbers. The vermin increase at a rate which seems to defy all known measures of extermination. Now, that it is too late, the farmers have resolved to kill no more owls, having learned at least one salutary lesson from their misfortune. At their latest meeting in Edinburgh they demanded the appointment of an expert commission to investigate the whole subject and devise means of relief. Mr. Chaplin, President of the British Board of Agriculture, has promised to give the matter his most earnest consideration.

Venerable Trees. A very interesting work is in course of publication by M. Gadean de Keruille on the ancient trees of Normandy. The most remarkable trees yet described are two yews of La Haye de Routot in the department of Eure. They are, respectively, about 31 and 27 feet in circumference at the base of the trunks, and about 57½ and 47½ feet high. Their ages are estimated by the author to be not less than 1500 years. A chapel has been constructed in the hollow trunk of one of these trees, about 10 feet high and 6½ feet deep.—*Popular Science Monthly.*

Eucalyptus Oil.—Eucalyptus oil has come into such demand that over 20,000 pounds were sent to England from California last year, the tree having been planted in immense quantities in that State. General Stratton planted fifty-five acres near Haywards in 1869, chiefly for timber purposes. In 1883 it was discovered that a decoction of the leaves would remove the incrustated scales from boilers. While the engineers were preparing the liquid they imagined the odor cured one of bronchitis, and the other of asthma, and they started a factory to extract the oil at San Lorenzo, which is said to have been the beginning of this industry.

Roofs in Syria.

The Syria of to-day is a poor land. The people are poor, and cannot send all over the earth to bring whatever they need from other lands. So they use very few nails in building houses, and almost no sawed lumber. Dirt is cheaper and easier to obtain than quarried stone; so they use dirt in making the walls and roofs.

The ordinary way here in Zahleh is to build only one, or at most two, walls of stone, and all the rest of mud bricks. The reason for one or two stone walls is that the mud bricks will not stand the winter storms. They build the south and west walls of stone, since the heavy storms always come from the south and west. If you looked at Zahleh from the west, you would see a well-built town of stone houses; but when you came round to the east, you would see nearly all mud walls, which are much poorer and more untidy. Yet the people say the mud walls are safer when earthquakes come. Our house has only one stone wall. The room in which I am writing has four mud walls, and is badly cracked in several places.

When all things are ready, and the walls are up, they go about making the roof in this way. The long poplar beams are cut in proper lengths, and lifted up by many men to their places, being ranged about two feet apart. If the beams are long and the room large, they usually put a very large beam for a girder, and support this by a stone or wooden post in the center of the room. After the beams are up, they fill in between the ends with mud and stones to keep them steady. Then they bring the branches, or split pieces, and arrange them as closely as possible, in order to keep the clay and dirt from falling down into the house. If the roof is to be a very good one, you must bring thousands of dry reeds, and place them the opposite way of the small branches or split pieces, and these help to hold the clay. Next comes the piling on of the thorns, and the trampling down to make them pack closely; and after this the roof is ready for the clay and earth. The first layer is usually wet before being put on, so as to mat more closely with the thorns. I am sorry to say that people usually choose a Sunday to do the remaining work on the roof. People are then standing round with not much to do, so the man who is building the house invites all his friends to come and help to finish the roof. They come, fifteen or twenty of them, and, with great noise and singing, they carry or draw the clay up in baskets, and trample it down by dancing over it, all the while singing and shouting. When they have put on a foot of closely pressed clay, the roof is done, and it needs only the rain and the roller to make it ready for winter. The owner of the house buys a stone roller about two and a half feet long and a foot

thick, and weighing about two or three hundred pounds. To this is fitted a rough handle; and when the first rain comes, he must be very industrious by night and by day, and go up to trundle that roller back and forth many hundred times, pressing down the damp earth until it becomes very hard, and able to shed the water.

Now, the passing of this roller over the roof is like thunder, and corresponding to the rain is a showering of dust and fine clay; and this continues for years in all except the very best roofs. In many cases water comes down also, but never very clean. For when the roofs are wet and soaking, if a cold night comes, and freezes the water, it tears up the clay at a great rate. When the sun softens the frost and ice, then the roller must be used; and it is like squeezing water from a sponge.

This rolling must be done every time it rains, and it is a curious sight when the first shower comes after sunset. There is a noise of shouting, and on every roof is seen a lantern or lamp which looks like a firefly. The wooden handles creak and groan, and the people shout to each other in sport. This sometimes takes place at two o'clock after midnight, and then there is very little sleep for any one the remainder of the night.

These roofs require constant care all through the winter, and, whenever the snow falls, it must be shovelled off, and the roof given an extra rolling. The weight of the snow and the wet earth is enough to break the timbers; and not a winter passes without such calamities, in which men, women, and children lose their lives.

Nearly every roof leaks. I have seen water dropping in fifty places at once in our bedroom, at three o'clock in the morning; so that at length, at great cost and trouble, we bought tiles and covered one side of our house, so that now four rooms are under tiles, and four rooms are not. In winter we live largely in the four tile-covered rooms, and leave the others to leak, having covered the furniture with quilts and rubber blankets.

Of course, such roofs are flat, with only slope enough to carry the water off. And the uses to which these roofs are put are varied. You can easily understand how they tore up the roof in the house where Christ was, to let the sick man down. All such houses have only one story, and there is always an easy way to reach the roof. If the house is on a hillside, there is a path leading up, and the roof is accessible to chickens, goats, sheep, and children. Boys go to the roofs to fly kites. When anything happens, like a wedding or funeral, people all run up to the roofs to see what is going on. In New York, a cat on the roof is confined to one block; but in a city like Sidom a cat can go from one side of the city to the other on the roofs. The result is, many cats, many fights, many concerts, and many cats visiting your house. People use the roofs also for drying everything, such as wheat, raisins, figs, onions, and whatever needs the sun. In summer they carry up their beds, and sleep there; and it is an amusing sight to look at the town at day-break on a warm summer morning.

Any one walking over a village roof sends down a shower of dust and mud. I lived two summers in a village named Jezzin, and one of my duties before sleep every night was to shake and brush the dry mud out of my bed.

I had another experience in the same village which came near costing me many dollars. I then owned a favorite horse named Rob Roy. He was a beauty, and very tractable and

gentle; but he had one fault,—he would slip his halter and go wandering away. One warm August day he rubbed his halter off, and went walking out of the yard, and, before he knew it, was on the roof of a neighbor's house. I wonder if you ever saw a horse on the roof of a house. Well, this particular roof was old and rotten, and before Mr. Rob had gone very far, his hind legs went through, and he was in a bad plight. Little boys came running and shouting, and frightened him all the more. No one came to tell me; and so poor Rob could only kick and plunge until he had made a hole so large that he dropped through into the man's house below. There never was a worse frightened horse than Rob Roy was that day. I came running to the rescue after he had disappeared, and when I ran to the door I expected to find him with broken back or legs; but there he was, standing safe, and looking as ashamed and sheepish as any horse could. Fortunately for him, he landed on a pile of clippings of grape-vines, which the owner of the house had brought from his vineyard for winter fuel. Now, if a horse could so easily get up on a roof, and so easily and safely descend to the house below, we can see how easy it was for those who will let the sick man down to where Jesus was.—*Sunday School Times.*

FROM THE "INDEPENDENT."

Tom: a Sketch From Life.

BY THE LATE THOMAS HILL.

After Tim's death, I was forced for awhile to try any man whom I could pick up. But I very soon settled upon Tom as always to be my first choice; and if he was engaged, then I would put up with John; they were both Irishmen; but neither of them had what are usually considered the characteristics of their nation. No wit, no humor, no exuberance of fancy or of rhetoric to lead them into bulls, or to inspire them with eloquence; and neither of them with any considerable stock of proverbs or bright sayings, or folklore of the old country.

But Tom had what was worth more, a character that won your hearty respect. He was a reverent, God-fearing Catholic; honest and incorruptible, with a high sense of honor; faithful and thorough in all that he undertook; intelligent and skillful in doing everything in the neatest and most expeditious way; with a strong personal attachment toward those who had once done him kindness. There was a farmer in our town who had the general reputation of being extremely stingy. But if anything disparaging to his character was said in Tom's presence, Tom always defended him, in temperate language, but with earnestness; and told of his own arrival in this country, and, on his first day's search for work, finding this farmer on a salt meadow gathering hay. He hired Tom, took him and his wife six or eight miles, from the salt meadow to his farm, and there gave them house room rent free for many months, and paid Tom good wages for his work besides. "He cannot be the big-gard," Tom would add, "that he is said to be."

Two little anecdotes will show the difference between Tom and John. I left both men at work in my garden one day, but had engaged Tom alone to come the next day. The following morning when I went into the garden, he met me with a sorrowful face, and led me to a flower border held clean of every kind of plant, and smoothly raked.

"I found John doing this yesterday after-

noon, and I says, 'What are you doing that for?' Don't you see that those are foxgloves? And says he, 'Of course I see they're foxgloves; that's the very reason I am hoeing them up.' And ye have been in this country fourteen years," says I, "and don't ye know yet that a foxglove is a flower in this country, and not a weed, as it is in the old country? Then foxgloves is the pride of Mr. Hill's garden."

On one occasion John worked alone for me one day, and Tom alone was engaged for the next. When I went out to give him directions I found him looking with great indignation at a tall clothes-post on the edge of a grass plot. "Who set this post?" I answered that John did. "He ought to be ashamed of himself; see here," said Tom, and taking hold of the post, easily swayed it about, showing that the earth had only been rammed at the surface, leaving the foot of the pole with a play of a half inch or more in every direction. Without another word from either of us, Tom dug up the post and set it over, firm and immovable.

His regard for my foxgloves was equalled by his care for my Apocia. I confess to a great weakness for *Apocia tuberosa*, both on account of historic associations and of its own charms. I had abundance of it in a hedge near the house and about trellises and a piazza. It was also growing neglected in the furthest corner of my garden beyond and behind the barn. When Tom was spading up the earth in that corner, he laid every Apocia tuber which he chanced to turn up, carefully in the shade, and when the half day was over, brought them to the house, always saying: "Here are some of them paraties that I thought Mr. Hill would like to be planting nearer the house."

Only twice, as far as I can remember, did I ever get from him a glimpse of Irish proverbs, or Irish superstitions. A black cat came and took up her abode with us. There was another invalid in my family confined to the house, to whom a cat was an object of instinctive aversion; and when this strange cat glided noiselessly into the room the nervous shock of the surprise at the invasion was not only disagreeable, but very painful. I felt that the cat must go. I took him one morning in my arms and was walking out behind the barn with him, when Tom, judging, I presume, from the sad but stern expression of my face what my intention was, said: "Mr. Hill, I wouldn't kill him; I have heard old people say, 'I haven't heard very old people say, that it is not particularly lucky to kill a cat. Drive off with him two or three miles, drop him by the roadside, and drive on. Give him a chance for his life.'" I did so, and feared for weeks that he would come back; but he never did.

One day Tom asked leave to go an hour before the usual time; his nephew had broken out with St. Anthony's fire, and he wanted to take him to Pat Welch's to be cured. The next day I asked after the boy, and Tom answered that Pat Welch had said it was not St. Anthony's fire at all, but just poison from the poison ivy; so his blood would do it no good. "His blood!" I exclaimed.

"Yes," said Tom; "I am knowing to the fact that Pat Welch's blood will cure Anthony's fire; but, of course, it might do no good to the poison vine."

I asked how the blood was used; he said Welch pricked himself with a needle and smeared a drop of the blood on the eruption, and that cured it. "But," said I, "why Pat Welch's blood more than any other man's?"

Tom said he didn't know; he supposed it might run in families—the same as curing a cow that had swallowed a dribb. "Sure, he added, "I don't know if ye have the dribb in this country?"

I said, yes, plenty of them; but I never knew of a cow being hurt by swallowing one.

"Well, in the old country, if a cow is sick, and they think she has swallowed a dribb, they send for any member of one of these families, even if it is a child of only two years old; and he washes his hands and his wrists in a basin of fair water, and they give it to the cow to drink; and if it is a dribb that she has swallowed, it cures her right away; but if it is not a dribb that ails her, of course it does her no good."

Let me add to my sketch one anecdote, to show his nice sense of honor. I left the town in December, 1871, and returned from the Hassler voyage around South America in October, 1872. During my absence I left a favorite cousin, Miss C., in charge of the place and the family. In the summer she asked Tom if he could not find some one who would cut and carry off the grass, and take the grass for payment. Tom found a friend, and after they had inspected the grass, they announced that they would undertake it on those terms. Some days after the grass had been carted off Tom came to Miss C. and handed her three dollars.

"What is this for?" she asked.

"For the grass, ma'am."

"But I told you, you could have the grass for the cutting of it and clearing it away."

"Yes, ma'am; but when we got the hay made, we found there was more of it and it was better than we thought; and it is worth three dollars more than all the labor we put upon it."

"Well, Tom, you can have those three dollars. I made the bargain and I will stand by it."

"Naw, naw, Miss C.," said Tom; "that would not be right toward him that's away."

"Yes," she answered—"yes, it would, for he gave me full authority to act for him, and my bargain was thus his bargain."

But she could not induce the faithful fellow to touch the money; he shook his head, and went off saying again and again: "Naw, naw, that would not be right toward him that's away."

Faithful, honorable fellow! Would that I could feel that I had been as true to my greater light, as he to his lesser illumination. He illustrated for me in a remarkable manner a saying of my venerable and beloved teacher, Dr. James Walker, that "piety in a man of native good sense is equivalent to a liberal education."

We are strangely silent toward our best beloved. We go in and out before them, and rarely give expression to the deep love and trust which we truly feel. Some day we look upon faces that do not smile back upon. The flush of pleasure, the kindling eye, that once we could call forth by a loving caress, an appreciative word, has given way to a calm, white repose which no word of ours can break, no repentant anguish penetrate. Then we begin to cherish the memory of every happy smile, every trustful glance, every caressing word, which ever came at our bidding. Why, oh! why, do we not surround our heart's dearest with such an atmosphere of love and tenderness that, when they pass out of sight, they go only to live again more vividly in every moment of our wakeful hours,—nay, even in our dreams,—through the

consecrating touch of Death? Silence toward loved ones is "golden" only when it shields from pain. Could they but know how dear they are to us! Why do we leave them to guess at it or take it for granted, when a word, a touch, a smile, would make them

"Proud to heart's content,
That all this wealth of heart and soul"
is theirs, and theirs alone?

Items.

"Better Not Do It."—There are a great many persons connected with the Christian Church who if they were to put into words their experience would say something like this: "I am a consistent card-playing, wine-bibbing, dancing, theatre-going Christian."

What is worse, there are some ministers whose indorsement, both in theory and practice, they could claim for such a statement; ministers who know that they do these things, and so speak and look when the subject is mentioned as to encourage them therein. Such is the man who is constantly saying that "he would like to go to the theatre, but hardly thinks it would do in view of his profession."

Some religious papers of wide circulation speak about these things in such a way that their subscribers might curl from the papers and carry with them separate paragraphs in favor of every thing not absolutely vicious which the united sense and judgment of the spiritual churches has condemned.

An intelligent member of the Methodist Episcopal Church from the country, visiting a relative of his by marriage in one of the sea-board cities of large population, was equally astonished at what he did not see, and at what he did see. Meeting an old friend of his boyhood he said to him:

"Is Brother So-and-so a consistent old-fashioned Methodist?"

O, yes; he is a pillar in the church. Why do you ask such a question?"

"Well, he does not have family prayer, he does not attend class-meeting or prayer-meeting, he does not work in the Sunday-school, he does not do any thing but go to church once on Sunday; and he does play cards, dance, take a little wine, and go to the theatre."

There are some to whom the "does nots" of the friend from the rural district will not apply, but the affirmative side will. It is a question whether these card-playing, wine-bibbing, dancing, theatre-going Christians ever manifest any thoroughly deep piety in persuading men to come to Christ, or so testify to a personal experience as to produce in their hearers that solemn earnestness without which there is no conviction of sin. Their eyes may fill with tears at thoughts of heaven and references to Jesus and declarations of love for Christ, but unless there be a marked element of self-denial and an equally clear renunciation of the world these feelings seem as evanescent as those of the man who at 9 P. M. delivered what to the superficial seemed a thrilling appeal to sinners, then seized his hat and hurried out, saying to his wife: "Now make quick time, or the ball will be half over before we get there!"

One of the young men who had just heard him was so thrown back by this transition that he concluded that religion was after all as he expressed it, a theatrical performance.

If we should go so far as to admit that there are persons in churches where they were never taught to deny themselves in these matters, who enjoy a deep spiritual life, the case is very different with those who have had a conscience thereupon and lost it. It is not possible for one to undergo that transition he will be terribly handicapped. In view of the conspicuousness of their actions in these particulars, the opinion of them held by the world, and the natural unobtrusiveness of most of the Christian virtues, may be taken for granted that the card-playing, wine-bibbing, and the theatre-going, etc., will be known by a multitude, while the qualities that distinguish the

Christian from the world will be seen by comparatively few.

There is reason to fear that the Master at the end will have many of his professed disciples. "Thou hast not been altogether with Me, therefore wast thou against Me."

It is impossible to have one foot in the strait and narrow way that leadeth unto life, and the other in the broad road that leadeth to destruction. —*Selected.*

Syriac Services.—An illustration of the cosmopolitan character of New York is found in the fact that a Syriac service is held every First-day afternoon at No 142 West Twenty-first Street. Most of the service is in the Syriac language, but some of the prayers are offered in Turkish. Among those who attend are Rabi Baba, a Nestorian, now in this country seeking to secure the publication of a Syriac dictionary on which he has been engaged for many years, and who was for twenty-eight years a teacher and preacher in Urumia; another is Deacon Moses, for many years also a teacher and preacher in Urumia; three others are engaged in the printing of the Syriac Old Testament at the Bible House, Astor Place. One of these latter is a Mohammedan who was converted to Christianity and obliged to flee from Urumia to Constantinople, and who now has found his way to this country.

First-day Papers.—The Law and Order League, of Pittsburgh, Pa., have been making an effort to top the sale of what are known as "Sunday papers" in that city, and have secured a decision of the court in their favor.

From a circular letter we have received; it appears that some of the papers there have determined to continue the sale on the first-day of the week of their publications, in defiance of the laws and the orders of the courts.

The circular letter referred to is an appeal to those papers not to prostitute their influence by setting an example of lawlessness to the masses. Obedience to law lies at the foundation of civil society and of civil liberty, and he who deliberately encourages its violation is one of the worst enemies of our institutions.

The Cost of War.—It appears, according to the estimates of French and German statisticians, there have perished in the wars of the last thirty years 2,500,000 men, while there has been expended to carry them on, no less than 4,000,000,000 francs, or \$13,000,000,000. Of this amount France has paid nearly \$3,500,000,000 as the cost of the war with Prussia, while her loss in men is placed at 55,000. Of these 80,000 were killed on the field of battle, 36,000 died of sickness, accidents, or suicide, and 20,000 in German prisons, while there died from other causes enough to bring the number up to the given aggregate. The sick and wounded amounted to 47,000,000. In the last thirty years the number of deaths has undoubtedly been shortened by their illness or injuries. According to Dr. Roth, a German authority, the Germans lost during the war 60,000 men killed or registered invalid, and \$600,000,000 in money, this being the excess of expenditures or of material losses over \$1,250,000,000 paid by France by way of indemnity. Dr. Engel, another German statistician, gives the following as the approximate cost of the principal wars of the last thirty years: Crimean war, \$2,000,000,000; Italian war of 1859, \$300,000,000; Prusso-Danish war of 1864, \$35,000,000; war of the Rebellion—North 5,100,000,000, South \$2,500,000,000; Prusso-Austrian war of 1866, \$330,000,000; Russo-Turkish war, \$25,000,000; South African wars, \$8,770,000; African war, \$12,150,000; Servo-Bulgarian, \$176,000,000. All these wars were murderous in the extreme. The Crimean war, in which few battles were fought, cost 750,000 lives, only 50,000 less than were killed or died of their wounds. North and South, during the war of the Rebellion. The figures, it must be remembered, are German, and might not agree precisely with the American estimates. The Mexican and Chinese expeditions cost 200,000,000 and 65,000,000 lives. There were 250,000 killed and mortally wounded during the Russo-Turkish war of 1877, and 45,000 each in the Italian war of 1859 and the war between Prussia and Austria. In other wars the loss of life was relatively less

which did not make either the men or money easier to part with in the more limited areas where they occurred. And this is but a part of the accounting, since it does not include the millions expended during the last twenty years in maintaining the vast armaments of the European powers, the losses caused by stoppage of commerce and manufactures, and the continual derangement of industries by the abstraction from useful employment of so many millions of persons held for military service extending from three to five years. —*The New York Times.*

The Race Course in England.—It is needless to speak of the train of blacklegging sharpers, ruffians and blackguards of all kinds that the turf now breeds and supports. If, in this wild whirligig of British politics power should ever come into the hands of a Cromwellian dictator he could not do the country a greater service than by passing the plow over the race-courses. He would risk his life in doing so as much as he would by turning out the House of Commons; but he would extinguish infinite vice and misery without destroying anything that was healthy, manly, or even truly national. —*Selected.*

THE FRIEND.

SEVENTH MONTH 2, 1892.

The most striking feature in the religious views of the early members of the Society of Friends (and it continues to be the case with their faithful successors) was their *Spirituality*—their dependence on the manifestations of Divine Life to their souls, or the power of Christ inwardly revealed,—and their redemption from trusting to any outward forms or ceremonies, or to anything which man can do by his unassisted natural powers to secure his salvation. They realized the force of those Scripture declarations, "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom thou hast sent." And again,—*"If we walk in the Light, as God is in the Light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanse us from all sin."*

We believe professing Christendom sustains a great loss, from the extent to which it has been led to regard certain forms and ceremonies as being of essential necessity to the Christian religion. The tendency of this is to lead many to depend on these outward observances, and to think they are safe, if they have been sprinkled with or dipped into water by a priest, have submitted to other ceremonies prescribed by the church organization to which they belong, have attended their places of worship, partaken of the bread and wine, and refrained from gross vices. All this and more may be done, and yet the individual never have experienced that thorough transformation through the work of Divine Grace, which our Saviour described as being born again of the Spirit, and without which we cannot enter the Kingdom of Heaven.

We by no means wish to convey the impression that *Friends* are the only people who are convinced of the spiritual nature of vital religion—For the "Grace of God which bringeth salvation hath appeared unto all men" and this Grace teaches its obedient recipients that is needful for them to know. But it is a favor for which we have cause to be thankful, that our education and surroundings tend to draw our attention away from merely outward things and fix it on essential truths and vital principles of religion.

We were much interested recently in a conversation with a man of education and intelligence, who had been educated in another form

of religious profession, and had been convinced of the truth of the principles held by Friends, by reading Barclay's Apology. When he felt disposed to attend our meetings, one of his acquaintance endeavored to discourage him, by telling him that though the Quakers were "decent folks," they had no religion—evidently confounding in his mind, religion with rites and ceremonies, and concluding, that because we discarded the forms practiced by others, we must be destitute of religion itself. An educated man, to whom he gave a copy of Barclay's Apology to read, admitted the soundness of the views contained therein, but said, that the religion of R. Barclay was an *ideal* system, not practical, because a man could not live up to the standard therein laid down. This disposition, to lower the standard of religion to the average state of the people, instead of endeavoring to elevate them to the requirements of our Saviour, is often shown, and its fruits are evil. It is rebuked by William Penn in his "No Cross, no Crown." After quoting the declaration of Paul, "His servants you are whom you obey;" and John's warning, "Let no man deceive you; he that committeth sin is of the devil," he says of the false Christians, if a man ask them, "Is Christ your Lord?" they will cry, "God forbid else; yes, He is our Lord." Very well, but do you keep his commandments? "No. How should we? It is impossible; what! would you have us keep his commandments? No man can." "Thus it is," he adds, "That with Judas they call Him Master, but take part with the evil of the world to betray him."

William Penn further says,—*"That common apprehension, that persons may be children of God while in a state of disobedience to his holy commandments; and disciples of Jesus, though they revolt from his cross; and members of his true church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles; is, of all other deceptions upon themselves, the most pernicious to their eternal condition. For they are at peace in sin, and under a security in their transgression."*

The Psalmist, in enumerating the qualities of the man who shall abide in the Lord's tabernacle, mentions among others, that in his eyes "a vile person is contemned, but he honoreth them that fear the Lord." This expression implies, that our estimation of that which is worthy of respect and imitation should be founded on its conformity to the Divine will.

In 1659, Edward Burrough, accompanied by Samuel Fisher, paid a religious visit to Dunkirk, in France, a Catholic town, at that time in possession of England and garrisoned by English troops. His principal concern seems to have been to labor with the Jesuits, priests and friars of that benighted city. This he did in several interviews with some of those highest in position—and also spread some writings among them, in which he expresses his "dear love to their immortal souls," and tells them that they and their church "are the peoples, the multitudes, and the kindreds, that the Beast hath received power over, and the Where hath sat upon, and the false prophets deceived."

He adds, that forcing and compelling of persons by any outward law and authority to be of such and such a religion, and to conform to such a way of worship, is the worship of the Beast and not the worship of God; and to kill and persecute persons for the exercise of conscience, and because they will not be of such a religion, and cannot conform to such worship, is of the

Devil and Dragon, and not of God, nor according to him; and persons so made conformable by force and violent laws, to such a religion and worship are but twofold more the children of the Devil, and are not at all converted to God thereby.

SUMMARY OF EVENTS.

UNITED STATES.—The National Democratic Convention in session at Chicago, last week, chose E. C. Grever Cleveland for their candidate for President of the United States, and Adlai E. Stevenson of Illinois, for Vice-President. The platform denounces the effort of the last Republican Congress to place all Federal elections under the direct control of Federal authority—declares for a tariff for revenue only; ("the tariff is the only source of revenue for the Government") and for equal intrinsic and exchangeable value."

A letter has been sent to the Senate by Secretary Noble which indicates that he regards the act providing for the payment and adjudication of Indian depredations to be as amended as to leave it discretionary with the Secretary to determine whether or not in his last annual report, we shall find ourselves involved in trouble with the Indians, to settle which will cost the Government an immense sum of money. That recommendation which he renews in his letter, was that the bill be amended so as to leave it discretionary with the Secretary to determine whether or not the financial condition of any tribe against which judgment is obtained will justify the reduction of tribal money of the Indian funds to the judgment. The Indians, the Secretary thinks, are not yet far enough advanced in civilization to be able to be entirely self-supporting, and he does not think that, until they are, the moneys they have to their credit should be taken from them to meet these payments. In connection with his letter the Secretary transmits a list of claims numbering 7985, and amounting to \$28,589,000, filed up to the time his last annual report was sent to Congress.

The Court of Claims at Washington, has given judgment for \$104,620 in favor of the Pottawatomie Indians in their suit to recover \$804,000 for lands.

Director Leech, of the United States Mint, says that the draft of the bill is made which authorizes the issue of a new coin of the same denomination as the coin of the Columbian Exposition next year. A design for the coin is now with the engraver, and a proof will soon be struck. The coin is to be of silver, and will be made from old silver dollars instead of bullion. The design as now thought of will be on the one side, the Administration, and on the other, the portrait of the discoverer, now hanging in the Queen's Library at Madrid.

The directors of the Westinghouse Air Brake Company, at Pittsburgh, have declared the regular 5 per cent. quarterly dividend of 5 per cent. each, making 10 per cent. in all, payable on the 10th proximo. The dividends amount to \$500,000. This makes three extra dividends of 5 per cent. each, and two quarterly dividends of 5 per cent. each, or 25 per cent. in all for the first six months of the current year, which is a contribution of \$1,250,000 to stockholders during that time.

According to the census made by the Moravian missionaries at Bethel, in Alaska, not less than 50 per cent. of the people are afflicted with chronic disease. Affections of the lungs take one-half of this 50 per cent., followed by rheumatism, scrofula, and heart disease. Two-thirds of the children born do not live, or rather, do not outlive their parents.

The *Manufacturers' Record* of Baltimore, says that during the second quarter of this year there have been organized in the South 761 new industrial enterprises, making a total of the first half of the year of 1502.

Indications point to a settlement of the granite troubles in New England.

There are said to be more bee-hives in the United States, where there are 2,500,000, than in any other country in the world.

A decision was given by the Supreme Court at Boston last week in the case of the Boston and Alaska Railroad Company vs. the State of Massachusetts, which practically determined that stock in corporations has no existence for purposes of taxation until fully paid for and the certificates are delivered.

There are 16,000,000 hives in this country, and their daily output is 130,000 barrels.

Indiana has more Germans than any other State. They constitute 55 per cent. of the population.

About 2000 Japanese laborers have been working lately as track repairers on the Union Pacific Railroad in Idaho.

A New York city man has been granted a patent on an overhead trolley system of electric railway, which the inventor claims is absolutely safe and can be constructed at about one-tenth the cost of cable roads.

At Fort Bragg, California, a large raft on the Joggins pattern, containing 3,500,000 feet of timber, was successfully launched recently.

The trucking industry is claiming large proportions in Eastern North Carolina. One firm in Newbern has recently shipped to Northern cities \$30,000 worth of cabbages. Ten years ago the industry was in its infancy in that section. Now it gives employment to thousands of laborers.

Free trade has been advocated in St. Louis as a means of preventing the loss of about 40 boys who annually drown in the Mississippi river at that point.

A proposition has been made to the City Council of Sioux Falls, South Dakota, by W. H. Lyons, a United States Land Commissioner, to make the city his partner in the saloon business. He claims that his plan is feasible and legal under the Prohibition law, and that the city could clear \$350,000 a year by its adoption.

Complete reports of the cloudburst that recently laid waste Chickasaw County, Iowa, have been received from the foregoing 222 were males and 212 females; 121 were under one year of age; 43 died of consumption; 42 of cholera infantum; 30 of diseases of the heart, 25 of convulsions; 24 of marasmus; 22 of inflammation of the brain; 15 of pneumonia; 14 of diphtheria; 14 of old age; 13 of Bright's disease; 12 of casualties; 12 of cancer; 12 of mania; 11 of apoplexy; 10 of inflammation of the lungs; 9 of dropsy; 9 of debility.

Markets.—U. S. — 25, 100 of gold; 4's, reg, 116 1/2 a 117; coupon, 117 1/2 a 118; currency 6's, 106 a 117.

COTTON sold in a small way to spinners on a basis of 7 1/2c per pound for middling uplands.

FEED.—Winter bran, in bulk, \$14.50 a \$15.50; \$3.00 a \$3.50; corn, \$1.25 a \$1.50.

FLOUR.—Winter super, \$2.05 a \$3.00; do., extras, \$3.00 a \$3.50; No. 2 winter family, \$3.65 a \$3.90; Pennsylvania, roller, straight, \$4.00 a \$4.40; Western winter, clear, \$4.00 a \$4.35; do. do., straight, \$4.40 a \$4.70; winter patent, \$4.60 a \$4.80; Minnesota, clear, \$3.75 a \$4.00; do., straight, \$4.25 a \$4.50; do., patent, \$4.50 a \$4.75; do., favorite brands, highest quality flour in moderate request and steady at \$4.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 87 a 87 1/2 cts. No. 2 mixed corn, 54 a 54 1/2 cts.

No. 2 white oats, 40 a 41 cts. **BEEF CATTLE.**—Extra, 44 a 47 cts.; medium, 41 a 43 cts.; common, 33 a 41 cts.; culls, 31 a 33 cts.; Texas, 3 a 4 cts.

SHEEP AND LAMBS.—Extra, 51 a 53 cts.; good, 5 a 5 1/2 cts.; medium, 4 a 4 1/2 cts.; common, 31 a 41 cts.; culls, 1 1/2 a 3 1/2 cts. Spring lambs, 4 a 7 1/2 cts.

HOGS.—Chicago, at 74 cts.; other Western, at 7 1/2 cts.

FOREIGN.—A dispatch from London of the 24th ult., states that A. Balfour, in his election address, says:—"Every year's experience has fully justified uncompromising opposition to the Irish Home Rule measure as a source of national disaster, and the subsequent ambiguous modification of the measure made by the Government would determine the destinies of Ireland have sought to attain their objects has been proved before the tribunals. The policy of the Gladstonians would give these men control of a helpless minority whose only crimes are their religion and their color; and would begin, and not end, serious trouble."

A. Balfour dilates upon the successful legislation

of the Government; promises measures dealing with the labor questions; hints at a reduction of the Irish representation if the subject of parliamentary reform should be taken up by the Government; credits its prudent and courageous conduct of foreign affairs.

While Gladstone was driving through Chester on the 25th ult., to attend a meeting of a Liberal Club, some one threw a missile that struck him near the eye. He sustained no serious injury and announced that he would go on and attend the meeting. As he proceeded he saw the crowd that had gathered cheering him heartily. It appears that a woman threw the missile at him, who said she did it for "luck." He has now quite recovered from the inflammation of the eye that resulted.

A hurricane throughout northern Germany caused an immense amount of damage on the 24th ult. The shipping in the harbors of Bremen and Hamburg suffered severely.

The Russian Government is preparing a bill which is intended to stamp out Stundism by means of harsh measures, such as those applied to Jews.

Alarming advices come from St. Petersburg showing that that city is preparing for an outbreak of cholera. The Medical department of the Ministry of the Interior has issued instructions giving special information as to the course to follow in case of an invasion of Asiatic cholera.

In the chief towns special commissions of doctors have been ordered out to be formed to carry out the sanitary measures. The commissions must be empowered to require householders to keep their premises clean and to enforce other sanitary measures in the town. Funds will be placed at their disposal to allow them to take the requisite measures of safety among the poor. All new cottages to the towns will be subjected to an examination, and all who show symptoms of cholera will be isolated.

A total of 164 cases of cholera has been reported at Baku during one week, with 70 deaths from the disease.

Harper's Weekly says: "M. Witte, Minister of Communications for Russia, will shortly examine the plan for constructing a railway across the main chain of the Caucasus Mountains. The line will have a length of nearly 100 miles, and will present great engineering difficulties. It will have two tunnels, one four and a third, the other six and three-quarters miles long. A special commission has been appointed to consider the question of constructing a railway connecting the Volga with the Black Sea."

The first series of elections for the Presidency of Mexico were held on First-day last, the 26th of Sixth Month. There was no opposition to the Diaz ticket.

NOTICES.

A stated meeting of the Trustees of the estate of William Forrest, deceased, will be held on Fourth-day, the 13th inst.

JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL will close on the 28th of Sixth Month, and opens for the autumn and winter term on the 6th of Ninth Month.

Early application should be made to the Superintendent for the entrance of pupils, not only to ensure the admission, but also to aid the school in arranging for the proper working of the school. We have a competent teaching force, healthful surroundings, and a comfortable home, we hope to give the necessary aid to children and young people who may come to us desiring to improve.

Trains which leave Philadelphia, Broad Street Station, 7:30 and 8:45 A. M.; 2:55 and 4:55 P. M., are met at Westtown Station.

Z. HAINES, Superintendent,

Westtown, Pa.

WANTED—A teacher, man or woman, as Principal of Haddonfield Monthly Meeting School. The locality is though promising one for an energetic teacher.

Application may be made to
SARAH A. BACON,
SAMUEL NICOLSON.

Haddonfield, N. J.

DIED, at her residence, Atlantic City, on the 18th of Twelfth Month 1891, ANNA B. ROBERTS, widow of Edwin Roberts, in the sixty-third year of her age, a member of Chester Monthly Meeting, New Jersey.

WILLIAM H. PILE'S SONS, PRINTERS,
No. 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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FOR "THE FRIEND,"

Incidents and Reflections.—No. 264.

A RULING OBJECT.

The Journal of Stephen Grellet contains an interesting illustration of the well-known fact that a strong and overpowering impulse so absorbs the mind that other things have for the time but little place in it.

When in Italy in 1819, after a visit to Naples, he says:—"I feel now as if I must hasten to Rome; various objects under other circumstances, might claim a few days of my time; Vesuvius displays a grand sight; in the day thick columns of smoke rise up to a considerable height; at night, they are blazing pillars. At a short distance from here are excavations made into the streets of Herculaneum and Pompeii, long buried under beds of lava, on which vineyards are now planted; but, though as a man I should be greatly interested in visiting them, they are not the objects for which my great and blessed Master has sent me to these nations. With singleness of heart I must prosecute the business to which He has called me. My bonds for Rome also feel so heavy, that I could not have any pleasure in those things, which, were I differently circumstanced, would interest me so much. It has indeed been so with me for years past. Though in the course of my travels I am among or pass near objects of great curiosity; and I have from early life taken great interest in such things, yet the discipline under which the Lord has kept me, and the weight of the religious service to which he has called me, have been such that I have not felt at liberty to turn out of my way in travelling, or to tarry longer in any place, merely to gratify myself."

William Taylor in his autobiography, gives a remarkable instance of this devotion to the work set before him, in a man whom he met with in San Francisco in 1850. It was a period especially trying on account of storms, scarcity of food and an attack of Asiatic cholera. Taylor writes:—

"In those days there came a man to that coast who seemed to belong to the old prophetic age. He was a friend indeed to all in need. He had nothing but the clothes he wore; he was a hard worker, but worked for nothing, yet he lacked nothing; and nothing was really needed, of human resources, by any sufferer in the city, that he was not ready promptly to supply.

"As quickly as a vulture could scent a carcass, that strange man would find every sick person in town, and minister to his needs, whether of soul or body. If he needed a blanket, the stranger, who was known to everybody, went at once to some merchant who had blankets to sell, and procured the gift of one for the needy man; so for the need of any article of clothing; or even a bowl of soup, he would bring it hot from the galley of some soupmaker. He was soon known as a direct express almoner, working most efficiently along the lines of human demand and supply.

"His appearance impressed me profoundly at first sight. It was one Sabbath morning after preaching in my little church on Powell Street, that I was met at the door by a tall man, wearing a well-worn suit of gray jeans, and a slouch white wool hat with a broad brim. He was lean and bony; he was sallow from exposure to the sun, and his features were strikingly expressive of love, sympathy, patience and cheerfulness. He grasped my hand and held it and wept, as though he had met a long-absent brother.

"I took him home with me and heard his story. He was a native of Central New York State. He was then about thirty-five years old, and had been devoted to the work of God among the poor, quietly, unofficially, and without pay, from his youth. He had spent many years instructing Indians in the far West, and was recognized and honored as a chief among them. Once, when his tribe was overwhelmed, and driven from their homes by a more powerful war tribe, the white chief refused to run, but hastened to meet the advancing warriors, and commanded a hearing, and dissuaded them from the further execution of their murderous purpose.

"He had great sympathy for the suffering slaves of the South, and cried to God for the overthrow of slavery. He had spent much of his time for the relief of the blacks in our large cities. When overworked in sick rooms, he would plant and cultivate a field of corn, and thus recover strength, and acquire independent means of subsistence.

"During the year 1849 and the beginning of 1850, he was laboring among the sick and needy people, white and colored, of Washington, D. C. One night, while thus engaged at the capital, the Lord, in a vision showed him San Francisco. The city of tents was mapped out before him in minute detail. He noted its topography, its few houses and many tents, and saw the hundreds of sick men as they lay in their tents and in the hospital, and saw a tall young man busily engaged in ministering to them, and the Lord said: 'Arise, arise, go to San Francisco, and help that man in his work.'

"Next morning I arose and went by early train to New York, and took passage for San Francisco. I spent, said he, 'many weeks among the sick and dying at the Isthmus of Panama, and thence got a passage in a Pacific steamer, which anchored in San Francisco harbor this morning. From the deck of the ship I recognized the city just as I saw it in vision, thousands

of miles away. I knew that my man from his appearance, was a Gospel minister, and set out at once, as soon as I got ashore, to find him in some pulpit in the city. I went to four chapels before I reached yours, and waited till the minister of each came in, and I said of each, as he entered his pulpit: 'No, he is not the man I seek.' It was late when I reached your chapel. You were well on in your discourse. The house being crowded, I stood at the door and said: 'That is the man whom God showed me in vision, away in Washington City.' This is my apology for the unceremonious hearty greeting I gave you as you came out of the door at the close of the service.'

"That was my friend Alfred Roberts, the most unselfish man I ever knew. Day and night he ministered to the sick and dying of that city for many months, as only he could do.

"Then he went to Sacramento City, and devoted many months, extending in the spring of 1851, doing everything within the possibilities of human agency, for the relief of the cholera patients in the first and only visitation of that plague known in California.

"In that campaign Roberts broke down his health, and returned to San Francisco a helpless wreck of his former standard of noble manhood. I gave him shelter, and all the help he was willing to receive, and nursed him till he was able to walk round at will. Then he said: 'My work in California is done.' So two members of my church bought for him a first-class passage to New York for three hundred dollars, and he bade us a final farewell.

"After his departure I heard nothing from him for nearly three years, when I received a letter from his own hand, written in Jerusalem, Palestine. In that letter he gave me an outline of his labors during the intervening years. He said he returned to his old field of labor in Washington, but suffering the disability of poor health, he devoted some months to manual labor on a farm in his native State, and recovered the health and strength of former years.

"Then he went to England, and spent a few months in London among the sick and destitute folk. He then went to Italy, and besides the bodily relief he gave to many, he distributed among the common people a thousand Bibles and testaments. As such labors were not tolerated in those days, he was pursued and greatly annoyed by the police; but the Lord was with him, and delivered him from the hands of the oppressors.

"He went to Jerusalem, where he was still laboring among the Turks.

"When I visited Jerusalem in the spring of 1863, I made the acquaintance of Bishop Gobat, resident Bishop then under the joint auspices of England and Prussia.

"Bishop Gobat gave me a detailed account of the labors of 'that remarkable man,' Alfred Roberts, in Jerusalem. Besides relieving the sick he spent much of his time in the instruction of Mohammedan pilgrims.

"The Bishop said: 'Roberts knew no lan-

guage outside of his mother tongue, but he came frequently to our book depository and got us to select the most interesting and instructive portions of the Arabic Bible and other books, and mark the pages with the beginning and ending of each stirring portion, and went with these tracts for distribution. He knew the import of every tract. He had such a remarkable insight into the character of men by a glance of his eye, that in a crowd of a thousand Turkish pilgrims he could select his orator for the occasion and enlist him, and show him how to read and proclaim to the people, and so, day by day, he had great crowds of attentive listeners. He finally worked himself down, and it was clearly manifest that his constitution was broken, and that his work was done. We all loved him as a man of God and a brother in Christ, and I fitted up for him a comfortable room in our college building on Mt. Zion, and my own daughters waited on him daily, in cheerful sympathy for him, during a lingering illness of two years, when he died in peace, and we buried him on Mt. Zion, but a few yards from the tomb of King David."

FOR "THE FRIEND."

Exercises of Philadelphia Yearly Meeting Respecting Intoxicating Liquors.

Having had occasion to examine the records of our Yearly Meeting on the subject of Intoxicants, I have thought the readers of THE FRIEND would feel interested in knowing the great concern that has been felt and the advices issued and labor bestowed by Philadelphia Yearly Meeting, from the early settlement of the country continuously until the present. We will find that Friends were at times under a degree of discouragement at what seemed to be a scarcely perceptible advance attending the efforts to disentangle our members from complicity in the manufacture, importation, vending, personal use, giving to others or encouraging in whatever way, the consumption of a class of beverages which at this time, occasion more crime and misery than any other cause. Yet on looking backward for a term of years, we will also find a steady improvement and real advance in the desired direction. It is probable that we do not now have a single member who manufactures, imports or vends any intoxicating liquor as a beverage; or if there be any exceptions they will be of such a manufacture or trade in cider only, giving the encouraging belief, that as we continue wisely and patiently to labor as ability is afforded, the time will come when those who may be on the stage of action, will see the skirts of the Society here, clear of a practice that the Yearly Meeting in 1777 declared at that time, "tended to the corruption and depravity of the morals of mankind, thereby increasing guilt on our country." E. M.

1687.—"It being recommended to us by the Quarterly Meeting at Philadelphia the great evil and bad effects that has appeared by selling the Indians rum or other strong liquors, and a paper being by them presented which was read amongst us relating therunto, which upon due consideration was approved of and in concurrence therewith, give forth this following testimony, being deeply sensible and heartily grieved with the abuses of this nature, that is too frequent up and down amongst us, especially in some that goes under the profession of Truth (whom it was expected should

have been better examples), we fear is not wholly clear of it, and therefore we give forth this our sense, that the practice of selling rum or other strong liquors to the Indians directly or indirectly, or exchanging rum or other strong liquors for any goods or merchandises with them, considering the abuses they make of it, is a thing contrary to the mind of the Lord, and great grief and burthen to his people, and a great reflection and dishonor to the Truth, so far as any professing it are concerned, and for the more effectually preventing this evil practice as aforesaid, we advise that this our testimony may be entered in every Monthly Meeting Book, and every Friend belonging to the said meeting to subscribe the same."

In the year 1694, the Yearly Meeting adopted an Epistle to Friends, with the title, "A general testimony against all looseness and vanity in youth and others, etc." from which the following is extracted:

"We are willing and free for the good of all and for the opening the understandings of Youth, to give a Hint of Some Things that we know by our own Experience, that Truth's Testimony is against.

"As challenging each other to Run Races, Wrestling, Laying of Wagers, Pitching Barrs, Drinking to one another, Riding or going from House to House, to drink Rum or other strong Liquors to Excess; to Jest or talk Idly."

1706.—"That none accustom themselves to vain and Idle Company, Sipping and tipping of Drams and strong Drink, in Inns or elsewhere. For though such as use that evil practice may not suddenly be so far prevailed upon as to be Drunk to the greatest Degree, yet they often inflame themselves thereby, so as to become like grounds fitted for the seeds of the Greatest Transgressions, and some that have had the Example of Virtuous Parents, have from such beginnings in Corners, arrived to a shameless Excess, to the Ruin of themselves, their wives and Families, and scandal of the Holy Name by which they have been called."

1721.—"Inasmuch as peoples being hurt and disguised by strong Drink seems to be a prevailing evil, therefore when any amongst us are overtaken therewith, they should be early admonished and dealt with as disorderly persons, and it becomes the concern of this meeting to advise and caution all of our profession carefully to watch against this evil, when it begins to prevail upon them, in a general manner or more particularly at occasional times of taking it, the frequent use whereof especially Drams, being a dangerous Inlet, the repetition and increase of them insensibly stealing upon the unwary, by wantonness in the young, and the false and deceitful heat it seems to supply the aged with, so that by long habit, when the true warmth of Nature becomes thereby weakened and supplanted, the stomach seems to crave those strong spirits even to supply what they have destroyed.

"Therefore it is hoped that a due care and watchfulness against the intemperate use of Drams, and other strong liquors, will in a good measure prevent that Depravity, as also an imprudent, noisy and indecent behavior in the markets and other public places, which we earnestly advise and caution Friends to beware of, for it is degrading to us as men of civility and greatly unbecoming the professors of Christianity, the awful, prudent and watchful conduct of our Friends in early days did, and such al-

ways will preach loudly, and extend silently to the notice of the many."

In 1722 the testimony in reference to selling rum to Indians is quoted, and the following minute of advice added:

"And although this Testimony hath been since renewed by several Yearly Meetings, it is yet too notorious that the same hath been duly observed by some persons, and therefore it is become the weighty concern of this meeting earnestly to recommend the said Testimony to the strict observance of all Friends, and where any under our profession shall act contrary therunto, let them be speedily dealt with and censured for such their evil practice."

1726.—Minute of advice in Epistle:

"Likewise it having been observed that a pernicious custom has prevailed upon People, of giving Rum and other strong Liquors, to excite such as bid at vendues, and provoke them to every bidding to advance the Price, which, besides the injustice of the artifice, is very scandalous and leads to great intemperance and Disorder. Therefore it is the unanimous sense of this meeting to caution Friends against the same, and if any under our profession, do fall into this Evil Practice, or do by any means encourage the same by giving or taking Drams or Strong Liquors at Vendues or other noisy revelling gatherings, they should be speedily dealt withal as Disorderly persons."

1728.—In the Epistle to the members it is recommended to "the care of Friends that they observe Decency and Moderation in their Interments, that the becoming solemnity may not appear as a Noisy Festival, and when Wine or other Strong Liquors are served (which many sober minded amongst us think Needless), that it be but once."

1736.—"This meeting repeats the Caution of last year, against the frequent use of Drams or other Strong Drink in Families and Elsewhere, and particularly to be cautious of giving them to children, and thereby accustoming them to the Habit of Drinking such Strong Liquors."

1737.—"We tenderly caution all Friends constantly to watch against the indecent and pernicious use of Strong Drink which sometimes prevails unexpectedly, and as we cannot but observe with grief and sorrow the frequent instances of its destructive effects, not only to men's persons and estates, but also to the ruin of their children and Families, we fervently pray that all Friends may be careful not to give way to the gratifying an inordinate appetite for any kind of Drams or other Spirituous Liquors."

1739.—"This meeting also find themselves concerned to repeat their caution against the excessive use of Spirituous Liquors, and to desire the Care of the Overseers may be continued to admonish such as may be guilty of this pernicious and growing Evil."

1743.—"Twelve queries were adopted, the 2d of which reads: "Do Friends keep clear of Excess either in drinking Drams or other strong Drink?"

THE seed of grace in every man, is one in nature with the fulness that dwelt in Christ; and as this seed springs in any of us, and grows to strength and stature, it makes us conformable to his image. The more grace any man hath, the more humble, meek and merciful he is; the more light any of us have, the greater discovery it makes of what is amiss in ourselves and others; the more truth dwells in us, the less fraud and deceit is wrought by us.

FOR "THE FRIEND."

SELECTED.

Travels among the Great Andes of the Equator.

Several years ago, Edward Whymper, of England, who has long been known as an enthusiastic mountaineer who had reached the summit of many of the mountains of the earth, determined to investigate more thoroughly the nature and peculiar characters of what is termed "Mountain Sickness"—a malady from which many persons have suffered—who have ascended to elevations of 15-16,000 feet. In pursuance of this resolve, he engaged two experienced Swiss mountaineers and went to Ecuador in South America, about the commencement of the year 1880.

Neither E. W. Whymper nor his Swiss helpers the Carrels had ever been affected with mountain sickness before, but in ascending Chimboraço, they encamped over night at an elevation of more than 16,000 feet. About an hour after reaching the camp, he says, "I found myself lying on my back, along with both the Carrels, placed *hors de combat*, and incapable of making the least exertion. We knew that the enemy was upon us, and that we were experiencing our first attack of mountain sickness.

We were feverish, had intense headaches, and were unable to satisfy our desire for air, except by breathing with open mouths. This naturally parched the throat, and produced a craving for drink, which we were unable to satisfy, partly from the difficulty in obtaining it, and partly from trouble in swallowing it. When we got enough, we could only sip, and not to save our lives could we have taken a quarter of a pint at a draught. Before a mouthful was down, we were obliged to breathe and gasp again, until our throats were as dry as ever. Besides having our normal rate of breathing largely accelerated, we found it impossible to sustain life without every now and then giving spasmodic gulps, just like fishes when taken out of water. Of course there was no inclination to eat; but wished to smoke, and found that our pipes almost refused to burn, for they, like ourselves, wanted more oxygen."

"This attack, which came upon us so suddenly, passed away very gradually, by such infinitesimal degrees that I am unable to say when we entirely recovered from it. It seemed to arrive at a maximum quickly, to remain equally intense for several hours, and it then died away imperceptibly. While it lasted, there was feverishness, marked acceleration in the rate of the pulse, and rise in body temperature. Twenty-four hours after its commencement there was a distinct improvement in the condition of the Carrels; the intensity of their headaches had diminished, and the indescribable feeling of illness had disappeared. Twelve hours earlier than this it was possible to satisfy our wants for air by breathing through the nostrils alone. At 1 P. M., Dec. 28th, I was able to keep my mouth shut during the ten minutes requisite for taking my temperature.

Thirty-six hours after the commencement of the attack, the Carrels were much better, and became eager to continue exploration. Anticipating that they might be adversely affected upon sustaining further diminution in pressure, I directed them not to endeavor to reach a great elevation, but gave no reasons for the instruction; and they, imagining that the ascent of the mountain was the first consideration, made a push for the summit. They were away nearly twelve hours, and during this time experienced reduction in pressure from 16,500 to about 15,100 inches, while ascending from 16,864 to

19,300 feet. Upon return, their condition closely approached complete exhaustion. They staggered like men in an advanced state of intoxication, and threw themselves down and went to sleep without either eating or drinking.

In reviewing the whole of our experiences, two different sets of effects could be distinguished; namely, those which were transitory, and those which were permanent,—that is to say, permanent as long as we remained at low pressures.

The transitory effects were acceleration of the circulation of the blood, increase of the temperature of the body, and pressure on the blood vessels. The permanent ones were augmentation of the rate of breathing and disturbance of the habitual manner of respiration, indisposition to take food, and lessening of muscular power. The whole of these, doubtless, were due to diminution in pressure, but the transitory ones, presumably, were produced by some cause which was itself only temporary. There are strong grounds for believing that they are due to the expansion (under diminution of external pressure) of gaseous matter within the body; which seeks to be liberated, and causes an internal pressure that strongly affects the blood vessels. While equilibrium was being restored between the internal and external pressure, the indescribable feeling of illness gradually disappeared, and headache died away; and it may be reasonably expected that these acute troubles can be escaped by taking pains to avoid abrupt diminution of pressure.

From the permanent effects there is no escape. The large increase in the rate of respiration and the compulsory breathing through open mouths were caused by involuntary efforts to make up for the decrease in the density of the air by imbibing a greater volume. It was possible without any great effort, at a pressure of 14,750 inches (19,600 feet), to sustain life, while at rest, by increasing the volume of air inspired, and thus in some measure to compensate for the reduction in its density (which was then half that of air at the level of the sea.) But when in movement it became difficult to enlarge the breathing capacity to the extent necessary to meet the further demand for air, which was the result of muscular exertion; and, notwithstanding the increased efforts which we put forth to meet this demand, there was, in all probability, a considerable deficiency in the weight and value of the amount which was imbibed."

(To be continued.)

The relation of free institutions to the moral sentiments which pervade the community is a fact worthy of much meditation. Like every other precious thing, our government of the people by the people rests on the foundation of the unseen and the impalpable. It is because men are worthy of trust that they trust each other. It is because they trust each other that they can dispense with the perpetual presence of the soldier and the policeman, and with the ceaseless interference of government with the freedom of the citizen. In Japan they have been trying to copy the free system without having attained to the free spirit, and the result may be disastrous. A native paper, devoted to the defense of the Shinto religion, says: "We have imported a constitutional machine; but we forgot to buy at the same time some moral oil to make it run." A country can make no worse blunder than to import the flowers and fruits of a free civilization, but leave the roots at home.

A Christian Invitation.

Reader: Whoever thou art and whatever may be thy present circumstance, listen for a few moments to the invitation of a fellow pilgrim, and turning from all outward things, endeavor to have thy mind fixed upon the teachings of the Spirit of Christ in the secret of thy heart. Thou art, perhaps, unaccustomed to the exercise of silent mental waiting upon God, who by his spirit speaks to the children of men in the still chambers of the abstracted soul; but it is of more importance to thee than thou canst well imagine that the ear of thy mind should be turned in listening stillness to hear, from day to day and from hour to hour the gentle admonitions of this heavenly Monitor. No situation in life, however humble or however exalted, no circumstances however chequered with joy or sorrow, can render this practice otherwise than salutary to thy soul; for in either case thou art coming to Him who alone knows the secrets of thy heart, and who will administer just that degree of encouragement or of reproof which is suited to thy condition.

Reader: dost thou doubt whether this is indeed the Spirit of Christ which thus strives with thee? Turn then to thy Bible and in the first chapter of John, ninth verse, thou wilt find that "The Word which was with God, and which was God, and by whom all things were made; is declared to be the True Light which lighteth every man that cometh into the world." And in the fourteenth verse of the same chapter, it is added that "The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Now seeing that the Scriptures were written under the influence of Divine inspiration, we have here a clear and indubitable proof that this Word which was God and became flesh in the person of our Lord and Saviour Jesus Christ, is also the True Light which lighteth every man. Doubt no longer, therefore, candid reader, the essential divinity of this spiritual light of whom it is said in the twelfth verse that "To as many as received Him, He gave power to become the sons of God," but in good earnest apply thyself every day of thy life,—and even in the midst of thy outward and lawful cares,—to this Divine, Omnipresent and Omniscient Guide. Leaving then all inferior teachers, listen with reverence of soul to the gentle whispers of this blessed Spirit; wait for its manifestations with all humility and patience, and it will from time to time reveal to thee, the will of thy Heavenly Father,—will show thee what things in thy conduct and conversation are displeasing to Him, and contrary to that purity of soul which the Christian must possess before he can enter the Kingdom of Heaven; and if thou art attentive to its reproofs, and faithfully conformest thy life to its discoveries as they are made known unto thee, it will assuredly guide thee into all Truth, as our Holy Redeemer has declared in John xvi. 13. "Howbeit when He the Spirit of Truth is come, He will guide you into all Truth, etc."

It will not, perhaps, reveal to thee all at once, the whole designs of infinite wisdom concerning thee, yet, as thou art able to bear it, and art faithful to the light already received, thou wilt receive more light; and bringing thus all thy deeds and all thy opinions to this Divine test, thou wilt be led into soundness both of doctrine and practice. "If any man will do his will said our Lord Jesus (speaking of the Father) John

vii. 17 he shall know of the doctrine whether it be of God, etc."

Trouble not thyself, therefore, dear reader, with critical distinctions or verbal subtleties, only come in true faith to this Spiritual Instructor, and receive nothing implicitly as Divine Truth but that which is in accordance with Holy Writ and is sealed upon thy conscience by this unerring witness for God. Thus shalt thou be gathered from the Lo, here is Christ! or Lo, He is there! which aboundeth in the world. And sitting down under the immortal teachings of His Spirit who still teaches as never man taught,—thou shalt know an advancement in the way to Zion until thy feet are established upon Him as the Rock of Ages, the only door of access to the true fold. Continuing thus to walk before the Lord blameless, thou wilt be fed with the heavenly manna, and be privileged, during the remainder of thy earthly pilgrimage to participate with other disciples of our crucified and risen Saviour, in that gracious legacy which He bequeathed to his followers. "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." Compared with this sweet enriching peace, all earthly pleasures are insignificant. Happy indeed are all those who obtain this blissful portion which to the highest enjoyment of the life which is now, is adds the promise also of that, which is to come.

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day—what a precious boon
For earnest souls who labor!
For the willing hands that minister
To the needy friend and neighbor!

Strength for to-day! that the hearts
In the battle for right may quiet,
And the eye bedimmed by bitter tears
In their search for light may fail not.

Strength for to-day on the down-hill track
For the travellers near the valley,
That up, far up, on the other side,
Ere long, they may safely rally.

Strength for to-day, that our precious youth
May happily shun temptation,
And build, from the rise to the set of sun,
On a strong and sure foundation.

Strength for to-day, in house and home,
To practice forbearance sweetly;
To scatter kind words and loving deeds;
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day
With its measure of joy and sorrow.

—Boston Transcript.

MY LOVE.

BY JAMES RUSSELL LOWELL.

Not as all other women are
I see that to my soul is dear;
Her glorious fancy comes from far
Beneath the silver evening star,
And yet her heart is ever near.

Great feelings hath she of her own,
Which lesser souls may never know;
Her gifts to them to be alone,
And sweet they are as any tone
Wherewith the wind may cease to blow.

Yet in herself she dwelleth not.

Although no home were half so fair;
No simplest duty is forgot,
Life hath no dim and lowly spot
That doth not in her sunshine share.

She doeth little kindnesses,
Which most leave undone or despise;
For naught that sets one's heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

She hath no scorn of common things;
And though she seem of other birth,
Round us her heart entwines and clings,
And patiently she folds her wings
To tread the humble paths of earth.

Blessing she is, God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow;
Nor hath she ever chance to know
That ought were easier than to bless.

She is most fair, and thenceforth
Her life doth rightly harmonize;
Feeling or thought that was not true
Ne'er made less beautiful the life
Unclouded heaven of her eyes.

She is a woman—one in whom
The spring-time of her childish years
Hath never lost its fresh perfume
Though knowing well that life hath room
For many blights and many tears.

I love her with a love as still
As a broad river's peaceful might,
Which, by high tower and lowly mill,
Goes wandering at its own will,
And yet doth ever flow aright.

And on its full, deep beddrest serene,
Like quiet lilies my duties lie;
It flows around them and between,
And makes them fair and fresh and green,
Sweet homes wherein to live and die.

FOR "THE FRIEND,"

Plants and Insects.

My early botanical collecting was principally done in Delaware and Chester Counties, Pa., where the soil was formed in its place, from the decomposed gneiss or mica schist rocks. Later in life, when my habitation was among the sands, loams and clays of eastern New Jersey, which had all been water worn and deposited in strata by the action of the waves of a primeval ocean, I found that many of the plants with which I had formerly been familiar were not to be found in my new locality; and that their place was taken by species, which a Pennsylvania explorer rarely met with—although there were very many which were common to both situations.

Not only is this remark true in a general way, but in a careful examination of any neighborhood, the botanist will find in successive seasons, plants which in former years he had overlooked, either because they were but few in number, or confined to certain narrow limits. It was not till the present season that I met with the beautiful little dwarf ginseng (*Arabis triflora*) in our Jersey woods—but having put on a pair of stout overalls, which gave me courage to leave the beaten path and to encounter bushes and green briars, I explored a piece of woodland, through which I had passed in former years, without discovering that there was an abundant growth of this charming little plant.

In a low-lying spot in another piece of woods, were numerous specimens of the beautiful little star flower, (*Trientalis Americana*); but so particular is this plant in its likes and dislikes, that it is confined to a space not larger than a large room.

The Liverwort (*Hepatica triloba*) whose leaves survive the winter—and which very early in the spring puts forth its pale blue flowers, I have never found but in one limited locality, although it is abundant in the woods of Pennsylvania.

Another plant common in Pennsylvania but seldom met with in our neighborhood is the Blood root, (*Sanguinaria Canadensis*). The root stock is charged with a red-orange colored juice, from which it gets its name. It sends up in the early spring a large leaf and a one-flowered stalk. The flower is white and large, but soon falls. I remember when a child at school in Chester County, Pa., digging up the roots and pressing out the juice to obtain a red ink; but from want of conveniences it was mostly expended in staining the hands—I know of but one locality near Moorestown, where it grows, and there it is not abundant.

On the 22d of Fifth Month, being at the house of a friend, whose parterre was ornamented by a vine of the *Glycine* in full bloom, he called my attention to the number of bumble bees lying on the ground beneath it. The flowers of this plant seem to exercise a stupefying effect on the bees which frequent it. Many of those which fall to the ground lie there and perish. Others seem after a time to revive, but are apt, like the drunkard, to return to the intoxicating repast.

The life history of the bumble bee, (*Bombus*) although not so wonderful as that of the hive bees is yet full of interest. During summer, the nest contains the female or Queen Bee, the males or Drones, and the working bees, on the approach of cold weather they all die except a few of the females which hide themselves in sheltered spots where they survive the winter, and become the parents of the next summer's bees. The queen bee selects a place suitable for her future home, either by digging into the ground, or going under a stump, or taking possession of the abandoned nest of a field mouse. She collects a small amount of pollen mixed with honey, and in this deposits from seven to fourteen eggs, gradually adding to the pollen mass. When the eggs hatch, the larvæ eat the pollen that surrounds them, and in process of time come forth perfect bees—prepared to take their part in the labors of the nest. Thus the swarm continues to increase in numbers and the nest in size. It is composed of leaves of grass and other vegetable fibres, and in some of the species (for there are in America many species of the genus *Bombus*) it is placed at some distance below the surface.

Besides boys and polecats (mentioned in a previous article) bees find an enemy in the field mice which devour their combs. The naturalist, Darwin, thus alludes to this fact:—"We may infer as highly probable, that were the whole genus of bumble bees to become extinct or very rare in England the heart's-ease and red clover (which they fertilize by carrying pollen from flower to flower), would become very rare or wholly disappear. The number of bumble bees in any district depends in a great degree on the number of field mice which destroy their combs and nests; and Colonel Newman, who has long attended to the habits of bumble bees, believes that more than two-thirds of them are thus destroyed all over England. Near villages and small towns he has found the nests of bumble bees more numerous than elsewhere—a fact which he attributes to the number of cats which destroy the mice. Hence it is quite credible that the presence of a feline animal in large numbers in a district might determine, through the

intervention, first of mice, and then of bees, the frequency of certain flowers in a district."

The humble bee or humble bee must be ranked among the insects useful to man; but there are many others against whose increase he is compelled to war. A few days ago I dined with a friend who is an owner of cranberry bogs and raises annually many hundred bushels of that fruit. He said one of the requisites to its successful culture was to have the bog so situated that it could be floated when desired. After the fruit is gathered in the fall, the water is turned on and covers it during the winter. This prevents the growth of weeds, but does not kill the eggs of a small moth or miller, which have been laid on the vines. In the spring the water is withdrawn for a few days, and the eggs hatch. The instinct of the worms leads them to attack the young cranberry shoots, which produce the fruit—But before they have time to do much damage, the water is again made to cover the plants, and the worms are drowned. It is then withdrawn and the vines are allowed to grow, and produce flowers and fruit. J. W.

FOR "THE FRIEND."

Memoranda of William Kennard.

William Kennard was a valuable minister of the Gospel of Christ, who was born in 1787, and died in 1862. His early life was passed in Bucks County, Pennsylvania, and he afterwards removed to Ohio, where he continued to reside during the remainder of his life. He was often from home on religious visits in different parts of the United States. The portion of his memoranda which has come into the possession of the Friend who furnishes them for insertion in THE FRIEND, commence in 1837, while he was travelling in New England in company with Huldah Hoag. Under date of Seventh Month 12th, he speaks of their being united:—

"In travail of spirit for those who are on the back ground, whose day's work is not going on in the day time; who have hid their talent in the earth; have become callous to a right feeling; dead and buried in sin and iniquity. They were feelingly and powerfully called upon to awaken, to arise, and shake themselves from the dust of the earth, put on the beautiful garment of righteousness, that they might bring forth fruits, and that their fruit might remain."

Another class were watered and refreshed who hunger and thirst; who go mourning on their way "for the slain of the daughter of my people."

My mind being brought under the baptizing power of Truth, was drawn forth in supplication in a very reaching and powerful manner, appealing to the throne of grace on behalf of the different states there present. And after I arose [from my knees], I was followed by my dear friend, H. H., in again addressing the throne of grace, acknowledging the favors and returning of thanks to the God of all goodness, who had been pleased to be near, and to be as mouth and wisdom, tongue and utterance; a very solemn season in which my soul rejoiced, and praised the Lord who had wrought for a sense of so marvellous a manner.

My kind friend Prince Gifford took me sixteen miles through a poor sandy country, part of the way thickly settled, and many miles without an inhabitant; a land covered with barren oak and small pines, and landed at Zeno Kelley's at Yarmouth, Cape Cod, and lodged.

Thirteenth of Seventh Month, had a meeting at this place to satisfaction, although not

so evidently in the demonstration of the Spirit as at some other places.

At six o'clock, had a meeting amongst the Presbyterians the other side of the Bay or Inlet, appointed by our aged friend, Huldah Hoag; on proposing of this, the elders consulting together, threw in discouragement, thought it was not likely a meeting could be obtained amongst them, and gave many reasons. Huldah told them she was willing to leave it with them.

I let them know my mind, that it was right in the first place to know whether it was of the Lord's requiring, and if so, these obstacles would be removed out of the way; and as for my own part, if I was not mistaken, I had seen that it was owned; and so it was, thanks be to the Lord, who gave us a large meeting, and much favored; the people quiet and attentive; and at the close, very loving; two ministers present; a Presbyterian and a Methodist, with a Justice of the Peace. These and others inviting us, saying they would be happy for us to call at their house and take tea. We acknowledged their kindness and left them.

Returned over to Yarmouth again; lodged at Zeno Kelley's.

It [is] now the 14th of the month, and this morning we part with dear aged friends, J. and H. Hoag; thirty miles from Yarmouth to Falmouth, most of the way through a barren and uncultivated land; lodged again at Mel-tier Gifford's.

Fifteenth, went to visit a couple of young Friends; a man and his wife; both confined to the house, and laboring under disease and affliction of body, but comfortable in mind; a very satisfactory time, in which sweet counsel flowed freely for their encouragement. On leaving them, my mind was clothed with peace and thankfulness unto the Lord for his manifold blessings toward me—a poor unworthy worm of the dust.

First-day morning, 16th of Seventh Month. Attended Falmouth Meeting, which was large; and waiting for the arising of the pure spirit in our hearts, having no might, nor power of our own, I felt a little, I trust, of that water which issues out from under the threshold of the house of God, which increased so as to become a river to swim in; a river that could not be passed over; blessed be the name of the Lord forever!

From here to Sandwich, fourteen miles, through a poor, barren, rocky, hilly country; eight miles without a dwelling house; this wilderness, twenty or thirty miles in length. Lodged at Paul and Ebenezer Wing's.

Seventh Month 17th. Set out this morning for Pembroke, about thirty-seven miles; passed through a very uneven, broken, barren and rocky country; lodged at Samuel Brown's.

On the 18th, had an appointed meeting, which was small, but owned by the great head of the Church, in which I had considerable service to good satisfaction, feeling sweet peace of mind; Friend's minds being tendered by a sense of the Master's presence and favor, were loving and kind.

From here we pursued our course with a pilot, which always has been our favor in this eastern country, through a land much like what we have passed, until coming toward a town called Quincy, beautifully situated; and passing through Boston, a city of about eighty thousand inhabitants, reached Lynn, a city of about ten thousand inhabitants, eight o'clock in the evening. Lodged at our kind friend, Nathan Breed's.

Fourth day morning, 19th of the Month. Friends' Meeting of course comes on at 11 o'clock this morning. O Lord! wilt thou be pleased to keep me low, humble, attentive and obedient to thy word, whether it be in suffering with the suffering seed, or to rejoice with those that reign with the Lamb.

Attended the above said meeting of Lynn, which was to me a time of suffering, in which I dare not open my mouth to speak a word; but toward the close, it came into my mind that when the meeting should be broke, to propose to Moses H. Beede, a meeting at 4 o'clock in the afternoon, which he informed the company, then present, and that they should inform their neighbors. The meeting accordingly assembled. Still a suffering time; the seed oppressed; my lot was to suffer with it, until near the close of the meeting; I was drawn forth in supplication in a few words, but to no relief, which was a close, proving time.

Within the course of this day, called to see the family of William Bassett, who had lately been bereaved of two of their children by death. [It] proved to be a time of instruction. Also made a visit to Hannah the widow of Micajah Collins, an agreeable Friend; and also went to see a minister by the name of Avis Keen, and took tea with her, where many Friends came in to see us, and spent the evening. Again lodged at Nathan Breed's.

Fifth day morning, 20th; set out with Moses H. Beede for our pilot to go to Salem Meeting, which was held this day, and public notice was sent, the distance about six miles. Called at Jonathan Nichols'. Attended meeting; had to regret in seeing so few assembled in such a populous place, especially on the men's side of the house; but the Good Shepherd of Israel was pleased to be near, and strengthened me to relieve my mind amongst them. After which I felt sweet peace, and a thankful heart to the Lord. "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Dined at Jonathan Nichols', after which, several of us went to see a young woman by the [name of] Sally Purbeck, about twenty-six years of age, who joined the Baptist Society in her thirteenth or fourteenth year; had always been of an orderly life, and respected by those who knew her. She was seized about or near six years ago with a nervous complaint which threw her into violent spasms, which succeeded each other almost momentarily, and the effects upon her indescribable. The like has not been known in Europe or America; as a general inquiry by the physicians has been made, and no such a case to be found on the pages of history.

When seized by the spasms, her hands and arms dart almost with the swiftness of lightning in all directions, beating her breast, gasping wide her mouth; her jaws are constantly jerked together with such force that her teeth make a loud cracking, whilst she springs forward until her head strikes upon her knees, from whence she throws herself back; her head striking with such force as if her neck would break; and these motions are constantly repeated with such violence as to shake the house; that the sound is to be heard in the adjoining houses and shops, while she lays in an upper chamber, takes very little nourishment more than cold water.

At one time her jaws were set twenty-five days; the whole of which time, she took nothing but a little cold water, and at some times a little lime juice mixed with it, put into her

mouth with a teaspoon where a tooth had been taken out; and at the time when her mouth was opened, a female friend who was present told me, she reached her arm around her neck and kissed her; her first words was to express how good the Lord was to her, that He had opened her mouth again, so that she could speak to her dear friends again; and as far as can be discerned, is always resigned, and never murmurs, or says it is hard; and is supported under all her great suffering.

There are moments of some relief in which she can whisper two or three words; and in a moment again thrown into all the before mentioned racking of body and limbs.

In one of those intervals she told me that the Lord supported her; that when she was young in years, she was under great exercise before the Lord, and willing to endure all that He would be pleased to lay upon her, so that she might be favored with an evidence of his all-sustaining power and presence, which she now enjoys, and is always filled with his love; love to all people; acknowledged her thankfulness for our visit.

Is fully convinced of Friends' principles; corresponds with some young Friends; particularly a young woman living about fifty miles from here, who is confined, laboring under a consumption; this she does by inditing whilst another writes, speaking a word or two at a time; and then is broken off by the violence of the disorder for a considerable time, and again resumes the subject, and again broken off; and in this way she sends extraordinary letters.

I was told by those who wait upon her, that for three years she was not known to sleep. I was also informed that as we saw her, so she was held all the time, day and night, but more violent in the evening, which leaves no time for sleep; and all she takes is but little more than water, and can swallow but a few drops at a time; and through all this she is supported, and her days lengthened out to the admiration and wonder of hundreds of people, as well as of herself.

I have been ready to believe, and impressed with a sense, that all this suffering, which this dear child undergoes, is not on her own account, but there is a wise purpose in it, by an Overruling Power; a loud and awakening call to the benighted sons and daughters of men for whom she suffers; which also is her impression.

From Salem we had the very agreeable company of Jonathan Nichols and Henry Chase for our pilots; (the latter a minister), to Westbury, a distance of about twenty-three miles, through a country of many villages, the farms in a high state of cultivation, although the country mostly very rocky. Lodged at our agreeable and kind friends, Robert Brown and family.

21st. Had a meeting at Westbury Meeting House; the life of true religion at a low ebb; a few honest-hearted who were encouraged; the lukewarm, and those who were buried in the earth in sin and transgression, warned of their deplorable condition; after which I was drawn forth in spirit to supplicate, and call on the great and holy name of him who is from of old, and from everlasting to everlasting, to support and sustain his humble and dependent children, and to give them the victory, by and through his only begotten Son, the Lamb Immaculate, over the world, the flesh and the devil; and so coming out of great tribulation, having their garments washed in the blood of the Lamb, and palms in their hands, and so to

be prepared for endless glory and happiness, to join the heavenly host in songs of glory and hallelujah unto Him that sits upon the throne and unto the Lamb forever; also that He might be pleased to spare a little longer those fruitless fig trees and dig about them, also raise them thence into life, even out of their graves from whence they are buried. Felt peace of mind. Had another meeting in the afternoon, at Amesbury, a distance of about five miles; a poor, low time in which I labored, but to little relief; at this place, it seems to me, that the "whole head is sick, and the whole heart faint." Lodged at _____ Jones'.

(To be continued.)

"The Heavenly Vision."

[It is refreshing to meet with such evidences of an appreciation of the Spiritual nature of religion, and of the reality of the Divine manifestations to the soul of man, as are contained in the following article, condensed from an editorial in the *Sunday-School Times*.—Ed.]

* * * * *

The word "vision" means simply a "seeing." Yet we limit it to some kinds of seeing. * * *

Vision is the sight of truth and of spiritual fact which comes to us in hours of spiritual exaltation. Some would confine the word to very extraordinary experiences, and to people who were extraordinarily favored of God. They recognize the presence of the vision in the lives of the great servants of God, of whom the Bible tells us. * * *

But they put such things far away from our modern life, and see in the word "visionary" only a word of reproach. In view of the sickly and unwholesome stuff which has past for visions in later days, there is some excuse for this. It has been found quite possible to mistake the products of nervous excitability for the touch of the Divine enlightenment. * * *

The first note of the false visionary is the hankering after signs, seeking the strange and the extraordinary. The true vision of Divine things is always supernatural in the proper sense, but never unnatural. It seldom has in it anything of the startling or the unusual. It is the enlightenment of God's Spirit shining into the heart, without any extraordinary circumstances either within or without us. * * *

It was the substance of Paul's experience on the way to Damascus. The blinding light, the prostration on the highway, the voice of rebuke from the spiritual heavens—these were not the essential thing, however necessary they might be to him in his circumstances. The essential thing was that God apprehended, laid hold of him, so that henceforth he lived to lay hold of God.

All such experiences are the heavenly vision for us. They are the hours of clear shining after rain, when the human spirit realizes a little its nearness to God, and God's helpfulness to it. * * *

Then the heart warms and love grows bold, and faith seems to become sight,—as, indeed, it is a better and truer kind of seeing, a heavenly vision of Divine relations and mercies. Then, indeed, our fellowship is with the Father and with his Son, through the Spirit taking what is Christ's and showing it to us. We have no right to belittle such experiences by regarding them as mere elevations of the human spirit, to which there was no correspondent reality on God's side. * * *

A second test of the true vision is that indicated by the Apostle's words when he tells

Agrippa, "I was not disobedient unto the heavenly vision." The true vision is always something to be obeyed. It never ministers merely to curiosity or to enjoyment. Satan, it is said, once disguised himself as Christ, and presented himself to a good man at his devotions. But the cheat was at once detected, because he could not counterfeit the scars left by the crown of thorns on the brow, and by the nails in the palms. The Christ of the heavenly vision is He who was obedient to the death, and who died for us that we might not live to ourselves. So, when the true vision comes to us, it is as a call to a more Christ-like life, to more faithful following of the Master. Such was the purpose of all the visions recorded in the Scriptures. They generally came to strengthen the recipient for a life of service and self-denial. They were not a luxury, to be enjoyed, but a call to be obeyed. The Apostle connects his whole subsequent life with that hour of vision on the road to Damascus. "I was not disobedient" is the key to his abounding labors, his restless zeal, his manifold endurance, his renunciation of all that makes ordinary life pleasant and cheerful. * * *

Obedience to a vision is not just what we conceive of obedience as being. We think of it rather as compliance with a law, as acceptance of some well-defined line of conduct. A vision is about the last thing we should think of as disclosing the law of our lives to us. But, after all, the law acquires its power over us through the vision. It is weak, through the weakness of sinful flesh, until the Son of God is disclosed to us in it, and his authority is felt. Then are we made willing to obey, because that personal influence, which is the highest spiritual force, has reached us. God is disclosed to us, not as power to crush our spirits, but as gracious and winning authority, such as was seen in his Son in his intercourse with his brethren. It is on this side of the revelation of Christ to him that the apostle loved to dwell, as it was this that won him to Christ. The gentleness, the "sweet reasonableness," of Christ, flashed upon him in the moment of the disclosure of his infinite majesty. To obey such a Master was a privilege, a joy. All things were but loss that could come between Paul's spirit and this Master. The vision suffused all duty with new light and joy.

In dealing with the Scriptures we need the help of this heavenly vision. External evidences of their worth go but a little way to get us into the heart of them. It is when light shines out of chapter or verse that we are satisfied and helped. It is just in so far as we have had this blessed experience that they are truly and practically the word of God to us. Much of them probably lies in the shadow. We have had no vision of a Divine light playing over these parts. We have heard no call to obedience from them. But so it was once with parts which now are bright with gracious memories, eloquent with spiritual associations. So it was with the passages which now seem as if they were written just to meet our needs and guide our feet. We can trust, as regards the rest, that they will be opened to us some day.—*Sunday-School Times*.

God knows what He wants us to be and to do. He will shape and use us, if we will submit ourselves to Him trustfully. Martin Luther calls attention to the fact that the invitation in the Psalms, "Rest in the Lord, and wait patiently for Him," is, in the Hebrew, "Be silent to God—let Him mold thee." If we are not what we ought to be, it is because we resist God's effort to make us so, and prefer our plans to his.

Natural History, Science, etc.

Perils of Mountain Climbing.—As Edward Whymper was exploring some of the mountains of Ecuador, in company with two assistants, their route led them across a glacier. As a precaution, all three were tied to a rope. He says, "we were near home, striding along at our best pace, about fifteen feet apart, keeping step as we walked. In the twinkling of an eye the surface of the snow gave way, and I shot down as I were through a trap-door, nearly pulling both men over; and in the next second found myself dangling between two varnished walls of glaciers, which met seventy feet beneath.

The voices of the cousins were nearly inaudible, for the hole was no bigger than my body, and they could not venture to approach it. With slow and anxious pulls they hauled away, fearing that the rope would be severed by the glassy edges, but before my head touched the bridge, more of the brittle structure yielded, and I went down again. This was repeated several times, and then Jean Antoine, seeing that their efforts must be ineffectual so long as they were on opposite sides, leaped the chasm; and with united pulls the two cousins landed me with a jerk, through the frozen vault and its pendant icicles, on to the surface, poorer by a cap, though not otherwise the worse for the immersion."

Food of Pre-historic Man in Europe.—The wild horses that roamed over Europe in immense herds appear to have furnished the chief food of early man in Europe. Enormous refuse heaps, consisting mainly of the bones of wild horses, have been found outside of the caves, as in those at the foot of Mount Pellegrino, near Palermo, where the floor is formed of a magma of the bones of wild horses, which were either stalked with spears, driven by the hunters into pitfalls, or chased over the cliffs. Similar deposits have been found at the cave of Thäyngen, in Switzerland, and in front of the rock shelter at Solutré, near Macon, where there is a vast deposit, the relics of the feasts of these savages, nearly 10 feet in thickness, and more than 300 feet in length, composed entirely of the bones of horses, and comprising the remains of from 20,000 to 40,000 individuals.

EDUCATION OF THE YOUTH.—A deep interest in the welfare of the rising generation being awakened in our deliberations on this subject, the meeting earnestly desires that parents and heads of families may be fervently engaged to seek for Divine ability to train them up both by precept and example, in a religious life and conversation, in reading frequently the Holy Scriptures, and in an acquaintance with our precious doctrines and testimonies, subjecting them in early life to the restraints of the cross, to a quiet and orderly demeanor, and to that simplicity in dress, language, and conduct, which Truth will ever lead into. In this way only can parents acquit themselves of the solemn responsibility which rests upon them, or discharge the duty which they owe beloved offspring; and as they are concerned, through Divine assistance, thus to carry on the important work of a religious and guarded education AT HOME, they will also feel the great importance of sending their children to schools where they may be under the care of religiously minded teachers, members of our own Society, and be preserved, as far as practicable, from the corrupting influences of evil example, and from whatever might counteract the pious care extended over them under the parental roof, or

lessen their attachment to our holy profession. It is also the concern of this meeting, that Friends may be willing to use strenuous efforts, and to make every reasonable sacrifice, in order to establish and support schools taught by members, and under the care of Monthly or Preparative meetings, and that they avoid sending their children to district schools. Minutes of Philadelphia Yearly Meeting, 1843.

How easy it is to throw suspicion on a good name by a sneer or a question! How great a wrong is done by such a course, when no public necessity demands it as an imperative duty! "Do you know that man?" asks one person of another. "Why, I know something about him," is the response. "Yes, but do you know him through and through?" is the second question. "Of course I do not," comes the reply. "Well, I tell you he's no better than he should be," is the concluding comment on a man who has not been convicted of, or publicly charged with, any serious crime, yet who is practically branded in this way as though there were no limit to his infamy. "No better than he should be!" Well, who is? It can be said with absolute truth of any man living, that he is no better than he should be; yet to say this of any man is to suggest the thought that he is as bad as he could be. And this is a very common and a very wicked way of making the truth lie, and of making one's self a lying truth-teller.

Items.

Treatment of the Indians.—Senator Perkins in speaking of the attitude of the Administration toward the Indians, says:—"Treaties and agreements are more faithfully observed, and payments are more promptly made; schools are more numerous and carefully conducted, and the rights of the Indians are more scrupulously observed. The good people of the country never had so much occasion to rejoice at a just and humane system of treating the wards of the nation."

"Moral Saloons."—A clergyman in New York named Rainsford, has recently startled many people by proposing, apparently seriously, the change and creation of saloons to reform the saloons by opening places where people may obtain beer, wine and the lighter grades of intoxicants, with associations free from the more disreputable and hurtful influences of ordinary liquor saloons. If there should be an attempt to put this proposal in practice, we believe it would be a delusion and a snare, like the corresponding effort to create and maintain a "moral" theatre.

The Independent in commenting on Rainsford's proposals says, "It is hard to deal with them patiently. They are based, as it seems to us, on a misconception of the nature both of the Church and the Churchman. The only irreconcilable foes. The Church must fight the saloon to the bitter end. There is no possibility of compromise with it, any more than there is with idolatry, infidelity and prostitution. A saloon under the patronage of the Church might wear the "livery of Heaven," but it would only be to "serve the devil in." A Church in the saloon business, open six days of the week and not created entirely to reform the saloon by opening a Church as his Satanic majesty would willingly be archbishop of. We denounce the saloon in its business and in its whole influence, and we denounce the new and astonishing proposition of Dr. Rainsford as one which would surely result in evil to the Church and to the World.

Disestablishment.—Scotch disestablishment has failed again in Parliament by the narrowest kind of a margin. It would be wise for English Churchmen to remember the wisdom of "Æneas who thought it time to run when the house next door was on fire." But there are always fools who hasten on the cause which they attack, and such a one is the Vicar of Coventry,

who has ordered distraint proceedings for the collection of tithes due by three hundred people, Non-conformists and unbelievers, in his parish. The feeling against him has been so strong that he has been mobbed, imprisoned in his church, and only escaped by the help of the police. It is by such measures as this that the disestablishment feeling has gained such headway in Wales.

Proposed Religious Congress at Chicago.—It is significant that at just this time comes the proposal for a parliament of religions in connection with the Columbian Exposition at Chicago, next year. What effect it may have cannot easily be told. One thing is certain. Christianity will be on trial as never before. From every quarter of the world there will come men to see for themselves the results of the religion of our missionaries, in a land where it has had every advantage. The reading of papers, the discussions of a few hours will be of comparatively little value beside the great object lesson of a Christian nation. We have sent out our heralds to proclaim the Gospel. Whose those to whom they have gone will condemn, judge for themselves as to our sincerity in sending them.

A manifestation of Christian life here will do more to move the masses there than all the sermons of our preachers. A conviction forced upon these representatives from the Eastern world that we ourselves care little for the truth that we preach to them, may set back the cause of missions many years. Let us see to it that at this time when so much is at stake abroad we will be not found wanting at home.—The Independent.

Women in the Methodist Church.—At a Conference of the Methodist Protestant Church held at Westminster, Maryland, some opposition was made to the admission of four women delegates. The decision was in their favor. The Independent says: "This action changes no law in the church, but interprets the law to mean that women are eligible to ordination, and to fill the office of delegate to the General Conference."

The same Conference decided to strike out of the marriage service the word "obey," heretofore required to be promised by the wife.

THE FRIEND.

SEVENTH MONTH 9, 1892.

ONE of the passages in the New Testament which has been somewhat differently rendered into English in the *old* and *new* version, is the 39th verse of the fifth chapter of John. The translators in the time of King James, (our common version) represent our Saviour as saying to the Jews:—"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me that ye might have life."

Robert Barclay in his Apology, lays down the principle that the Scriptures are a secondary rule of faith and practice, but are not to be placed before the Spirit which gave them forth, and which still operates on the hearts of men, showing them the path in which they should walk. To those who objected that this text is opposed to his position he replies:—"I answer, that the Scriptures ought to be searched, we do not at all deny; but are very willing to be tried by them; but the question is, *Whether they be the only and principal rule?* Which this is so far from proving, that it proves the contrary; for Christ checks them here for too high an esteem of the Scriptures, and neglecting Him that was to be preferred before them, and to whom they bore witness, as the following words declare; *for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come unto me, that ye might have life.* Moreover, that place may be taken in the indicative

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FOR "THE FRIEND,"

Incidents and Reflections.—No. 265.

A lesson in honesty is contained in an incident sent to the *Richmond Dispatch* by a Petersburg correspondent:

"In 1861, John McCoy, then a member of the Washington Artillery, of New Orleans, now a citizen of Texas, borrowed of John Mason, of Prince George County, the sum of \$500 in gold. The precious metal had run up to a high premium, even at that early stage of the war—about eighty cents on the dollar. It was agreed by the borrower to pay this premium, and also interest at the rate of ten per cent. per annum on the amount borrowed, and a note was given. The war went on, and was ended, and the surviving soldiers of the Confederacy returned to their homes to rebuild their ruined fortunes. Among the number was John McCoy. It came to pass, in the course of time, that both the borrower and the lender changed their places of residence. John McCoy moved to Texas, engaged in the cattle business, and prospered. John Mason came to Petersburg. Each wrote to the other frequently, sending their letters to the old post-office address. These letters, on this account, never reached the parties to whom they were addressed, and were returned to the writers through the mails.

A few days ago a stranger arrived at one of our city hotels, and made inquiries for John Mason, who was brought to the hotel and introduced to him. Twenty-nine years had made great changes in the appearance of both gentlemen, but after introduction and explanation, recognition followed. The stranger proved to be John McCoy, who, having failed to communicate with John Mason by letter, determined to come all the way to Petersburg to find him, if alive, or his heirs, and restore the money he had borrowed, and pay the interest thereon. He was glad to find John Mason himself, and to him he paid the principal and interest in full for all the years since 1861. During a great fire in this city, John Mason lost most of his personal effects, and among them the note John McCoy had given him for the borrowed money. When this was explained to the latter gentleman he made no objection, but promptly paid over the sum in question, and seemed to be rejoiced at the opportunity to do so.

Here is an instance which verifies the maxim that 'truth is stranger than fiction.' It is an instance, too, of an honesty and integrity of purpose which command the highest admiration. The note would long ago have been paid but for the misfortune which befell the borrower in his efforts to find his friend, through the failure of his letters to reach their destination."

Honesty and straightforward integrity are admirable qualities, which command the respect of almost every one. But there are many persons who, in some respects, fall short of the true standard of uprightness. One such instance is noted by a writer in the *Gospel Messenger*, under the heading of "Paying the Conductor." He says:

"Not long since we entered a passenger coach on one of our Western railroads. The car was not crowded, and we found a comfortable seat by an open window a few seats to the rear of the middle of the car. On the opposite side, a half dozen seats in front of us, sat two ladies, and in the seat next to them were two interesting looking children, aged probably eight and ten respectively. We noticed this group especially, and in a few minutes, as the conductor entered the car and commenced taking up tickets and collecting fares, our attention was called to them again. When he came to the seat occupied by the ladies, they handed him two tickets. He took these, and then, pointing to the children, said something which we did not hear. One of the ladies replied. Her face became flushed, and her appearance indicated excitement and anger. The conductor again spoke, apparently in courteous manner, but did not move away. The lady answered, speaking rapidly, with flushed face and angry tone of voice. We could hear her voice, but, owing to the rumbling noise made by the car wheels, could not distinguish a word that was said, but the faces told their own story. It all ended by the lady taking out her pocket-book and, with evident displeasure, handing the conductor some money, who gave her a receipt, and then quietly proceeded with his work.

We did not need any one to tell us that the unpleasantness which we had witnessed grew out of the fact that the lady did not want to pay fare for the children. The faces of the children themselves were a study while the controversy was being carried on, and we wondered what effect the lesson would have upon them. Would they learn from their mother, in this case, to be strictly honest, or would they get a lesson that would make them dishonest? It reminded us of an incident that came under our notice some years ago. A gentleman was travelling with his seven-year old boy, a bright-eyed little fellow. The conductor said, 'How old is your boy?' 'Oh,' said the father, 'about five.' 'Why, papa,' said the little fellow, his innocent eyes opening wide, 'I was seven years old last May.' The little fellow

had learned his age, but had not yet learned the art of dissimulation that is practised on every hand these days.

After the conductor had gone through the car and taken up the tickets, he came and sat down by our side. We were acquainted with him, and asked him if he often had trouble of that kind with passengers. His reply was that it was almost a daily occurrence. 'Very few people,' he continued, 'who take their children with them when they travel, buy tickets for them, even if they are over five years old. The rule is to collect half fare for all children over five and under twelve. The children in front of us are both over age, and I only asked the lady to pay for one of them. She got very angry, and said that I was the only conductor that charged her for the children. Had I done my duty by the company that employs me I would have collected fare for both of them, but I only asked her to pay for the older one, who is ten years old. It seems singular to me that people, who appear honest enough at home, and who would be insulted if you were to charge them with dishonesty, will try to take the advantage of the railroad company in this way.'

Soon after this we came to the end of the division, and changed conductors, and we observed that the new conductor had about the same experience with the lady and her children that the first one did. A demand was made for the fare; an angry remonstrance was the reply, and the fare was paid very ungraciously.

These scenes, with what the conductor said, set us to thinking, and we wondered, too, why people try to take the advantage of a railroad company in this way. We recalled having heard many people speak of travelling with their children, and congratulating themselves upon the fact that, although they were over five years of age, they did not have to pay for them, and this was all said without any apparent sense of wrong-doing in it. Others have said: 'Well, it is the conductor's business to collect fare for the children, and if they do not ask for it, it is not our business to pay them.' We have heard these things from men and women who would not think of taking the advantage of their neighbors, who are counted as being honest in their dealings, and to whom you could offer no greater insult than to hint that they lacked in a high sense of honor.

Why is it that some of these people fall into dishonest practices when they come to deal with the conductor? We can only answer the question by presuming that it is owing to a kind of popular sentiment that all you get out of a railroad company you are welcome to. This sentiment has been carried so far that, as in the before-mentioned case, people get insulted and berate the conductor when he asks them to pay for their children who are over age. Children, who learn rapidly lessons of cupidity, are brought up in this way, and when they get old they do not depart from it.

We believe this sentiment is all wrong, and it is damaging to the personal honesty of those

who entertain it. We want to look upon dishonest practices as being dishonest, no matter where they are practised. The railroad company has rules and regulations, and if we wish to enjoy the advantages they offer to us, we ought to be willing to pay the fare, especially since it is fixed by law, and we have no more right to take our children over the road without paying for them, according to the rules of the road, than we have to travel over the road ourselves without paying. Dishonest practices are dishonest, no matter if they are used in dealing with a corporation."

FROM THE "INDEPENDENT."

Clinical Experience as to Alcohol.

The debate in the fall of 1888, in the Patho-Payne, logical Society of London, led Dr. J. F. Dr. Lionel Beale and Dr. George Hay, to express very significant opinions, representing the best medical talent of London.

Dr. Payne spoke of alcohol in its terrible effect on the functions of organs, its poisonous and destructive work on tissue, and its interference with oxidation. He was fully supported by Dr. Harley, who claimed that "very moderate drinkers were in reality the most numerous class of alcoholic victims." Dr. Lionel Beale repeated and emphasized his well-known views. Since then Dr. Harley has given a series of lectures on the subject, which well represent the most thorough recent clinical beliefs as to the very restricted availability of alcohol in disease.

While exact clinical experiment and experience now narrows the sphere of alcohol, it regards it as available in sudden shock from injury, chiefly in the form of hypodermic injection with digitalis, as also for temporary use in sudden prostration until nutrients and other restoratives become preferable in its place, as is quickly the case. There is a narrow stage of fever and debility in which alcohol may be available; but it is to be borne in mind always that the stimulant effect is short and apt to be followed with depression, and that its chief effect is that of a neurotic. Since we have come to know the value of the various peptonoids and of their combination with beef, gluten, milk and flavoring oils or condiments, there is far less need for alcoholics. The appetizing effects of wines, etc. result full as much from flavors, developed in them from the acidity, as from the alcohol itself. The fattening effects of beer to some results from the malt, etc., which now has an excellent substitute in the syrupy malt extracts. Alcohol, as it comes to derange organs, especially the liver, has much the same effect as is produced by a forcing process upon the livers of geese, which become abnormal. The more such geese weigh, and the better they look, so much the worse for the geese. No doubt, by the clogging of organs, there may be retention of materials and pent-up secretions, which add slightly to the bulk or weight; but it is only a storage tending to disease, and not a storage of health.

B. W. Richardson, M.D., F.R.S., of London, a leading physiological and chemical scientist and experienced practitioner, speaks thus:

"I have learned, purely by experimental observation, that, in its action on the living body, this chemical substance, alcohol, deranges the constitution of the blood, unduly excites the heart and respiration, paralyzes the minute blood-vessels, increases and decreases according to the degree of its application, the functions of the digestive organs, of the liver and of the kid-

neys; disturbs the regularity of nervous action, lowers the animal temperature, and lessens the muscular power. Such, independently of any prejudice of party, or influence of sentiment, are the unanswerable teachings of the sternest of all evidences, the evidence of experiment, of natural fact revealed to man by experimental testing of natural phenomena."

Dr. N. S. Davis, an ex-President of an International Medical Congress, and for forty years and still an active practitioner in Chicago, says:

"There is no greater or more destructive error existing in the public mind than the belief that the use of fermented and distilled drinks does no harm so long as they do not intoxicate.

"It is not the *temperate use*, but the *abuse* of alcoholic drinks that does harm," is the oft-repeated popular phrase that embodies the error which helps to rob more than 100,000 persons of from five to twenty years of life in the United States, through the gradual development of chronic structural diseases induced by the daily use of beer, ale, wine or distilled spirits, in quantities *so moderate* as at no time to produce intoxication. No more true or important remark was made in the noted discussion in the London Pathological Society than the one by Dr. George Harley, that "for every drunkard there were fifty others who suffered from the effects of alcohol in one form or other."

Prof. William H. Draper, a leading practitioner of New York, in an address on alcohol, before the New York Academy of Medicine, November, 1886, says:

"That the effects of alcohol on nutrition are harmful and deteriorating to such a degree as to constitute the most powerful cause of physical degeneration at the present day, there can, I think, be no question."

The drift of professional opinion in this country and in Europe is surely tending toward the restriction of their use as articles of diet, and simply for the reason that they are the determining cause of many functional derangements and structural degenerations.

"Zaccheus, make haste, and come down; for to-day I must abide at thy house."

My heart goes out in love and tenderness for some—may I not say, many of us—that we may be willing to come down in humbleness and submission, even to that state where we may be enabled to sit, as it were, at the Master's feet, seeking to know his will concerning us. Oh! for a willingness to be brought into the childlike state, to be fashioned and formed as the blessed Saviour designs—for there is no other way to the Kingdom but by the way of the Cross. The truth is unchangeable; there is but one journey to take through life, and there is no coming back to make amends; but now, while time and opportunity are given, let the work be done while the day lasts, for the night cometh—the night of death—wherein no man can work. Then let each one see to it how it is with us. One formerly queried: "What lack I yet?" and it appears from the reply that he had not parted with all. So we must count nothing too dear to part with, for the whole heart is required, not a part. We must hold our possessions as if they were not ours, for the Master has the power to blast and bless at his pleasure. But, "the eye of the Lord is upon them that fear Him, upon them that hope in his mercy." So may there be more of a willingness to listen, and not turn a deaf ear to the little intimations that are felt within the secret of the heart, and not despise the day of

small things. God is both able and willing to help all those that come to Him in sincerity of heart, and He is a rich rewarder to his faithful little ones.

Let none plead excuse for lack of knowledge in any way, because Christ said, "I am the door," and "He teacheth as never man taught," and as the will is given up and there is an abiding under his canopy, the understanding will be opened: "He maketh wise the simple." And such as are made willing to submit to his chastening rod will come to find that He is "Strength in weakness, riches in poverty, and a present helper in every needful time." So let there be an examination, and see whether the pleasures and things of this world are taking up too much of our time and thought, so that there is little room or place left for the all-important part. This is worthy of thought; there is nothing so certain as death. The Christian's path is not a gloomy one, but one in which may be found a place of safety and retreat, for comfort and consolation in the needful time. And let none be too much discouraged because of the times, neither be looking too much to others for examples, but simply keep a single eye to the dear Master, and He will be our leader and our guide; and as faithfulness is maintained, the sincere seeking ones will be shown what to do and what to leave undone. Wherefore, "To-day, if ye will hear his voice, harden not your hearts." For although our blessed Lord is very merciful, there are times when He ceases to strive. Truly awful would it be for any of us to experience this state when come to a death-bed, and if so, would the fault not be our own? O that the language may not be sounded in any of our ears! "How often would I have gathered you, and ye would not."

May the dear Master, who has all power, open the blind eyes and unstop the deaf ears, and lead into paths that have not been known, and that He would lead such as these on step by step, until they become valiant in the Lord's army and pillars in the Church, to go no more out. "Happy is that people whose God is the Lord." E. C. C.

Pa., Sixth Mo., 1892.

INFLUENCE.—"I am only one, and have no influence." Such is the plaintive wail, or sniffing cant, of hundreds of people calling themselves Christians, hence they do little or nothing in the line of Christian work. Reader! Are you one of them? If so, what are you thinking about, or do you think at all, or only dream along the pathway of life? "Only one." So it is, but always leave out one, and you will never get a hundred nor a thousand. Leave out the single grains, and there is no staid on the seashore. Leave out the single drops, and there is no rain, and leave out a single member, and the Church is not complete. So stop your whimpering and whining, get up, go to work, and do what you can, be it much or little—do what you can. That is required of you. Besides, you are either not sincere in what you say, or deceiving yourself. Suppose some brother were to answer you thus, "Yes, brother or sister, you are indeed a very poor critter, and have no influence!" How would you take it? Why, you'd get as mad as a hornet and quickly show you had some pride and some temper if you had no influence. But the whole thing is false on its face. Every man and woman who is not a born idiot has more or less influence over their fellow creatures, and they are under solemn obligations to use that influence for the benefit

of others, and for this they must give account to God, and there will be no special pleading at his bar in the judgment day.—*St. Louis Christian Advocate.*

FOR "THE FRIEND."

Exercises of Philadelphia Yearly Meeting Respecting Intoxicating Liquors.

(Continued from page 294.)

1746.—In the Epistle to the members it is said: "And we think it necessary to renew our advice, not only to the young, but those of riper age, to avoid the keeping much company, and resorting to Taverns and ale-houses (when their necessary business does not call them), as great inconveniences attend this Practice, not only by subjecting yourselves to the Temptation of Drinking to Excess (The Prevalence and dismal Effects of which, in many who have long made Profession of the Truth, with deep concern we see and lament) but hereby an opportunity is offered for men of corrupt minds, to sow the evil seeds of loose principles perhaps to the calling in question the great Truths of Religion contained in the Holy Scriptures, and thereby striking at the Foundation of Godliness and Holy Living; the evil effects, we pray all that are concerned may lay to Heart in Time; and in order that those who are unhappily taken in those snares, or engaged in such dangerous conversation, may be induced to break off before it is too late, it is our Desire that the Elders and more considerate, show a disposition to admit them at times into their company, and treat them with Freedom and Kindness, which will very much make way for any advice or counsel they may give them in relation to their conduct; but if after all our Christian endeavors, there appear no fruits of amendment of what is amiss, then at last to proceed to a regular discharge of our Duty, by dealing with them according to the Gospel Order."

1750.—"That part of our Discipline relating to the practice of giving Drams and other strong Liquors at Vendues, being now considered and spoken to pretty fully, it is the sense of this meeting that the minute on this subject contained in the General Epistle from the Yearly Meeting in 1726, should be revived and enforced by the respective Monthly Meetings, and that such persons who transgress the same should be dealt with as disorderly Persons, and if they persist in justifying their conduct and refuse to give satisfaction for the same, they ought to be testified against. And likewise that Friends be concerned frequently to call upon the Overseers or other Friends appointed within their respective meetings to prevent the unnecessary use of Strong Drink at Buries."

1755.—The following was adopted as the 4th query:

"Are Friends careful to avoid the Excessive use of Spirituous Liquors, the unnecessary frequenting of Taverns and places of Diversion, and to keep to due Moderation and temperance on the account of Births, Marriages, Burials, and all other occasions?"

1777.—A Monthly Meeting in Philadelphia Quarterly sends the following Minute to the Yearly Meeting:

"Have observed with concern for many years past that some under Religious Profession with us, without due consideration of the injury arising to themselves and others, have undertaken to keep houses of Public entertainment, Beer-houses and Dram-shops, whereby the Reputation of Truth has greatly suffered, and in some instances, the children and families of such, have

been brought into disgrace and ruin, notwithstanding the labor of Friends by advice and admonition, we therefore desire the Quarterly Meeting would consider whether it is not a matter of weight sufficient to bespeak the immediate attention of the Yearly Meeting in order that some means may be used to prevent more effectually the pernicious consequences of this growing evil."

Western Quarter brings up a concern on account of members destroying their Grain by distilling it into Spirituous Liqueur.

Minute of Yearly Meeting:

"Considering the difficulties and snares both to our young people and others, which are attendant on keeping Houses of public entertainment, Beer houses and Dram shops, whereby the reputation of Truth has greatly suffered, and in some places the children and families of persons concerned therein, have been brought into disgrace and ruin, both spiritually and temporally; it is the united sense and judgment of this meeting, that Friends ought not to give way to the desire of outward gain arising from such employment, but to keep themselves clear thereof by attending to the pointings of pure wisdom, which will lead us to seek for a way of supporting ourselves and our families in business more consistent with our holy profession, and not liable to such snares and dangers; and that all professing with us be strictly advised not to go into these practices, and that such as are already engaged therein, should be advised to decline them, as being opposite to the sense of this meeting, now expressed and given forth; and that Monthly and Quarterly Meetings keep this subject closely in view, and by no means neglect a proper care towards all such who are in danger of deviating in these respects, and make a clear report of their care in this matter to our next Yearly Meeting."

"And an increasing concern and exercise prevailed among Friends in several of our Quarterly Meetings, respecting the unnecessary use of spirituous liquors, which both greatly tended to the corruption and depravity of the morals of mankind, thereby increasing guilt on our country, under which consideration this meeting is engaged to exhort and admonish Friends to use great caution in that of distilling, or encouraging the distilling or using of distilled or spirituous liquors of any kind."

"And in regard to the practice of destroying grain by distilling spirits out of it, it is the sense and judgment of this meeting that the practice should be wholly discouraged and disused amongst Friends, and that Friends ought not to sell their grain for that purpose, nor to use or partake of liquors made out of grain, which this meeting directs the Monthly and Quarterly Meetings to take proper notice of and make report of their care to next Yearly Meeting, when this matter may be further considered."

1778.—"The accounts from the several Quarters (except Rahway), express a concern prevailing to fulfil the advice of last year, to discourage the keeping of Houses for Entertainment, the Distilling of Grain into Spirituous Liquors, or selling Grain for that purpose. And it appears that the care and labor extended on this account, has been serviceable in divers places, which affords encouragement for a continuance of the like attention to this necessary service."

1780.—"As it appears, that the Endeavors used to discourage the Distillation of Spirits from Grain, and the selling of Grain for that Purpose, and of any of our members keeping

public houses, have been attended with some success, the care of Friends is desired to be continued in these matters, agreeable to the sense and judgment of the meeting the last year, and if any continue in those Practices, or others should undertake them, to send accounts thereof to the meeting next year."

1781.—Answer to 4th Query concludes:—"Whether an improvement herein at marriage Entertainments may not be necessary would be no unprofitable Enquiry."

1782.—"Excess in the use of Spirituous Liquors appears to be in the general avoided, as well as the unnecessary attendance of Taverns and Places of Diversion; but more circumspection herein is allowed to be necessary in some professing among us, and it is mentioned that some Friends find their minds so impressed with a sense thereof, that they wholly forbear the use of spirituous liquors."

1783.—"The subject recommended in the Report from Chester Quarter, to the solid attention of this meeting, weightily opened and considered at a preceding sitting, wherein many just and pertinent Remarks were communicated, clearly setting forth the corrupting, debasing and ruinous Effects consequent on the Importation and Retailing large quantities of distilled spirits, whereby the intemperate use of them is greatly aided and encouraged, & to the impoverishment of many, distemperring the Constitution and understandings of many more, and increasing all manner of Vice and Dissoluteness throughout the Land; whereby many religiously attentive minds have been long painfully burthened, being resumed: It is the united sense of the meeting that well concerned Friends in all Quarters be earnestly excited to suffer the affecting importance of this mighty Evil, religiously to impress their minds and animate them with a lively concern to exert honest endeavors both by Example and loving Entreaty, to caution and dissuade all our members from being concerned in the Importation or retailing distilled spirits or giving Countenance thereto."

1788.—Minute of the Monthly Meeting of Friends of Philadelphia, presented to the Yearly Meeting:

"The subject of Spirituous Liquors has been kept under our close consideration, and revived from month to month in hope it may be a means of promoting a united concern for the advancement of our Testimony against importing, trading in, or visibly using an article attended with very undesirable pernicious effects on the morals and health of the people."

"Some labor having been extended toward those who keep houses for retailing it, and we hope and desire that this subject may become the further consideration of the succeeding Yearly Meeting, and such counsel given therein as the Wisdom of Truth may dictate and the reputation thereof require."

"A fervent concern attending respecting the melancholy fruits of a too unqualified love of lucre in promoting the intemperate use of spirituous liquors by importing, distilling and retailing them; and a sense of the mighty and extensive mischief produced thereby, being expressed with much weight and energy; the importance of which Evil, and promoting a remedy therefore, requiring deliberate care, as well as deep and faithful attention, the subject is referred to the more particular consideration of the following Friends, who are desired closely to attend thereto, and report to the meeting their sense of what this public grievance immediately calls for at the hands of our religious Society."

Forty-two Friends appointed on this Committee.

The above committee "reported that Quarterly and Monthly Meetings be excited and enjoined to appoint committees in visiting and treating with members concerned in importing Distilled Spirituous Liquors from the West India Islands and elsewhere either on their own account or as agents for others, and those who purchase and retail such liquors and also members engaged in distilling either in their own families, or encouraging or promoting it in others." Also, those who use spirits in their families as a medicine, keep in true moderation. Also, that "members in general refrain from using them in time of harvest or otherwise." Subordinate meetings to report there- after, accounts of their success to the Yearly Meeting annually.

(To be continued.)

FOR "THE FRIEND."
We Are Only Accountable for the Talents Which We Have Received.

BY C. S. COPE.

"Who does the best his circumstance allows, Does well, acts nobly, angel can no more."—
Dr. Young.

I know not how to thank the Lord
For blessings from his store;
His bounties fill my shallow cup
Till it is running o'er.

I feel my soul too narrow quite
To occupy his ways;
To swell a tide of thankfulness,
Or roll a wave of praise.

But let me strive to feel the force
That Heaven's kind breath shall send;
Co-operating in the life
That with it may attend.

The wavelet on the shallow pool;
The ripple on the stream;
The ocean's vast majestic roll,
To Him are all the same.

Niagara's strong exhaustless flood—
The little peaceful rill
Weeping unnoticed through the wood,
Alike his laws fulfill.

He hears alike the purling stream
Along its pebbly shore;
The voices of the mighty main,
And thundering cataract's roar.

He knows the length, He knows the breadth,
And He the depth can tell;
According as our volume is
So He accepts the well.

What'er my breadth, what'er my depth,
I'm measured by my span;
Then let me roll as deep a wave
Of praises as I can.

WEST CHESTER, SECOND MO. 1st, 1892.

FOR "THE FRIEND."
Lines Written on the Sudden Death of Daniel Mott.

So soon, so sadly called,
From whence thou worked and loved and toiled,
From all earth's crystal ties—thy life
Snatched in a moment. From the cherished wife,
For whose sake many a year before,
Thou left the love of thy father's door,
And many other dear ones hast thou left behind,
Friends, loving brothers, and a daughter kind,
How many hearts are touched with this sad stroke!
Life's silver cord is loosed, and its golden bowl is broke!
When thou had learned how sweet it is to love and live;
How sweet it is to be forgiven and forgive,
When that best life within thee, in its bursting bloom,
Expanded to the earth, and ripened for the tomb;
When thou had grown so ready in the Master's eye,
For service in His Church, how strange that thou should die!

And we—thy fellow pilgrims—who, in former days,
Knew well thy manly form, and kindly ways,
And learned to look upon thee as a leader of our band,
And in a time of trouble grasp thy robed hand,
So freely given to the weakest and oppressed,
For in thy kindly counsel there was rest;
We too, feel the sad parting. Our ranks are being
stripped,
Time after time, our hearts, as into Jordan dipped.

Oh! Lord, thy precious name be blest!
From our number it has been the ripest and the best.

To whom of late the solemn cry has come,
"Rise up to meet the heavenly harvest home."
While some of us, whose feet have wider strayed,
Upon earth's barren mountains, and whose hearts have
staid,
(Striving the while with thy sweet voice within),
Upon the meshes of some downward sin,

We still are granted in thy great mercy and thy love,
A little longer to prepare to meet thee up above;
Oh! touch our hearts at this sad vesper time.
Place thereupon an image and a superscription thine,
Make us to feel, as we ne'er have felt before,
That thou art a God to fear, love, honor and adore,
And oh! if some of us have wandered from thy fold,
In thy sweet mercy bring us back, and there our foot-
steps hold.

And ye, ye weeping ones, whose tear-dimmed eyes
Can scarce behold yon glory in the skies,
Can ye not feel around the vista of life's years,
That loving hand which wipes away all tears?
Can ye not feel that sympathy, which weeping stood
Where lay entombed best Martha's brotherhood?
Yea, He will come to us with healing oil and wine,
If we the prayer can offer up, "Thy precious will, not
mine."

STARK CO., OHIO.

E. E.

* Elwood Dean, Ann Branson, Jos. Stratton, and many other dedicated servants, who have been called works to rewards within the past few years, from out of the limits of Ohio Yearly Meeting.

FOR "THE FRIEND."
Memoranda of William Kennard.

(Continued from page 398.)

Twenty-second of Seventh Month. From here went to Seebrook, about eight miles. A small meeting of Friends; several who were not members, present. A satisfactory and edifying time, I trust, to many; for which I feel a thankful heart unto Him who gives a liberty and strength to do his will; Blessed be thy great and holy name, O Lord!

Dined at Edward Gove's, who with his wife are both ministers.

From here we went eighteen miles west, to Epping, and lodged at Benjamin Holson's.

First-day morning, 23rd of Seventh Month, attended Epping Meeting; and being brought myself under the baptizing power of the Holy Ghost and of fire, under which I had a sense of the state of the meeting, and the necessity of realizing this operating principle of Truth, which burns as a fire in an oven inwardly, and fervently, and consumes the chaff and the stubble, that it shall leave neither root nor branch; in those that "fear the name of the Lord, shall the Sun of Righteousness arise with healing in his wings." As my mind was kept close to the subject, there were Scripture openings, one thing after another, which connected together, as the links of a chain, impressing it upon the auditory in the authority of that power which "cut Rahab and wounded the Dragon," that it was of the utmost importance unto us, that we should believe and be baptized; that such as these should be saved, and he that believeth not, shall be damned; that in a state of unbelief, he cannot receive this purifying baptism, and that the hour of his judgment is come, who is glorified and sits upon the throne of his glory to judge the mount of Esau

—the first nature—"whose fan is in his hand, and He will thoroughly purge the floor, and gather the wheat into the heavenly garner, and the chaff He will burn with unquenchable fire; these shall go away into everlasting punishment, but the righteous into life eternal."

My mind comfortable, having an evidence of the everlasting arms to be underneath.

From here we travelled about nine miles to Lee, having our kind friends John and Mehetable Holson for pilots.

Here we had a meeting at five o'clock, which was small and dull. Here I was also enabled to sound an alarm amongst them in the power of Truth to the humbling of my own mind. Oh! may all praise be ascribed unto Him who condescended to give the victory unto those who love Him.

Friends, very loving, kind and affectionate unto us.

Second-day morning, 24th of Seventh Month. From here we went to Dover, about four miles. Had a meeting at five o'clock, at Friends' Meeting House in the village, which contains about six thousand inhabitants. The people sat orderly, and appeared thoughtful. I sat through the meeting in much bodily suffering, having taken a cold a few days before; it settled on my breast, and brought on a rheumatic affection; however, I was enabled to appear in a short testimony, to the peace of my own mind, and to the tendering of many minds.

Was conducted to the house of our kind friend, John Brown, and lodged.

Twenty-fifth. Dined and wrote a letter to George M. Elkinton, Philadelphia; and in the afternoon went about fifteen miles in company with our kind friends, J. Brown and wife to Rochester Monthly Meeting.

Twenty-sixth. Attended the Monthly Meeting of Rochester, in which I labored much to stir up the pure mind by way of remembrance, to faithfulness and to obedience. Felt sweet peace of mind. Returned with our dear friend, J. B., and lodged.

Now 27th of Seventh Month. From here our said friend and his wife accompanied us to North Berwick Monthly Meeting, about eleven miles. Attended said meeting to pretty good satisfaction. Lodged at our kind friend, John D. Lang's.

Twenty-eighth. Had an appointed meeting at Oakwood; travelled eight miles. At this place I was favored to the humbling of my own heart, and the power of Truth rising into dominion over all opposing spirits, blessed be the name of the Lord! Returned again to J. D. L.'s and lodged.

Twenty-ninth. From Yarmouth we travelled about thirty-eight miles to Falmouth and lodged at Benjamin Winslow's, State of Maine.

First-day morning, 30th of Seventh Month. Attended Falmouth Meeting, which was rather a dull time, the "cloud resting upon the tabernacle" until near the close, when I arose with that subject, and kept to the opening which increased, and the meeting closed pretty comfortable. Here I met with a Friend by the name of Elijah Kennard. His great grandfather was from England and settled in Portsmouth, and had two sons; and one of them, when a small boy, took passage in a ship for England; the boy was never heard of after.

From here we went to Portland City, and were at meeting 3 o'clock, First-day afternoon. Lodged at the Widow Cabels.

Now Second-day morning, 31st of Seventh Month. From thence to Robert Pope's at Pow-

nal, about twenty-two miles; had a small meeting at ten o'clock, in which I had good service, and [was] strengthened to relieve my mind, and left them with a peaceful heart.

From here we went to Durham about six miles. Had a meeting at 3 o'clock in the afternoon, which was largely attended by Friends and others; and as I sat waiting to feel the arising of the spring of life, I was enabled to stand up with a small opening, which as I kept to it increased from the ankle to the knees and unto the loins, in which my soul rejoiced in the opening and power of Truth that accompanied my mind, through a lengthy communication whilst addressing a large auditory, and closed in sweet and heavenly peace. Friends desired my stay until their meeting would come on of course; but I thought best to leave them in the hands of the Lord, after a favored opportunity; and we left in the morning of their meeting. At this place, W. F. had an uncommonly large meeting about thirty years ago, which was silent also.

Lodged at our kind friend, Thomas Jones's.

Fifth day of the week, and third of the Eighth Month, travelled twenty-three miles, and fell in with Litchfield Meeting of Friends in company with Joanna Meader; this also was a time of renewed favor; blessed be the Lord forever!

Whilst at Durham, lodged at Elisha Tuttle's; went to see the widow, late wife of Thomas Tuttle; also some aged and infirm people, and a young woman near to all appearance upon the confines of eternity, where many people were present, which proved through Divine help a humbling and a watering season, in which my soul rejoiced and praised the Lord for his goodness in continuing to go before, after that He put forth.

Fourth of Eighth Month, had another meeting by appointment at Litchfield, which was large and owned by the great head of the Church, in which I labored in testimony; after which I was drawn forth in supplication to the relief and peace of my own mind; blessed be the Lord forever!

Dined at Noah Farr's, where we lodged the night before. From here we went to Vassalborough, about twenty miles.

Lodged at Moses Starkey's.

Fifth Month Eighth. Had a meeting at Vassalborough on Seventh-day, which was a time of hard labor; the way seemed to be closing up fast, and I thereupon sat down; and after a time of waiting, the Divine Master condescended to pour out upon me the spirit of prayer and supplication, under which I was drawn forth publicly to address the throne of grace on behalf of the different situations present; after which, my mind was covered with sweet peace.

Dined at Moses Starkey's. In the afternoon went to see our dear friends, Valentine Meader and wife; also to visit a blind woman, a little way from there, which was a comfortable time, for which I felt thankful.

Five miles [to] East Vassalborough; lodged at Nathan Moore's, and was entertained by him relating a number of circumstances which occurred within the experience of David Sands.

Eighth Month Sixth. First day morning; had a meeting at East Vassalborough, which was silent, under which my mind was comfortable; also at five o'clock in the afternoon had a meeting [at a place] called The Neck, about five miles from the other. Here I had considerable service to pretty good satisfaction.

Lodged at James Jones's.

Seventh. Second-day; a good deal poorly. Went to see an aged Friend by the name of Benjamin Worth, in his eighty-ninth year, an approved minister, green in old age; his unaffected and judicious remarks were affecting; and among other things observed that the Lord had showed him whilst I sat by him that He had sent one of his servants unto their land to visit his flock; and thus imparted much good counsel to me.

He appeared near the Kingdom of Heaven and as a shock of corn fully ripe, only waiting his time to be gathered, which he also expressed.

From here we went about five miles and lodged at Daniel Tabers; where we met with our dear Friend, John Warren, who had come to see the Friend above named, who is to accompany him on a religious visit into Nova Scotia; a distance of about five or six hundred miles; to set out on their journey next week.

Third-day, made a visit to a family near the River Meeting on our way to Sidney Meeting, eight miles; lodged at Peter Paddock's.

Now Fourth-day morning; have an appointed meeting here to-day at 11 o'clock; very lame in my breast and shoulders with the rheumatism, which has been the case for several days, so as scarcely able to be about.

Yesterday received letters from home, which was grateful.

Attended said meeting in good satisfaction; a clear, open, and relieving opportunity; in which I felt sweet peace of mind, and a thankful heart unto the Lord for his manifold favors towards a poor unworthy worm of the dust.

Lodged at Edward Cook's.

Tenth of Eighth Month, rode about thirteen miles to East Vassalborough; attended Outlet Preparative Meeting; the life seemed to be at a low ebb; my mind, brought under an exercise and travail of spirit, that Zion might arise, arise, and shake herself from the dust of the earth; under which I stood up to communicate what was upon my mind; had hard work and close doctrine, and the way closing, I was obliged to sit down and to suffer with the suffering seed, and much oppressed, and almost ready to call in question the propriety of being at that meeting.

Dined at Nathan Moore's. From here went about fifteen miles, and lodged at John Warren's, a sweet spirited minister of the Gospel.

Eleventh of the month and 6th of the week, we rode eight miles to Unity Monthly Meeting, which was a precious time of heavenly favor; in which my soul rejoiced in drawing near unto Him of whom Moses in the Law and the Prophets did write "Jesus of Nazareth, the King of the Jews." Had good service. At this meeting a young woman came by herself thirteen miles to be at a Friends' Meeting; it being the first that she ever attended, and was well satisfied; there also were three young men who came about fifteen or sixteen miles; two of whom had only attended one meeting of Friends before this, and were now satisfied to come under the care of Friends; informing of their desire of becoming members. There is much openness in the minds of many people in this eastern country towards Friends and the Truth as professed by them. Oh! may the Lord in the wisdom of his own counsel, hasten the day when his righteous knowledge "shall cover the earth, as the waters cover the seas."

Lodged at Clement Ratchiff's.

He who waits till all difficulties are removed, will never act.

FOR "THE FRIEND."

Travels Among the Great Andes of the Equator.

(Continued from page 395.)

The following passages are descriptive of the ascent of Chimborazo:

"At 7.30 A. M. we arrived at the foot of the lower series of the Southern Walls of Chimborazo, and the termination of the south-west ridge. Then the axes went to work, and the cliffs resounded with the strokes of the two powerful cousins, who lost no time in exploration, as they had already passed this place on Dec. 29th. The breach in the walls (for so it must be termed from want of a better expression), rose at an angle exceeding 50° and here, for the same reason as upon the *arete* we had quitted, snow could not accumulate to any depth and the major part of the daily fall slid away in streams, or tiny avalanches down to the less abrupt slopes beneath; while the residue, dissolved and refrozen, glazed the projecting rocks, and filled their interstices with solid ice. Thus far and no farther a man may go who is not a mountaineer. To our party it caused only a temporary check, for the work was enchanting to the Carrels after the uncommon labor in which they had been employed, and during a short term we made good progress—then, all at once, we were brought to a halt. Wind had been rising during the last half hour, and now commenced to blow furiously. It was certain we could not reach the summit on that day; so, getting down as quickly as possible, and depositing the instruments and baggage in crannies in the cliffs after reading the barometer, we fled for refuge to the tent, holding ourselves, however, in readiness to start again on the next morning.

"We again started from the third camp on Jan. 4th, at 5.40 A. M. The morning was fine and nearly cloudless, and profiting by the track made on the previous day we proceeded at first at a fair rate and finished the escalade of 'the breach' at about 8 o'clock. Then bearing away to the left, at first over snow and then over snow-covered glacier, we mounted in zig-zags, to ease the ascent. The great schrunds at the head of the Glacier de Thielmann were easily avoided; the smaller crevices were not troublesome; and the snow was in good order, though requiring steps to be cut in it. Jean-Antoine Carrel led, and my orders to him at starting were that we were to go slowly—the rest was left to his discretion.

"At about 11 A. M. the sky became overclouded, the wind rose, and we entered upon a track of exceedingly soft snow, which could not be traversed in the ordinary way. The leading man went in up to his neck, almost out of sight, and had to be hauled out by those behind. Imagining that we had got into a labyrinth of crevasses, we beat about right and left to try to extricate ourselves; and, after discovering that it was everywhere alike, we found the only possible way of proceeding was to flog every yard of it down, and then to crawl over it on all fours; and, even then one or another was frequently submerged, and almost disappeared.

"Needless to say, time flew rapidly. When we had been at this sort of work for three hours, without having accomplished half the remaining distance, I halted the men, pointed out the gravity of our situation, and asked them which they preferred, to turn or to go on. They talked together in patois, and then Jean-Antoine said, 'When you tell us to turn we will go back; until then we will go on.' I said, 'Go on,' although by no means feeling sure it

The only other charge made, during the whole time that the stock remains in the care of the company, is for feed. This is provided at the rate of \$1.50 per cwt. for timothy hay, \$1.00 per cwt. for prairie hay, and \$1.00 per bushel for corn. For this the stock is loaded and unloaded, delivered to the pens, fed and watered, and the seller afforded direct facilities for communication with a hundred buyers."

FOR "THE FRIEND,"

Columbus and Copenny.

A few weeks ago I spent a night at Columbus, N. J., a village which formerly went by the name of "encroaching corners," because one of the owners of the lots at the corners made by two cross roads, had built a house which protruded so far into the road that an offset had to be made in the public highway. The disagreeable name has been changed to Columbus, but the house still stands in its old position.

At the house of the friend, where I lodged, I was shown the old record book of the members of that Monthly Meeting—a well kept and very creditable record book it was. Among the names entered in it was that of Mary Black, who died in 1812 at the age of seven years. She was the little girl of whom William Williams, of Tennessee, relates such a remarkable anecdote in his journal.

He had been at her father's house in the course of a religious visit, and had had a sitting in the family. The little child was tendered, and she felt much attachment for him. A year or two afterwards he was again drawn to visit those parts, and when he got to the father's house, he says: "I soon looked for the little daughter, but I saw her not. I then asked for her, and saw the tears start in the eyes of her mother at the mention of her name. We sat awhile in solemn silence, and I spoke and said, "Is the child gone to rest?" She said, "She has," and then told me about her latter end. The child was taken sick, and in a little time afterwards told her mother that she should not live to get well again, but should die; and her mother asked her if she was willing to die. She said there was but one thing she wanted; that was to see that Friend who was from Tennessee: "If I could only see him once more, and hear him, I should be willing then to go to my heavenly Father, and leave all my dear friends behind," and thus she continued for many days. One day, as her mother was sitting by her bed with another friend, Mary lay still, as though she were asleep, for an hour or more; then she stirred, and her mother asked her if she wanted anything (meaning drink or any refreshment). She said no, and added, "I have wanted to see dear William Williams, but I shall not see him, but shall die; you will see him." "Oh, no, Mary," her mother said; "he lives a great way from here." "No matter for that; he is on his way now, and in time will be here, in this land, and thou wilt see him and hear him; and then give my love to him, and tell him I go to my Father, and his Father, there to wait his coming." So on the next day she quietly departed this life, when I was in Virginia, on my way to those parts."

During this same visit I had an opportunity of attending a meeting at the Friends' old Springfield meeting house, appointed on a First-day afternoon, at the request of a Friend who was paying a religious visit in that section of the country. This house is often spoken of as "Copenny," being situated on ground border-

ing on a creek of that name. The local history of Burlington Co., says of it: "The Friends' Meeting house at Copenny is nearly half a mile east of Jacksonville, beautifully situated in a grove upon the right bank of a sparkling little brook. This is one of the ancient historic landmarks of the latter century. Built of stone in 1775, during the Revolutionary War, it was used upon one or two occasions as a hospital; and tradition says that two or three severe skirmishes between the Yankees and the British took place near here."

The house is under the care of those who left us in the separation of 1827, but no regular meeting is now held in it. On the occasion now referred to it was pretty well filled, and a solemn quiet covered the assembly. Attention was called to the necessity of individual submission to the operations of Divine grace on the heart, and of obeying our Saviour's command to deny ourselves and take up the daily cross. The attention of those present was called to the inestimable value of the visitations of the grace of God, for even when his leadings were contrary to our natural inclinations, they were the means appointed by our heavenly Father to lead us to heaven and happiness.

Some years ago there was published in THE FRIEND a poetical description of the place, written by Dr. Joseph Pancoast, a distinguished surgeon, who removed from that neighborhood and settled in Philadelphia. J. W.

WHAT A man does now as his best work, is largely the outcome of what he has been getting ready to do for a long time before now. Long preparation is essential to high performance, even though the performance itself seem easily and quickly done. The flowering of a century-plant takes but a brief time finally; but long years of slow preparing were needful to make that plant ready for the work of those few days. Moses had the study of a generation in the world's greatest university, and the training of a generation in the practice school of the wilderness, to fit him for his work of bringing out, in a single night, the Hebrews from bondage into a new national life. And so it is with every man of God in every sphere; he must be trained for great service before great service is a possibility with him. Let no young man fear that he is losing time while he is filling up in anticipation of outgiving. Better service can often be done in one year by one who has been ten years in training for that service, than would be possible for that same person in twenty years without such preliminary training.

THE FRIEND.

SEVENTH MONTH 16, 1892.

In the Discipline of Philadelphia Yearly Meeting, under the heading of "Births and Burials," occurs the following paragraph: "It is the sense of this meeting, that no monuments either of wood or stone be affixed to graves in any of our burial grounds." The date of this advice, 1706, shows that the testimony of the Society of Friends on this subject is one of ancient date. The word monument means something placed to preserve the memory of a person or event; one of its most common applications is to tombstones or other appendages to a grave inscribed with the name and other par-

ticulars respecting the deceased person, whose body was interred at the spot. In very ancient times heaps of stones were sometimes erected as monuments to preserve the remembrance of some incident or agreement. Thus in the 31st chapter of Genesis, it is related that when Jacob parted from his father-in-law Laban, they took stones and made an heap, which was to be a witness of the friendship that was between them. The custom of erecting piles of stones is still observed in some parts of Central Asia.

Among some of the nations of antiquity, especially the Egyptians, a remarkable degree of care was taken to preserve the inanimate forms of the dead; and their elaborate and hidden tombs are now objects of great curiosity. In explanation of this custom, it is stated, that it was an opinion of the ancient Egyptians, that after a lapse of many thousand years their souls would come to re inhabit their bodies if the latter were preserved entire.

A degree of a kindred belief, which I hope without offence to any, I may call superstition, has prevailed among many of the professors of Christianity; so that it has led them to regard the corpses of the dead, and the place of their interment with an excessive degree of reverence, as if those they had loved and honored during life were still in some manner present in the deserted tenement.

Abrose, one of the early Christian Fathers, in explaining why he honored the flesh of deceased martyrs says: "I honor the body, which with Christ shall reign in heaven." Similar views are expressed by several other of the ancient Christian writers.

But the Society of Friends, while firmly believing in the reality of a resurrection from the dead—that the souls of all who have lived must appear before the judgment seat of Christ to give an account of the deeds done in the body—yet have seen no sufficient Scripture testimony to lead them to adopt that theory, that these outward bodies of flesh and blood shall again be restored to physical life. The Apostle Paul writes to the Corinthians that it is a *spiritual* body that is raised from the dead—so when those we have loved pass from earth, we do not think of them as lying under the sod of the ground where their bodies were laid, but as enjoying a spiritual life—if they have submitted to the refining operations of grace—among saints and angels and the spirits of the just made perfect.

It is desirable that the body should be decently interred in such a manner that it may be speedily restored into its original elements without injuring the health of the living.

We believe the testimony of Friends against funeral monuments had a twofold bearing—one to discourage the unnecessary display which wealth and affection might prompt some to indulge in; and the other to bear a testimony to the spiritual views we hold as to the resurrection.

Thomas Clarkson in his "Portraiture of Quakerism," says: "It is to many an endearing thought, that they shall lie after their death near the remains of those whom they loved in life. But the Quakers in general have not thought it right or wise to indulge such feelings. They believe that all good men, however their bodies may be separated in their subterranean houses of clay, will assuredly meet at the resurrection of the just."

They reject also the fashions of the world in the use of tombstones and monumental inscriptions."

SUMMARY OF EVENTS.

UNITED STATES.—The People's Party Convention at Omaha, last week nominated James B. Weaver, of Iowa, as their candidate for President of the United States, and James G. Field, of Virginia, for Vice-President. In their platform, free and unlimited silver coinage is demanded; the abolition of banking corporations; the setting up of the San-Treasury loan office; the resumption of the income tax; a tariff for revenue only and the ownership and control of the railroads, telegraph and telephone by the Government.

On the 8th inst., in the House, under suspension of the rules, it being "suspension" day by a special order, the bills reducing the duty on tin plate, the Lead Ore bill, and the bill to limit the amount of wearing apparel which travellers may bring into this country free of duty, were all passed, after some little filibustering by the Republicans.

Details of the seizure of the British steamer Coquilum, dispatched by the Sealers' Association of Victoria, have been received by the State and Treasury Departments.

It appears that the Coquilum entered a harbor of the United States, not a port of entry, without a permit to land cargo, and after a short stay, she received cargo, in violation of the law, and engaged in towing within the jurisdiction of the United States, and has for these acts subjected herself and cargo to confiscation and her officers and crew to fine and imprisonment.

The officers of Victoria concede that the seizure is a blow which will cut off further sealing for this year, as only 12 of the large fleet of Canadian vessels had received their supplies before the Coquilum was taken in charge by the United States revenue cutter Corwin, and the remainder will be compelled to give up their trips and return home.

It is reported that the poachers have been unusually active; the weather has been favorable; the slaughter indiscriminate and unrestrained, and as a consequence of these circumstances, and of the unprecedentedly large fleet, the catch to date aggregates upwards of 24,000 seals, the largest ever made in the North Pacific.

The *Advocate* of this city says:—"The greatest religious convention that has ever assembled in this country is now in session in New York, and the spectacle is both impressive and significant. The 20,000 men and women who have come from every State in the Union and from many far distant lands as delegates to the International Convention of the Young People's Societies of Christian Endeavor in no wise resemble the riotous rabble of a quadrennial political gathering, but they represent the best thought and the strong, earnest, unbiased convictions of more than one million Christian people. The army of which they are the chosen standard-bearers wages no war against men or petty, ephemeral questions, but carries on an active fight against the undermining influences of scientific belief or unbelief." The Convention is what the *Ledger* correspondent calls "radical and uncompromising," on the subject of prohibition. John G. Winant in a speech said: "Vote so that I may not give the saloons stop," which was received with "cheers long continued."

Gustave Temple, of St. Louis, the first man to be tried on the charge of stealing electricity, was acquitted on the 9th inst. The Judge would not concede that it was a crime, and the jury, after a long deliberation, had to acquit. The jury had tapped an electric light wire to illuminate his store.

Terrible rioting occurred on the 6th inst., at the plants of the Carnegie Iron and Steel Company, at Homestead, near Pittsburg. A mob of 100 workmen objected to three hundred Pinkerton men, who were towed down the Monongahela River from Pittsburg, entering the works, and when they landed, a pitched battle took place and the Pinkerton men were driven back to their barges, where they were held overnight. In the afternoon, when they surrendered, leaving their arms in the barges, and were arrested and locked up. As far as could be ascertained at midnight, eleven workmen and nine Pinkerton men were killed, and 18 workmen and 21 Pinkerton men wounded in the battle. In addition to about 100 Pinkerton men, some 500 were held by the strikers while on their way to the jail after the surrender.

On the application of the Sheriff of Allegheny County and his representation that he had failed to secure a posse of deputies large enough to cope with the rioters, Governor Pattison has called out the entire National Guard of Pennsylvania, about 8,000

men; and the Guard had responded, and are now occupying the Carnegie works.

The *Ledger* of this city, although professing to believe that high license in this city is a success, notwithstanding that the consumption of liquors is increasing enormously, reports 322 arrests in 24 hours on the 4th inst. Editorially the *Ledger* says: Fire water was responsible for more serious hospital cases than any other cause of death in this city. Whatever differences of opinion there may be as to the right way of celebrating the National holiday it is generally agreed that the worst way of doing so is by getting drunk.

The number of deaths in this city last week was reported to be 470, which is 17 less than last week, and 22 more than the corresponding week last year. There were 178 children under one year of age; 217 were males and 258 females; 99 died of cholera infantum; 47 of consumption; 30 of diseases of the heart; 26 of inflammation of the stomach and bowels; 20 of marasmus; 16 of pneumonia; 15 of paralysis; 15 of diphtheria; 15 of inflammation of the brain; 13 of inanition; 16 of puerperia and 11 of debility.

Markets, &c.—U. S. 2's, 100 a 102; 4's, reg, 116 1/2; currency 6's, 106 1/2 a 117.

COTTON was quiet but steady on a basis of 7 1/2c. per pound for good upland.

FEED.—Winter wheat in bulk, quoted at \$14.50 a \$15.50 and spring do, \$13.50 a \$14.50.

FLOUR.—Winter super, \$2.65 a \$3.00; do, extras, \$3.00 a \$3.50; No. 2 winter family, \$4.65 a \$3.90; Pennsylvania, roller, straight, \$4.00 a \$4.30; Western winter, clear, \$4.00 a \$4.25; do, do, straight, \$4.35 a \$4.50; winter patent, \$4.50 a \$4.75; Minnesota, clear, \$3.65 a \$4.00; do, straight, \$4.25 a \$4.50; do, patent, \$4.50 a \$4.75; do, favorite brands, higher. River flour was in limited request at \$4.00 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, \$5 a 5 1/2 cts.

No. 2 mixed corn, 5 1/2 a 5 3/4 cts.

No. 2 white oats, 39 1/2 a 40 cts.

BEEF CATTLE.—Extra, 5 1/2 cts.; good, 5 1/2 cts.; medium, 5 a 5 1/2 cts.; common, 4 1/2 a 4 3/4 cts.; a 5 cts.; Fat cows, 3 a 4 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 3/4 cts.; good, 5 a 5 1/2 cts.; medium, 4 1/2 a 4 3/4 cts.; common, 3 1/2 a 4 cts.

HOGS.—Chicago, 8 1/2 a cts.—; other Western, 8 1/2 cts.

FOREIGN.—The English Parliamentary elections are absorbing public attention. While the contests so far exhibit a number of surprises, the confidence of Gladstone's friends that the Conservatives will be in a minority is not founded on reason. It is true, however, will be closer than the Liberals anticipated, and it may be that Gladstone will not have a majority excluding the Irish representatives. That the Liberal members will be less numerous than was claimed is largely due to the fact that the grand old man has not entirely lost the views of the Labor Party in his professions of English, and the further course that the squabbling of the Parnellites and anti-Parnellites has turned against Home Rule many Englishmen who otherwise would have backed up Gladstone's opinions.

A Paris dispatch to the London Exchange Telegraph Company, says: A secret convention has been signed by England, Spain and Italy for the partition of Morocco.

On the 10th inst fourteen deaths attributed to cholera were reported in Paris. Professor Peter, of the Necker Hospital, expresses the opinion that the prevailing malarial is true Asiatic cholera. On the other hand, Dr. Treutinger and other physicians who have had wide experience in the East, are equally positive that it is not Asiatic cholera.

Louis Pasteur, who is well known for the results he has achieved in inoculating persons to prevent hydrophobia, is ill at his residence at Garches, near St. Cloud, near Paris, and is expected to be long in bed. His friends are anxious concerning his condition. He is confined to his bed.

All arrivals at Spanish ports from Russia and other parts of Eastern Europe are subject to quarantine. Extraordinary precautions are taken at the French frontier, and the cargo is inspected and being prepared in Madrid and disinfectants are distributed freely. One million pesetas has been set apart to defray the expense of preventive measures.

On the 8th inst, 191 new cases of cholera and thirty-two deaths were reported in Astrakhan, sixty-three cases and six deaths in Saratoff, eighteen cases and thirty-seven deaths at Baku, six deaths in Tiflis, and nine new cases in Tarsin.

Three thousand emigrants from infected districts are reported at Astrakhan. They are

in a miserable condition, being without medical attendance and food and not being scarce. The Caspian flotilla is seizing all vessels that try to evade quarantine. Large numbers of the inhabitants are fleeing from Astrakhan and Saratoff.

The Bulgarian Government is taking rigorous measures to prevent the importation of cholera into Bulgaria. All Russian arrivals at Bulgarian ports are subjected to a severe quarantine.

The Berlin *Westdeutsche Zeitung* publishes a history of the Bismarck crisis, wherein it says: "When the Emperor had twice summoned him to resign, Prince Bismarck refused, but sent instead a document containing the reasons for his refusal, and representing dangers that he saw menacing Germany in the future." The tenor of the article gives the impression that Prince Bismarck is about to publish the document referred to.

The representative of the Associated Press at Berlin reports that a series of disclosures giving the entire history of events from the time of Prince Bismarck's dismissal from the Chancellorship up to the present moment is now in progress of official preparation. The period of the publication of the work will depend upon Prince Bismarck's further utterances.

A further eruption of Mount Etna occurred on the 10th inst. The Mayor of Nicolosi declares that a triple eruption of this volcano is impending. The inhabitants of the city of Catania and the surrounding country are in a state of consternation.

Dr. Peters, the African explorer, has discovered enormous sulphate beds between Mount Kilima-Njaro and the volcano Donjo Ngai. The whole great territory between Kilima-Njaro and Donjo Ngai is reputed to be one great sulphate bed.

Yellow fever is reported to be raging in Vera Cruz, Mexico, and many deaths have already occurred. Many of the native families have removed to the City of Mexico and other places.

There is said to be a general panic at Victoria, British Columbia, over the epidemic of small-pox. Several of the leading hotels have been closed.

RECEIPTS.

Received from Barclay R. Leeds, Philada., \$8, being \$2 each for himself, William H. Leeds, Ore., Daniel L. Leeds, Tenn., and Nettie W. Leeds, Va., \$1.75; from G. H. Gilman, New York, J. S. \$2, Vol. 66; from Mary T. James, Philada., \$2, Vol. 66; from James M. Price, Philada., \$4, being \$2 each for himself and William L. Price, Vol. 66; from Henry Haines, Philada., \$4, being \$2 each for himself and Hattie L. Deacon, Ky., Vol. 66; from William F. Terrell, Va., \$1.75; from J. H. Smith, New York, \$2 to No. 27, Vol. 65; from W. G. England, N. Y., \$2, Vol. 66.

Remittances received after 4 o'clock P. M. on Monday will not appear in the Receipts until the following week.

NOTICES.

WESTOWN BOARDING SCHOOL.—A stated meeting of the Board will be held at the Hotel Astor and Arch Streets on Seventh-day, the 23rd inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

FRIENDS' LIBRARY.—The Library will be opening during the Seventh and Eighth Months, on Fifth-day afternoons, from 3 to 6 o'clock.

WANTED.—A teacher, man or woman, as Principal of Haddonfield Monthly Meeting School. The locality is thought a promising one for an energetic teacher.

Application may be made to

SAMUEL A. BACON,
SARAH NICHOLSON.

Haddonfield, N. J.

DIED, at his residence, near Plymouth, Washington County, Ohio, on the morning of the 30th of March 1892, of cholera, LOUISA SMITH, nee \$2 to No. 27, Vol. 65; from W. G. England, N. Y., \$2, Vol. 66.

residence of Elder J. H. Smith, near Plymouth, Ohio, in the eighty-sixth year of his age. This dear Friend was firmly attached to the doctrines and testimonies of our religious Society as held by our worthy predecessors in the Truth. He was a diligent attendee of all our religious meetings as long as health permitted. He bore a long and painful illness, and his patient resignation to the Divine will, being blind for a considerable time before his death, and passed quietly away as one falling into a sweet sleep. His relatives and friends have a well-grounded hope that he has been permitted through adorable mercy to enter one of those heavenly mansions at Poplar Ridge, N. Y., on the 4th of Fourth Month 1892, LOUISA SMITH, aged eighty-two years, a member of Seprio Monthly Meeting, New York.

THE FRIEND.

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FOR "THE FRIEND."

Incidents and Reflections.—No. 266.

DREAMS AND VISIONS.

There are many interesting and remarkable instances recorded in which persons have seen, or fancied they saw, often in dreams, scenes such as mortal eyes never gazed upon. Without presuming to penetrate hidden mysteries, we think, in most of these cases, the sensations of the brain have so affected the individual as to convey the impression that the objects supposed to be seen were actually present before them. But whatever the physical explanation may be, there is abundant evidence that the Almighty sometimes in this manner visits his children for the accomplishment of his own designs, and gives them warnings, encouragement or counsel, which are of great value.

A remarkable narrative of the kind is the account of a trance, or vision, of Sarah Alley, which happened on First-day evening, the twenty-fifth of Second Month, 1798, as taken from her own mouth the twenty-seventh of the same month, in the hearing of divers persons:

"I was in my usual health, sitting by the fireside, about six o'clock in the evening, when, without being sensible of pain or ail, I fell (as I was afterwards told) from my chair, and lay apparently lifeless for the space of four or five hours, notwithstanding every means and effort was used to restore me. As I fell, I suppose I left the body, and found a guide ready to take charge of and conduct me, which I knew to be an angel, and who conducted me throughout. He first took me to the borders of that lake and pit where there is continual weeping and lamentation. I went so near the sides and borders of it that it seemed as if I should have fallen therein had not my guide prevented by taking hold of me and steadying me along, and as I passed along the confines of this burning lake I beheld abundance of people who appeared to be in the utmost anxiety, distress and unutterable misery, sitting one above another, the flames of fire shooting up between them. I also saw the enemy and adversary of man's happiness; he seemed chained with a large and pretty long chain, and as I was passing along he endeavored to lay hold of me, making furiously toward me and advancing within the apparent space of a rod or two, but his chain prevented his reaching me. I also saw on the

banks of this horrid pit many people that seemed going into it with the greatest rapidity, and, as it were, the fire flaming out of their mouths and eyes. One man that I saw I knew well, and on my asking him what was the occasion of his being in torment, he answered, "Not because I have not done justice between man and man, but I have not been faithful to my God." He desired me to go and warn his family and friends to do better than he had done, otherwise it would soon be too late to escape following after him.

I was then conducted by my guide to the place of happiness, where I saw Christ and the Holy Angels, around Him an abundance of people clothed in white robes; but I could not discern or distinguish one from another so as to know them, not being suffered to enter the Kingdom, though I desired the liberty of going in, my guide telling me I must return quickly to the world, for I could not have entrance here. He then conducted me to the body, in which I waked."

After her giving the above relation, the writer of this was informed by her parents that she appeared like one waking out of sleep, and there being several persons present she spoke considerable to them of what she had seen, etc., and pressingly advised them to take warning by her; and after continuing about three-quarters of an hour in this situation she was again apparently gone for about the space of three hours, and then appeared to come to, as one waking out of sleep. In regard to her latter vision she gave the following account, viz:

"I found my guide still with me; he conducted me immediately to the place of rest and happiness, seeing nothing of the burning lake as we passed along. Upon our arrival at the place of happiness I was very desirous to have an entrance, being so near that I saw many that I knew, and on conversing with them they entreated me to alter my way of life and conduct, and to walk in the strait and narrow path, and that by-and-by, if I continued to do so, I should enter there and be their companion. They appeared to be sitting, and in a situation of perfect peace and happiness, God sitting above them. My guide told me which he was, though He did not converse with me. I also saw Christ. He seemed a little before the rest, of whom I begged an entrance into that peaceful situation. I knew Him from others, his appearance being more personal and far more glorious; but Christ told me that I could not enter there yet; I must return to the world and warn the people thereof to do better and repent, and that I must get, and keep, in the narrow road myself, and that if I did so I should, by-and-by, have an entrance among the blessed, and that if the people did not repent and turn into the strait and narrow way it would soon be too late, and they would fall into the lake that burns with fire and brimstone. I thought I saw a person that I well knew, and as we conversed together he

pressingly desired me to warn his family and relations to change their way of walking, and to walk in the strait and narrow road, for he apprehended there were some of them walking in the broad way which leads to destruction; he positively mentioned those of them that I must go to with the message. Christ then told me to be faithful to the charges now given me, and to the trust committed to my care, not to fail warning the people, as I had been directed; to warn all my companions and the dear youth to be sure to leave the broad way, and to walk in the strait and narrow road that leads to happiness; that life was short, and there was no other way to enter the Kingdom but by walking therein. The charge was then pressingly renewed to me to be sure to get in, and continue to walk in the narrow and strait path myself, there being no other way for me to arrive to happiness. After this they joyfully bid me farewell. My guide then conducted me back to the body."

The writer of this learned by inquiry that the young woman who gave the above relation has been a person much addicted to liberty and lightness, and not accustomed to bear the yoke nor take up the Cross, having manifested very little fruits of a religious, thoughtful life, neither had a change been obvious in her previous to the above circumstance. She, nevertheless, when this affecting account was taken, appeared remarkably composed, solid and weighty; delivered it with great clearness and pertinence; evidently a mind deeply sensible of her situation, and the obligations she was under, in being thus favored with this remarkable visitation. At the close of her delivering it, she expressed divers weighty, solemn truths in a feeling, seeking manner which affected most present.

A few months since Richard Wheatley furnished to the *Christian Advocate*, of New York, the account of the rescue, on the Banks of Newfoundland, of the crew of the fishing schooner, Lizzie Griffin, from Gloucester, Mass., on the first of Ninth Month, 1890. On the morning of that day the vessel had been struck and greatly damaged by a cyclone, being stripped of all her upper gear. She drifted helplessly at the mercy of the waves till late in the afternoon, when the crew were rescued by another fishing schooner, the Sigrid, Captain Petersen.

How the latter came to be on hand at this most opportune season is the most remarkable part of the narrative. She was engaged in the cod-fishery, while the Lizzie Griffin was in quest of halibut. The two were bound for different parts of the Grand Bank, and would not naturally have sighted each other. Both were overtaken by the tempest when between thirty and forty miles apart. Captain Petersen states that he was making directly for the southern part of the Grand Bank when he was suddenly and powerfully impressed by the conviction that he ought to change the course of his schooner

The feeling of obligation finally became so strong that, without looking at the chart, he called out to the man at the wheel, bidding him "Head her sou'-sou'-east!"

After following the new course for several hours Captain Petersen descended to the cabin, undressed, and prepared himself for much-needed sleep, but this was not obtained. An irresistible desire to go on deck immediately seized upon him. Dressing hastily he gained the deck, just in time to catch sight of the stars and stripes, upside down, waving from the mainmast stump of the *Lizzie Griffin*. Had he been two minutes later the doom of the perishing would have been sealed, for none of the *Sigrid's* men had sighted the foundering wreck. Fearful cross seas were raging, but notwithstanding their menaces the gallant captain and crew of the *Sigrid* rescued the imperiled fishermen on the *Lizzie Griffin*. Their own lives were in grievous jeopardy from a heroic enterprise that to them was one of the commonplace and necessary duties of a seafaring vocation, and that involved a loss of about \$2,000 to Captain Petersen, his crew, and owners. They can see nothing in the action worthy of special praise. There was the peril of drowning men, and there was the duty of rescue, and the duty was done—and that is all there is about it. Such is their settled opinion. Landsmen may look differently upon the splendid exploit, and congratulate themselves upon the fact that America produces such descendants of Norse vikings.

Not only had Captain Petersen—who, we understand, is not a professedly Christian man, nor superstitious, nor a believer in dreams, except as psychological curiosities—these single impulses to unpremeditated performances, but he had also, on the night of Eighth Month 30th, before the storm, what may be loosely termed a prophetic dream. In this, he states that he imagined that he had fallen in with an American fisherman in distress, and that he rescued her crew under circumstances closely similar to those which actually presented themselves in a day or two after. His first exclamation when within hailing distance of Captain Griffin was: "My dream has come true!"

Believers in Divine revelation, and therefore believers in the efficacy of prayer, direct and intercessory, will see no improbability, scientific or otherwise, in the supposition that through Divine agency or permission the "coming events cast their [dreams] shadows before"; that the Holy Spirit, or some spirit commissioned by Him, suggested to Petersen the immediate change of his course to the south-south-east, and also impelled him at the proper time to hurry up on deck and look for those who might need his aid. Nor will such believers doubt that these freshawindings, suggestions and impulses may have been in loving response to the prayers of Christian friends for the deliverance of relatives doing business upon the great waters.

FOREBODINGS of evil are a more potent cause of trouble than evils that are present. If the element of dread of that which seems likely to come, or of sorrow for an anticipated lack, were eliminated from our personal troubles of mind, we should find it comparatively an easy matter to bear up under the burdens of the present. Yet the future can safely be left with God,—as he alone knows what it will bring to us, and has power to make it, not only endurable, but joyous.

Exercises of Philadelphia Yearly Meeting Respecting Intoxicating Liquors.

(Continued from page 404.)

1789.—"The Concern and Labour of Friends to discourage the Distillation, Importation, selling or using Spirituous Liquors, having been blessed with some success, a Continuation of Care is desired and as the unnecessary frequenting Taverns and places of Diversion has a dangerous tendency to alienate and hurt the mind, it is most affectionately recommended to our beloved youth and others, carefully to shun and avoid those plausible Snares which are laid by the Enemy of all good for their essential Hurt and real injury, and that Friends be careful to use moderation on the account of marriages, births and burials, and on all other occasions."

1791.—A committee appointed by the Yearly Meeting brought in a report (not on the Minutes). It was directed to the Quarterly and Monthly Meetings, to "unitedly give Close attention to the Minutes made on this subject in the year 1788, and make Report of their proceedings next year."

1792.—Answer to the 4th Query, "Frequenting Taverns and places of ensnaring amusements it is feared is too little adhered by divers. * * * Though a good Degree of Moderation is observed by many, yet an Increase is allowed to be necessary in relation to Births and Marriages."

The Yearly Meeting adopted a Minute of advice on these subjects as follows: "The accounts sent up from the several Quarters respecting their Continued attention to the Cases of those who distil, vend or Import Spirituous Liquors and who are in the unnecessary Use thereof were read and divers instructive remarks were made to excite Friends to Diligence in fervent Labour with such who continue to engage in these employments and Monthly and Quarterly Meetings are desired to extend further care as heretofore directed in these respects and send an account to this meeting in their Report next year."

1792.—"The Concern of the Body respecting the Distillation, dealing in and use of Spirituous Liquors appears to have been attended to in the several Quarters, and Labour extended occasionally by Committees of Monthly and Quarterly Meetings, some of the Reports being expressive of a degree of encouraging Prospects, most of those visited acknowledging the righteousness of Friends' Testimony herein, though some in the different Meetings appear entangled by Apprehensions of a Necessity to continue a Traffic in this pernicious Article. One Report expressing that, upon the whole, it does not appear that the Concern has gained Ground since last year."

1793.—Report was made that committees in some of the Quarterly and Monthly Meetings have visited such professing with us, who are in the practice of dealing in or promoting the unnecessary use of distilled Spirituous Liquors, some of whom have declined the Business, and others acknowledge the Righteousness of our Testimony, yet greater readiness to relinquish the prospect of gain thro' that channel is still wanting in some, and three of the Quarters intimate that they do not apprehend Friends' Testimony has gained Ground the last year."

A committee appointed to consider the subject made the following Report, which being solidly attended to, the same was with much unanimity united with:

FOR "THE FRIEND."

"We, the Committee appointed to take into consideration the subject of distilled Spirituous Liquors, having met and weightily deliberated thereon, as also examined former Minutes of the Yearly Meeting on the subject, agree to report: That it is our united sense and judgment, it would be expedient for the Yearly Meeting to recommend to the Quarterly and Monthly Meetings, to continue their cares in a strict observance of the advices handed down by Minutes of 1777 and 1788, and if any should reject the advice of their Friends by continuing the practice of Importing or vending distilled spirituous Liquors either on their own account or as agents for others, or distil or retail such Liquors, or sell, or grind Grain for the use of distillation, that such should not be employed in any Services in the Church; nor their Contributions received for the use thereof; and a clear and explicit account of the State of their members, with the Care of Meetings to such herein be sent up next Year. And we further propose, if any should distil Spirits out of grain, or retail such Liquors, that Monthly Meetings should deal with them as with other offenders, and if they cannot be prevailed upon to desist from such a practice, be at Liberty to declare their disunity with them."

1795.—"The promoting a free use of distilled Spirits by distilling, importing, or vending them as a Commodity in Trade, on a revival of the subject, exciting a degree of fervent zeal, under the influence whereof, the ruin and desolation proceeding from an imtemperate use of this inflammatory article both in individuals and Nations, was affectingly set forth; and the Minute of this Meeting thereon last year being recurred to, its purport is afresh recommended to Quarterly and Monthly Meetings, which are exhorted to a continued exercise of faithful labour, in patient stability guarding against discouragement, which, given way to, will disqualify for this necessary service, of the effect whereof they are desired to give account to this meeting next year."

1796.—"The Meeting being at this time painfully exercised with the accounts of many remaining so under the influence of the Idolatrous Spirit of Covetousness as to prefer temporal Gain to unity with their Brethren in a firm, unshaken testimony against the unnecessary use of and profits sought from a traffic in Spirituous Liquors, under the weight and pressure of this deeply interesting concern, Quarterly and Monthly Meetings are afresh urged to renewed, patient and persevering labour with such, manifesting that the practice if continued in by any of our Members, cannot admit of any Countenance while there is a faithful adherence to the Divine Principle of Good will to Men."

1800.—"An Exercise is maintained for promoting the Concern of this meeting respecting distilled Spirituous liquors, this subject having obtained the weighty attention of the Quarters, in the extension of care towards such in membership who are engaged in trading in or distilling this article—and altho' not much progress has been made in exalting this righteous testimony, there is nevertheless reason to believe that the labour bestowed has not been unfruitful of some good effects. The Western Quarter proposes for consideration whether it may not be reasonable that some further advancement be made in this testimony."

"The importance of our testimony concerning distilled Spirituous liquors claimed renewed deliberation, with desires that an advancement therein may not be impeded or our hands

weakened thro' an unfaithful Compliance with the supposed necessary use thereof, and that Quarterly and Monthly Meetings continue the exercise of further care towards such of their members as may be engaged either in trading in, distilling, retailing, or unnecessary use of those liquors—accounts of which labour to be forwarded to the Meeting next year. As the consideration of this subject embraces the request from the Western Quarter, and no way appearing with clearness to advance further in the testimony at this time, a renewed consideration thereof is referred to our meeting next year."

1801.—"The subject of spirituous liquors has obtained solid attention and regard in the several meetings, from the accounts whereof it appears that there are 15 members engaged in distillation, 50 that deal in or retail this article and several others who frequently use it in the time of harvest or otherwise; several of the Quarters mention that some of their members are concerned in the practice, but do not specify the number, and that there are also divers who have their fruit or Cider converted into Spirits. To nearly all those whose conduct has given occasion of concern and pain on this account, visits have been made and brotherly endeavors used to dissuade them from a practice so repugnant to the advice of the Body and their own religious benefit; and tho' a degree of comfort is derived from a prospect of amendment in some places, a few seeming desirous of becoming disentangled from the business, yet in general little real advancement in this testimony has been made since last year."

"The advancement of our testimony against the improper use and traffic in distilled Spirituous liquors obtaining renewed weighty attention, it is believed that the importance thereof, justifies the appointment of a Committee to take the subject under their solid consideration." Sixty-six Friends were named to constitute this committee who reported at a later session of the meeting. (Report not given). Various sentiments were expressed thereon and the subject postponed 'to the next annual assembly.'

(To be continued.)

For "THE FRIEND."

Revelation.

The knowledge of God and of his Son, is eternal life. It is through the revelations of the Spirit of God, that we know the Son, who plainly declareth of the Father. For the Father sent the Son, as the Son sent the Spirit, and as he that received the Son who testified of the Father received the Father also, so doth he that receives the spirit, who testifies of the Son, receive the Son, and with the Son the Father also.

God hath in all ages of the world afforded this knowledge to man, for he plainly declares, he "will have all men come to a knowledge of the truth."

No man ever knew the Son of God as such, not even at the time of his incarnation, but by the revelations of the Spirit, nor can any now know Him to be their Saviour but by the same revelation of the Spirit of God. But God visits all, and pleads with all by the visitations of his Spirit that all may come to believe in Jesus.

That God made himself and the knowledge of his will, known to the ante- and post-diluvian patriarchs is left on record to Adam, Cain, Enoch, Noah, Abraham and Jacob, not excepting those who perished in the flood, when once

the long suffering of God waited in the days of Noah, for God said, "My spirit shall not always strive with man, for that he also is flesh."

And yet has God condescended to corroborate this certain and infallible evidence by other means, which are nevertheless always dependent on the revelation by the spirit, which alone is truly all sufficient and essential, and without which the others are of no avail.

The works of created nature all silently declare "The hand that made us is Divine." No one of a sound mind beholding them can but acknowledge in them that we behold his power, but not himself. Yet in marvellous condescension to the blindness of unbelieving man, God wrought miracles.

To those who already believe God, and know his teachings, by his spirit, neither the works of outward creation, nor miracles, can any further declare Him. And miracles like those wrought through Moses before Pharaoh, and like those to Gideon, were not sent as to a believing people, but that they might believe the testimony of the spirit. Thus also in the days of Christ and his apostles, the Jews required these signs, and God having given to them the Law by the hand of Moses, with many and stupendous miracles, condescended to declare as divine the mission of Jesus Christ his Son, whose servant Moses was, by such miracles as even Moses did not perform, for Jesus wrought them by his own inherent Divine power, and Moses only as God directed him.

Jesus when glorified, sent the Spirit of Promise, to be as the vicar of Christ, with the church forever, and this spirit was to lead and to guide them out of all error into all truth.

God having given the Jews miracles at the establishment of the law, in condescension to them and their time honored belief and so also, at the abrogation of the same, when he was about to bring in a higher spiritual dispensation, even an everlasting one, that of the Gospel of his son.

But the Gentiles, never having been brought under the Jewish covenant, nor having witnessed the hand of God in so miraculous a manner as God's own people, needed not now the same, as we see exemplified in the reception of the gospel by Cornelius and his household. And though the mighty miracles wrought by God on the Egyptians and afterwards in the Promised land, struck terror into the hearts of the Egyptians and dwellers in Palestine, these failed to convert them, as in subsequent ages those of Christ and the Apostles also did the apostate Jews. God, who knoweth the heart of man declared of the Jews that not believing the writings of Moses and the prophets which testified of Christ, neither could they believe though one should rise from the dead, and how is this awful hardness and unbelief of the unregenerate heart of man illustrated by the conduct of the rulers of the Jews towards Lazarus, whom Christ had raised from the dead, yet did they through envy seek to put Him also to death, because that through Him, many believed on Jesus—and yet these teachers of the Jews thought that they themselves believed the Scriptures.

The Gospel then which is the power of God to salvation to every one that believeth is preached to the Gentiles, as it was to Abraham, and to his progenitors, through a long line of ancestry even to Adam, and the spirit by the coming and death of Christ, being now more abundantly poured out from on high, it is preached in the demonstration of his spirit and

of power, and God doth set his seal thereto by the witness of his spirit to the truth, which he placeth in the hearts of all. Thus believing and hearing Him for ourselves we cannot but accept the records of that same spirit, and of the mighty acts of the Father and the Son as recorded in Holy Writ, and these thus make wise unto salvation, through faith in Jesus Christ, yet these of themselves *alone* (in conjunction with man's will and power,) can never implant that saving faith itself.

And as the surest evidence as to the nature of the light proceeding from the sun is the innate knowledge of the eye formed to perceive that light, so to him who hath the eye of the spirit the most irrefragable proof as to the Holy Scriptures being the word of God, is the witness of that spirit.

Revelation, then, is the first and the last, whilst miracles and prophecy with its fulfilment, and the Holy Scriptures containing a record of the same, are intermediate and corroborative evidence, truly comforting, confirming and establishing those who by the power of God are brought into the faith once delivered to the saints. Like Enoch to walk with God, like Abraham, to whom God said, "Walk thou before me and be perfect," so is it now said to us by Abraham's Lord and our Lord, "Follow me," and they who follow and "are led by the spirit of God are the sons of God." Like David these say to their soul, "Wait thou only upon God, for my expectation is from him" (Ps. lxxii: 3). Again, "Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress so our eyes wait upon the Lord our God, until that He have mercy upon us." (Ps. exxiii: 2).

Jesus then is "the author and finisher of the saints' faith," their Alpha and Omega, the beginning and the end. He it is who leadeth them out from the bondage of sin, through the wilderness, trials and temptations wherein he proves and perfects their faith, and as faithful he leadeth them through all to living fountains of life, opened to all, through his love and mercy. And when all created things fade away, and all evidence, received through the natural senses, is forgotten, then shall that more sure word of prophecy shine brightly forth in the day of Christ and the living presence of Him, the Eternal word, that liveth and abideth forever, be felt secretly sustaining the soul by his own glorious power.

Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the good things that God hath prepared for those that love him, but God hath *revealed them unto us by his spirit*, for the spirit searcheth all things, yea the deep things of God. The Lord hides these glories from the wise and prudent of this world, and *reveals them unto babes in Christ*, for except we become as little children we cannot enter into the kingdom of heaven. O Christian! oft walking as it were alone and in a tribulated path, watch and wait for the *revelation of Jesus Christ* to thy soul, for it is assuredly the only key that opens the door of heaven.

W. W. B.

THE enemies of the Church in all ages of the world have been the world, the flesh, the devil and formalism and dry hireling literalism. When these enemies get a strong hold on the church, she soon loses her power for good and sits down in ease and listens to the charmer. Christ says; Listen to me, follow me.

SELECTED.

"To shun the world's allurements,
To bear my cross therein;
To turn from all temptation,
To conquer every sin;
To linger, calm and patient,
Where duty bids me stay;
To go where God may lead me—
This is my work to-day.

"I think not of to-morrow,
His trial or its task,
But still, with child-like spirit,
For the present mercies ask.
With each returning morning,
I cast old things away;
Life's journey lies before me—
My prayer is for to-day.

THE TWO GARDENS.

BY BENJAMIN W. BACON.

Between two gardens winds the narrow track
Trodden by all our weary human feet;
A while we pause, and longly look back,
And fancy see the Garden of Eden sweet,
Ah! vanished innocence and joy of childhood's day,
Conscience with sword of flame bars all the backward way.

But look we forward then: the thorny road
Leads to Gethsemane, garden of death and night,
Marked by the blood-drops of the Son of God,
He who through suffering entered into light.
Angel of death, 'tis thou that ministerest here,
Since Eden's gates were closed thy form has hovered near.

We counted it a prize to equal God
In knowing good and evil; sought to seize
By theft the right to choose the path we trod,
The self, and not the Guardian Flower, to please.
So came the race's childhood, so the man's, unknown
From out a time when consciousness of sin was none.

Suffering and toil and death, stern-visited three,
Were sent by Him whose every deed is love
From Eden on to bear us company.

As guardian angels, given his love to prove;
Toil that ennobles, pain that purifies, and death
That yields us to the everlasting arms beneath.

Led on by toil and pain, the Son of man
Comes to Gethsemane, clad in servant's guise,
Humbling himself to seek the Father's plan.
"Thy will, not mine; yea, even the cross," he cries,
Obedient unto death, trusting the unseen One.
Through death he overcomes; 'tis ministry is done.

Our garden of delights is far behind;
Before, that garden of agony and death,
Father in heaven, whose grace in Christ hath shined,
Support us, give us victory through faith,
With toil and pain from Eden hand in hand we've trod,
Bid death now lead us to the paradise of God,
OSWEGO, N. Y. —S. S. Times.

FOR "THE FRIEND,"

Travels Among the Great Andes of the Equator.

(Continued from page 406.)

"Cotopaxi is an ideal volcano. It comports itself, volcanically speaking, in a regular and well-behaved manner. It is not one of the provoking sort—exploding in paroxysms and going to sleep directly afterwards. It is in a state of perpetual activity, and has been so ever since it has had a place in history. There are loftier mountains which have been volcanoes, and there are active volcanoes with larger craters, yielding greater quantities of lava, but the summit of Cotopaxi, so far as is known, has the greatest absolute elevation above the level of the sea of all volcanoes that are in working order.

"It is situated about forty-three geographical miles south-east of Quito.

"In the earlier part of 1877, a rather unusual degree of activity was manifested by Cotopaxi, and columns of smoke (composed of

fine dust, which is commonly termed volcanic ash) rose sometimes a thousand feet above the cone, and at night the steam and smoke that issued was brilliantly illuminated by flames of incandescent matter within the crater. The dust was carried in this or that direction according to the prevailing winds, and much fell at Machachi and its neighborhood. No alarm seems to have been caused until June 25, when soon after mid-day an immense black column was projected about twice the height of the cone (say 18,000 feet) in the air, and was accompanied by tremendous subterranean bellowing. This eruption was clearly seen from Quito and Latacunga, as the winds blew the ash towards the Pacific, and left the view of the mountain from north and south obscured. The summit glowed at night, but next morning its appearance was normal until 6.30 A. M., when another enormous column rose from the crater. This time the ejected matter first drifted due north, spreading out to the northwest and northeast, and subsequently was diffused by other winds all over the country. In Quito it began to be dusk about 8 A. M., and the darkness increased in intensity until mid-day, when it was like night. One man informed me that he wished to return home, but could not perceive his own door when immediately opposite to it, and another said he could not see his hand when it was held close to his face.

"At daybreak on the 26th, the mountain could be clearly seen from places to the south of it, as the ash was blown northwards, and the eruption does not appear to have excited any particular alarm, or even attention. Some inhabitants of Mulalo, however, were looking at the summit at 10 A. M., and all at once saw molten lava pouring through the gaps and notches in the lip of the crater, babbling and smoking, so they described it, like the froth of a pot that suddenly boils over. The scene which then ensued upon the mountain was shut out from mortal eyes, for in a few minutes the whole of it was enveloped in smoke and steam, and became invisible; but out of the darkness a moaning noise arose, which grew into a roar, and a deluge of water, blocks of ice, mud and rocks rushed down, sweeping away everything that lay in its course, and leaving a desert in its rear. It is estimated that it travelled as far as Latacunga at the rate of fifty miles an hour—and this is not impossible.

"The scene upon the cone in the moments following the outpouring of the lava through the jagged rim of the crater must have surpassed anything that has been witnessed by man. Molten rocks filled the crater to overflowing. Its rise was sudden, and its fall, perhaps, was equally abrupt. One may well pause to wonder at the power which could raise the quantity sufficient to fill this vast arena, nineteen thousand feet above the level of the sea, even for a moment. The weight must be reckoned by hundreds of millions of tons, its heat at thousands of degrees Fahrenheit, and when it emerged through the depression of the rim and fell in streams or cascades upon the surrounding slopes of snow, ice, and glacier, much of it must instantly have been blown into the air by sudden evolution of steam, and falling again upon the cone bounded downward in furious leaps, ploughing up the mountain like cannon-shot. Portions of the glaciers, unaccustomed from their attachments by the enormous augmentation of heat, slipped away bod-

ily, and partly rolling, partly borne by the growing floods, arrived at the bottom a mass of shattered blocks."

(To be concluded.)

Natural History, Science, etc.

Pleasures of Plant Collectors.—Among the great pleasures of the botanical collector is a hope of finding some rare plant in a new locality. During the summer of 1880 the writer formed one of a small party collecting through the southern Alleghanies, and the prospect of finding *Asplenium montanum* somewhere on the trip, entered largely into the pleasures of the occasion. We had journeyed through North Carolina and Tennessee, along the Swannoo, Catawba, and the French Broad rivers, peering also into the banks that line numberless small streams that fed them,—but still the common question "shall we find *Asplenium montanum*?" remained unanswered. We had been many weeks journeying northward, and had reached the Greenbrier in West Virginia, near to its junction with the Kanawha; and, finding good "botanizing" at the little village of Hawk's Nest, were very happy. As we tramped on, sweltering under a hot summer afternoon's sun, one of my companions, Professor T. C. Porter, would stop every now and then under some huge rocky bluff, and query, "what would you say if we were to find *Asplenium montanum* this afternoon?" But though our portfolios opened frequently, it was not for the little fern. At length the sun went down behind the hills, and fearful that we might have miscalculated the distance of our lovely mountain path, we hurried away from the lengthening shades towards our quarters by the river. As we happened to go under the deep gloom of a huge projecting rock, extending half way across the path, the writer remarked, "If those ferns were not so large we might take them for *Asplenium Rutanvaria*." In an instant Professor Porter was upon a ledge, and "It is *Asplenium montanum!*" made us both forget, for the time being, the waning sun,—*Meehan's Monthly*.

Artificial Honey.—A substitute for honey has been introduced in Germany under the name of sugar-honey, and consists of inverted sugar, water, minute amounts of mineral substances and free acid. It has the characteristic taste and odor of bee honey. An examination shows that the artificial product is both chemically and physically a perfect substitute for bee honey. As the article can be produced at a lower price than honey the only product left to the bee-grower is the beeswax.

A New Alloy.—A German firm has brought a new alloy on the market, which is, it is claimed, harder than nickeline, the hardest alloy heretofore known. This new alloy is composed of copper, nickel, and manganese, and is called *Kangin*.

Don't Kill Harmless Snakes.—If insectivorous birds are destroyed, vegetation will be overrun with insects. If the snakes are destroyed the smaller mammals will increase indefinitely. A good deal of pains is taken to protect birds in some of the States, but none whatever to protect the harmless snakes. These animals are the natural destroyers of the rodents, moles, etc., which are so destructive, and they inflict absolutely no injury. Yet one can hardly open a newspaper without reading of some men or boys who have found a den of snakes and have as a matter of course destroyed every one of them. This is not only a crime but a blunder,

and the grade of a man's intelligence is low who allows himself to commit it.

Delicate Scales.—There is a wonderful piece of mechanism in the United States Government Mint in the shape of the scales for weighing the gold coin. Two pieces of paper of equal weight have been placed upon the balances, and on one being removed and an autograph in lead pencil inscribed on it, and the sheet replaced on the scales, the second piece has been found to outweigh the other.

No Such Thing as Mummy Wheat.—Some seeds could live only a very short time after they were shed. It was said that the seeds of the willow would not live more than a few days, some said more than a few hours, they were so speedily dried up; the little embryo was killed and the whole of the life was gone. Of course, this cut at the root of all stories about mummy wheat. It was quite certain, as had been clearly established again and again, that no seed which was buried with the mummy at the time it was put in the coffin had ever germinated. It was not only the examination of the seed that would establish that; experiments had been made to show that this was not the case. A large number of seeds in the British Museum had been examined, taken from mummies, and they were all in the same condition that the mummy itself was in. It would be impossible to stretch out the arm of a mummy, because the whole of the muscle was entirely burned up by the slow action of the oxygen, and it was completely rigid. It was so with the whole of those grains of wheat and flax and various other seeds that were preserved—they were in the same condition. They had been subject to the slow burning action of the oxygen, and the whole of their vitality had disappeared. With regard to what was grown as mummy wheat, it was only a form of corn that was still extensively cultivated on the southern shores of the Mediterranean, and was easily obtained from Arabs and others, who were always ready to impose upon travellers, but brought it home as true mummy wheat.

FOR "THE FRIEND."

Memoranda of William Kennard.

(Continued from page 405.)

Seventh day of the week, and 12th of the month, we rode seven miles to Albion Meeting; which was but a low time, in which I labored some, but to no relief; and so left them; not feeling uneasy with what I dropped. Took leave of dear John Warren, a plain, honest hearted and deeply experienced minister of the Gospel, who travels much abroad from amongst Friends; endures great hardships, and is instrumental in turning many from "darkness to light," and to amend their ways unto righteousness.

Two miles to John Winslow's and lodged.

Thirteenth. From thence to China Meeting, in which I felt the spirit of prayer and supplication, and was drawn forth in the constraining power of an endless life; the spirit itself making intercession to the different states; to the humbling of my soul, and the melting down of many hearts, with the returning of praises through grateful hearts, unto Him who deigns to hear and to answer the prayers of his unworthy children.

Dined at Elijah Winslow's; also had another meeting, same evening two miles from here, at five o'clock, South China, in which we were favored with the Presence of the Great Head of the Church, mercifully condescending to abili-

tate to declare the Truth of the Gospel, as revealed by the holy Prophets and Apostles; Jesus Christ himself being the Chief Corner Stone; Elect; Precious.

Lodged at Abner Jepson's, whose wife, Comfort, some time past feeling deeply concerned on account of the deviation and apostasy of Elisha Bates of Ohio, although never having seen him; her sleep left her under a painful consideration of his present condition and downfall, at length was made willing to relieve her mind by addressing him by way of letter; after which she felt easy in her mind; and having it by her some time, she read it to John Warren; he thought it suitable to the occasion. I also have heard it read, believe it has come from the right authority; which she placed in my hand to deliver to him. She is an esteemed minister among Friends.

Fourteenth of Eighth Month. Resting and writing at Elijah Winslow's; and very crippling; sore with the rheumatism through my breast and shoulders.

Fifteenth. Attended China Monthly Meeting, which was large, and favored with Holy Help; after which I felt easy in my mind; leaving Friends in much good will, and sweet peace and joy in the Holy Ghost.

Dined at Oliver Jepson's; rode about eight miles, and at Nathan Moore's in East Vassalborough lodged.

Now Sixteenth of Eighth Month and Fourth-day of the week, four and a half miles to Vassalborough river meeting; attended their Monthly Meeting to satisfaction. Silent in the forepart. In the latter part, I had some labor, in both men's and women's meeting to good satisfaction; taking my leave of them as a final parting opportunity in Gospel Love.

Dined at Caleb Nichols's; rode seven miles; and lodged at Edward Cook's near Sydney, where their Monthly Meeting is held.

To-day, Seventeenth of Eighth Month, attended the Monthly Meeting of Sydney, in which I felt the Power of Truth to compass me about as a girdle; under and by which, I was enabled to labor in testimony and supplication for the gathering of the people unto the Shiloh of God. Felt relief and sweet peace of mind; it being a renewed visitation, and a humbling season to many people.

Dined at Peter Paddock's; from thence to Alton Pope's, about eleven miles and lodged; a man who has one of the greatest factories for varnishing cloths in this Eastern County.

From here four miles to Ezra Briggs' at Leeds; where we attended their Monthly Meeting to good satisfaction. From thence to Leeds fifteen miles, accompanied by our dear Friend Reuben Jones and wife, at whose house we lodged. Had a meeting at Leeds on the 19th of the month to satisfaction. Now the 20th of the Eighth Month accompanied by our kind friends Reuben Jones and wife twelve miles to Lewistown, called at David Davis's two miles from here, to meeting, where we had a meeting, made up of a mixed multitude, in which I sat long before I felt the Power of Truth to arise, in which I was enabled to declare the Truth to the humbling of many minds.

Dined at David Davis's; was accompanied by Levi Meader to Windham twenty-six miles. Lodged at Nathaniel Stephens's.

From here to meeting five miles. Called on the way to see an aged man near eighty-two, by the name of Elijah Kennard; a goodly, tender-hearted Friend.

At Windham there is a Quarterly Meeting

held, at which place we had a large meeting to good satisfaction; also at Gorbam, five miles from the former, at four, in the evening, same day, to good satisfaction.

Lodged at William Cable's, and was informed by him, that when David Sands was along here at Portland, that in visiting families, he left a draught to visit a family *not* members of our Religious Society; but the *son* attended Friends' Meeting; and in the visit, he expressed three times, "I see the graves opening, and the graves thrown out."

And there were but three of the family, father, mother and son; which in about two weeks were all three buried; the last funeral David attended on his return.

It is now the Third-day of the week, and 22nd of Eighth Month.

From William Cable's we went to North Berwick, forty miles; lodged at John D. Lang's.

Twenty-third. Attended the select Quarter; silent and peaceful in mind. Dear Moses H. Beede had good service.

Lodged at the house of our friend abovementioned.

It is now 24th of Eighth Month, and last night there fell a considerable white frost, and perhaps it will cut down some of the tender vegetation.

This morning, received two very acceptable letters; one from Joseph Edgerton, and the other from Mary Edgerton and her daughter Christiana Gray, which were reviving to my mind.

Attended the Quarterly Meeting of Berwick which was a good one.

Dined at William Hill's. From thence seventeen miles to Hauson Meader's, and lodged.

From thence ten miles to New Durham, where we had a meeting to pretty good satisfaction.

Dined at Thomas Roberts's? From thence seventeen miles through a mountainous, rocky country, almost literally covered with stones, and thickly settled. Reached Wolfsborough; lodged at Lindley M. Hoag's.

First-day of the week and 27th of the month attended Wolfsborough Meeting, which was pretty largely attended by those not in membership with Friends; and whilst my mind was under a deep concern, lest the Cause should suffer, my mind was turned unto the Lord in prayer; and feeling the Word of Life to arise, which strengthened me to relieve my mind in testimony; after which, L. M. Hoag, a short and lively testimony; after which, I felt my mind drawn forth in supplication very sweetly.

Dined at Joseph Varney's; from thence twenty-two miles to South Sandwich among the high mountains of New Hampshire State, reached Cyrus Beede's, an ancient and honorable minister, 27th of the Eighth Month.

The 28th of the month; this day we had two meetings; one at eleven o'clock, which was a good one; the other at four o'clock, seven miles, held at North Sandwich, in which I had good service; felt sweet and Heavenly peace cover my mind, to the humbling of the creature as in the dust; all praises belongs unto Thee, O Lord! forever and ever! Amen.

Lodged again at Cyrus Beede's; and on leaving our dear friend's, I proposed getting into the quiet; the family assembled, and a solemn, parting opportunity it proved, in which we were brought near one unto another, in the Heavenly relationship, and our hearts in brokenness filled in love unto Him who was graciously pleased to be in the midst, unto whom belong all praises.

From thence about forty miles to Gilmanton. Lodged at Nicholas Jones's.

Had a meeting with them to good satisfaction, and accompanied by him and his wife to Pittsfield about sixteen miles. Lodged at a Friend's by name of Jonathan Miller, whose wife was a minister, and much esteemed, and died near a year ago, and has left a daughter, a young woman of good repute whose countenance speaks that she has been with Jesus in the Garden; and in a sweet and favored opportunity with the family, my mind was drawn to impart a word of counsel to keep pace with knowledge, and I believed that she would be favored to wear her mother's mantle; which took very great hold of her mind, until all present were broken down before the Lord.

Mayest Thou O God! be pleased to carry on Thy great work in the earth, in the hearts of man until Thy righteous knowledge shall reign, and cover over all, "as the waters cover the seas."

Attended Pittsfield Meeting, which was a blessed and Heavenly meeting. My way open; my tongue loosened, and as the pen of a ready writer; this blessed meeting ended with thanksgiving and praises unto the Great Head of the Church.

Dined at Moses Peesley's; and here we parted with our near and dear friends Nicholas and Abigail Jones, in great tenderness.

Rode about sixteen miles to Concord, and lodged at Thomas Thordike's. Now first of Ninth Month; here we had a meeting with the few Friends; in which I had some service; but Truth is at a low ebb, and I should think, not kept to the reputation of the Society.

At this place is the State Prison of New Hampshire; and having an opportunity of seeing the poor objects of distress and pity, who for their bad conduct and wicked deeds are here confined to hard labor for a long time; which is much better, than to take away life; but the reflection of man's bringing himself to such a state of degradation and wretchedness, brought serious feelings over my mind, and desires that sin and transgression might come to an end; and that everlasting righteousness might prevail over death and darkness universally, and the Kingdoms of this world become the Kingdoms of our Lord and Saviour Jesus Christ.

From here we travelled fifteen miles to South Weare, and lodged at Levi Gove's.

Seventh-day morning, Second of the Ninth Month. The latter part of yesterday and evening, my mind endured great leanness and poverty of spirit, which brought on a renewed exercise of mind to know my dear Lord's Will concerning me; desiring that "His Hand might not spare, nor His Eye pity, until he should bring forth judgment unto righteousness; and that strength might be given to endure the furnace, until all that is not of His own immediate begetting in me, may be consumed; that Christ may be all in all, to will and to do, that all praise may be given alone unto Him, that gives to all men liberally."

"The rain is over; the winter is past; the time of the singing of birds is come; and the voice of the turtle is heard in the land." Behold "He cometh leaping upon the mountains, and skipping upon the hills," bringing glad tidings of great joy!

On the second of the month, had two meetings; one at South Weare and the other at North Weare, six miles distant from each other; both renewed seasons of Divine favor. Lodged at John Page's.

Third of Ninth Month. Notice is given of our attendance of Henniker Meeting to-day, six miles from the other, which we attended; a dull, restless, and uneasy meeting, with many; and the testimony which I had amongst them was sharp; commencing with that saying of our Lord, that "Men do not gather grapes of thorns, or figs of thistles;" and thus proceeded; the Power of Truth in a good degree prevailed; blessed be the Lord forever!

(To be continued.)

Address of the Committee of the Peace Society to the Electors of Great Britain and Ireland.

Fellow Countrymen.—The approach of a General Election brings into prominence one of the greatest moral and political evils of our times, and induces us to call your attention to the remedies.

Year by year, what Mr. Disraeli termed the "mad rivalry of bloated armaments" is placing heavier burdens upon the nations, and rendering more uncertain the prospect of permanent Peace, while, as a consequence, the military spirit spreads itself more and more into the very life of society. Each addition to the fighting organizations of a country necessarily involves an increase of a class directly interested in the maintenance of the system, and makes it harder for nations to retrace their steps and to reduce their financial and other burdens.

The growth of the warlike spirit carries with it grave moral dangers, which are none the less real and inevitable because they are insidious and not easily estimated. If, as a community advances in morals, it increasingly regulates its conduct by the standard it applies to the individual, then militarism, of necessity, bars the way of the nation's advance towards the true Christian ideal; and in proportion as any people gives itself up to "learning war," it must enfeeble itself morally, and so fail in its religious tone, duty, and advancement. Thus the prevailing militarism becomes an increasing menace to the very life and prosperity of the nations of Christendom.

It is well known, moreover, that most of the European nations are face-to-face with serious financial difficulties resulting from their warlike rivalry. Each series of annual Budgets shows their respective expenditure increasing at an enormous rate; the resources of each are necessarily limited; no relative advantage accrues to any single State; and the withdrawal of a large amount of productive energy for military service not only lessens the industrial resources of each, but adds to the burden of unremunerative expenditure to be borne by those who are left engaged in industrial pursuits.

The alternative to this destructive national policy is, surely, International Arbitration and Mutual Disarmament, alternatives which would prove far less detrimental to the State in times of peace, and much more satisfactory in its results in times of dispute, than the arbitration of the battlefield.

We acknowledge that the present Government, although adding materially to the war expenditure, has generally pursued otherwise a policy of Peace. We would, however, earnestly urge that more is expected from the Government of a country like ours than a mere passive peace policy maintained by warlike measures. It should take the initiative in promot-

ing a better understanding and a more pacific condition of things among the nations. The religion, progress, and enlightenment of the age, together with actual international exigencies, all demand some distinct and active effort in the direction of lessening the military burdens of the world. It becomes the imperative duty of the nation which is freest and best able to act, wisely to lead the way, and so to make mutual disarmament practicable for itself and its neighbors. Were half the anxiety manifested by the so-called Christian nations of Europe to meet each other for the purpose of arranging disarmament, as they display in a continued desire to outstrip each other in vast armies and navies, surely a very different state of mutual relationships would be speedily established.

The principle of International Arbitration which is advocated as a substitute for War, has been frequently applied and found practicable and effective. There have been seventy-five instances in the last seventy-five years. The practice of a just, righteous benevolence has always proved itself the truest defence. The "golden rule" of Christianity has been declared by both Mr. Gladstone and Lord Salisbury to be the wisest and all-sufficient principle of international policy. Arbitration, moreover, has been so often adopted by both parties in the State that it ceases to be a question of mere theory. It has "come within the range of practical politics," and what now remains is, that it should be embodied in international action.

Upon the great body of the Electorate will fall the duty of seeing that these principles of Peace and Arbitration are carried into effect, so far as this can be done by the selection of candidates. The large representation of "the Services" in the House of Commons generally consists of men who, by life-long association with the great spending departments, are naturally anxious to see "the Services" with which they are, or have been, connected, brought by large additional expenditure into what they deem to be a condition of thorough efficiency—a condition which, alas! long and undeviating experience has found to be unattainable, so long as human ingenuity can provide new inventions for the destruction of mankind, or the resources of the moneyed and industrial classes can be taxed, with the object of hiring more citizens for the purposes of war. A legislature largely composed of such persons cannot be expected to adopt a policy which promotes the opposite of that to which, by association and training, by profession and interest, they are naturally committed.

We confidently appeal to you as Electors, and urge you to send to Parliament those candidates who will avow themselves willing to support pacific measures, who favor a policy of reason instead of force, and who will promote International Arbitration, peace, progress and prosperity.—*Herald of Peace.*

Items.

Grave-stones.—The Annual Report of the Riverside Cemetery at Cleveland, Ohio, contains the following remarks: "And now indulge me in a few words upon the utter uselessness of disfiguring our lawns with slabs, shafts and grave-stones to mark the resting place of the departed. You ask, 'Would you then discourage these marks of affection and remembrance?' I answer freely, that the sole object of placing these obstructions to the natural beauty of the landscape is to mark permanently the spot where our loved ones are laid to rest. Have you

ever stopped to consider how futile this puny effort is in the light of the history of the past ages?" All must have noticed the unsightly and often disgraceful appearance of old and neglected cemeteries, with their broken, tottering and crumbling gravestones. Do they accomplish the one practical object? Do they afford a permanent and lasting record to the spot where their forefathers sleep, for the descendants of future generations? All that tread the globe are but a handful to the tribes that slumber in its bosom. Where are the graves of the departed millions since time began? Where are headstones of past generations? Disintegration and final decay is the certain fate of every trapping and adornment of this nature."

Cremation.—It may not be generally known that the practice of cremation was forbidden to Catholics by a decree of the Sacred Congregation, conformed by Leo XIII in the Fifth Month, 1886. In this decree cremation was spoken of as "a pagan custom of burning the dead bodies of men," in contrast with "the constant Christian practice of burying in the earth the bodies of the faithful; a practice consecrated by the Church by solemn rites." It was forbidden for Catholics to become members of a cremation society or to give instruction that their own bodies or the bodies of others should be burned. In giving his approval to the decree Leo XIII spoke of it as "detestable abuse." The grounds of objection appear to be that it has been always a distinctively pagan practice whose advocates have been almost exclusively enemies of Christianity; that it is opposed to the unbroken traditions of the Church, and that it is incompatible with the ritual prescribed for Christian burial, and that Christian sentiment revolts against it as tending to diminish the respect due to the body created in the image of God and consecrated in baptism. Notwithstanding this condemnation a sentiment in favor of cremation is certainly growing among the most devout Protestants, if not among Catholics.—*The Independent.*

Women and Wine.—We are informed by despatches from Europe that Lady Henry Somerset has publicly stated that she found during her trip to the United States a universal sober womanhood. She has been present at several social affairs at which intoxicating drinks were among the refreshments offered to the guests, and she had seen only one woman partake of wine or liquor. We cannot be certain that this is a correct representation of what she said; but we regret to have to say that, if such were her experience, her opportunities of ascertaining practice in the City of New York must have been limited.

In fashionable circles many women drink wine. It can be seen served in broad daylight in many of the leading hotels and restaurants on Broadway and Fifth Avenue. At weddings and receptions it is not extravagant to say that often scores of women may be seen drinking wine, and many of them obviously flushed by it.

At a great wedding in this city, within three months, where the bride's father is a prominent member of an evangelistic society, the wines were numbered by hundreds, it was impossible to move twenty feet without finding a waiter offering wine to the guests, and as a lady was passing into the refreshment-room she was shocked by meeting persons carrying out a gentleman who had succumbed to the seductive influences. At that wedding young girls were seen sipping wine.

It is quite possible that some persons to be true to their consciences would not be able to get printed here if we did not know them to be true. American fashionable women drink less than those of some other nations, but the tendency for the past fifteen years has been steadily and alarmingly to the increased drinking of wines; prior to that time for some years it had diminished. Beer also is indulged in by hundreds of thousands of women of foreign extraction in this country, and by many others who have gradually contracted the habit.—*The Christian Advocate.*

Church and State.—One of the little incidents of a Sunday Church service the other day, when the English vicar had two Non-conformists appointed to collect the tithes due him. They refused to per-

form their duties, and an action was brought against them for failure to make collections; and they were actually convicted and fined.

Licensing Gambling.—A New Orleans telegram on the 1st ult. says that the Grand Jury has presented a recommendation to the Legislature and the Judges of the Criminal District Court in favor of licensing gambling. The Grand Jury declares that it has been found impossible to suppress gaming, and it proposes the adoption of the high-license system, recommending a fee of \$2,400 a year and the Mayor to be the sole judge as to whether a gambling-house shall be permitted to do business. The money is to go to the Charity Hospital. Provision is also made that no miners shall be allowed to enter the gambling-house under penalty of a forfeiture of license; that no gambling be allowed on the ground floor of buildings, and that a private officer be stationed at each door to preserve order. New Orleans has twice before tried the experiment of licensed gambling, but with results so unsatisfactory as to be followed by early repeal. As in the case of high-license liquor-saloons, the last estate was found to be worse than the first. To legalize an evil which ought not to exist, is inevitably to intensify the injury it inflicts upon the community.

Women Preaching.—We are asked by *The Central Presbyterian* of Richmond, Va., what ground we have to suppose that our Lord, who would now choose women apostles or would authorize them to be ordained to preach and bear rule in the Church? Simply that He has done so. We believe He rules his Church to-day, and that his Spirit is now in his Church; and under this leading and inspiration a great many women have been chosen as apostles and have gone out to preach and bear rule. Our esteemed contemporary reminds us that Paul enjoined silence upon women as far as public preaching was concerned. Doubtless he did, and doubtless they obeyed. But it is equally beyond question that in these latter days he has poured out his Spirit upon our daughters as well as upon our sons, and has hidden them to speak. Each age has its own message from its Lord.—*The Independent.*

An Invitation to Join in Worship.

[We received, within a few days, a letter from Jane Jennings, of Colebrook, County Addington, Ontario, containing the invitation which follows. We have no knowledge of the writer beyond what is furnished by the letter itself.—Ed.]

If there are any, even two or three, who love to wait upon the Lord, and who know that their strength is to sit still, (Isaiah 30:7.) My house is open for such to come and worship, in Spirit and in Truth, for the Lord requireth such to worship Him. Of course there are numerous places with stated forms of singing, prayer, and studied up discourses, which they are pleased to call worship. Still it does not feed the hungry souls, nor fill the place of the inward Light and Leading of the Holy Spirit, (in my particular case at least.) I am not a birthright Friend and had little or no knowledge of their religious principles, until thus led by the Holy Ghost. I trust, therefore, I am not at all prejudiced. Should this come before any who may live at a convenient distance, who would like to come with me and worship, and learn of Christ by the indwelling of the Holy Spirit, my home is open to such. If they will kindly write me so that we may make the necessary arrangements, and let us hope that the remnant that is escaped of the house of Judah, shall again take root downward and bear fruit upward.

JANE JENNINGS.

COLEBROOK, Ontario, County Addington.

DEFECT in our business morals is the failure to recognize fully the right relation of service

to profit, of use to gain. It is recognized to a certain extent. The lottery has been put down. The gambling-table has become made illegal, and gambling hides itself behind closed shutters and drawn blinds. But a root evil of gambling is that it seeks to make a gain without rendering a service. It is therefore the purest illustration of covetousness; that is, the desire to enrich one's self at the expense of one's neighbor.

It is not true, however, that a very large part of business reaches no higher moral level than this? Is there even a desire to serve any use while accomplishing a gain? It would be presumptuous to pronounce upon many transactions of a speculative nature, as to whether or not they come under this censure. There are often services in such transactions which do not appear on the surface. But there are also many transactions, considered perfectly legitimate, in which it is hard to trace even the suggestion of a service to the other party, and which, therefore, must come under the condemnation of the Tenth Commandment.

No gain without a use, no profit without a service, is really a part of the moral code of honest business.—*S. S. Times.*

LET not the gaiety of your house laugh at the plainness of your person.

THE FRIEND.

SEVENTH MONTH 23, 1892.

We learn that the Biblical Department of Earlham College—Richmond, Indiana—is to be enlarged and its title changed to *The Biblical Institute of Earlham College*. It is furnished with a number of Professors, to each of whom is assigned the instruction to be given in particular branches of the general subject. As one of them is *Evangelistic and Pastoral Work*, we suppose one object of the Institute is to train "pastors and preachers" as similar theological schools in other denominations are expected to do.

This project involves so radical a departure from the principles held by the Society of Friends in reference to ministry and religious labor, that we are inclined to believe, that if twenty years ago one had told some of those connected with the proposed institute, the position in which they would be placed, they would have rejected the assertion in a measure of the same spirit which induced Hazeel to say to Elisha, "Is thy servant a dog, that he should do this thing?"

The one essential qualification for gospel ministry, is the bestowal of the Divine gift by the Head of the Church, and the renewed call to service by Him, on every occasion. It is the power of his spirit accompanying the labor of the speaker, and impressing the hearts of the hearers, to which all the good effected must be attributed. The natural tendency of such a training as a Biblical Institute can furnish is to lead the student to trust in the knowledge of the Bible, the facility of expression, and the intellectual training which he has received, and thus to enable him to utter a discourse on every occasion when he inclines to, without reference to the fresh extension of Divine Power.

It is a distressing thought that so many persons who claim the honored name of "Friend," should have been led to forsake the principles ever held by its faithful members.

SUMMARY OF EVENTS.

UNITED STATES.—The House Representatives, on the 13th inst., Representative Catchings, from the Committee on Rules, offered a resolution setting aside the 13th inst. and the next legislative day for the consideration of the Senate Free Coinage bill. After a hard fight the victory was won by the anti-silver men. The resolution reported—yeas 136, nays 154. This vote is the death of silver legislation at this session.

In the United States Senate on the 15th inst., the Naval Appropriation bill was presented, and the House amendments were agreed to. The bill now goes to the President. The Conference report on the Legislative Appropriation bill was presented and agreed to, and the bill will now go to the President. The same action was taken on the conference report on the Army Appropriation bill, and it will also go to the President.

Senator Quay offered an amendment to the World's Fair provision, in lieu of the First-day Closing amendment, declaring that all the appropriations made for the Exposition are made on the condition that it shall not open on First-days. The amendment was agreed to. The bill and amendments were reported to the Senate, and all the amendments were agreed to in the Senate. The bill is now ready for the sale of intoxicating liquors within the grounds of the World's Fair, and the other as to the geological survey. Senator Cullom asked a separate vote on the amendment prohibiting the sale of intoxicating liquors within the World's Fair grounds. The vote was taken and the amendment prohibiting the sale of intoxicating liquors was rejected—yeas, 21; nays, 29.

Ten of the regular annual appropriation bills have gone to the President, and have become laws or will very shortly. They are the Military Academy, Legislative, Diplomatic and Consular, Post Office, Army, Navy, Indian Affairs, and the Departments of the Interior and Agricultural bills. There are now none of the appropriation bills in conference, and but three remain to pass through that stage—namely, the Sundry Civil (now before the House for action on the Senate amendments), the Fortification (ready for return to the House), and the Efficiency.

The Postmaster General received notice that the South African Republic, known as the Transvaal, has joined the Universal Postal Union. This act reduces the rate of postage on letters from ten cents per half ounce to five cents per half ounce, and on all other matter from two cents to one cent for two ounces.

Strikes at Pittsburg were quiet for several minutes. The town having been occupied by the military, preparations have been made for the re-opening of the mills by non-union men, or such of the striking union men as will go back and renounce their allegiance to the Association. On the 14th inst. the employees of the Carnegie iron mills in Pittsburgh went on strike out of sympathy with the locked out men at Homestead, or because the company refused to confer with them. About 3,000 men are affected by the strike.

The employees of the Beaver Falls mills also went on strike for similar reasons.

Secretary Lovejoy, of the Carnegie Steel Company, on the 18th inst. appeared before an Alderman and made information against Hugh O'Donnell, the leader of the locked-out Homestead men; John McLuckie, Burgess of Homestead; Sylvester Critchlow, Anthony Flaherty, Samuel Burkett, James Flannagan and Hugh McGee, who are charged with the murder of T. J. Connors and Silas Wayne on the morning of Seventh Month 6th, during the riots.

O'Donnell has disappeared, and it is thought that the arrests will have a discouraging effect on the strikers.

The Governor of Idaho having formally called upon the President for the assistance of Federal troops in suppressing the disturbances in the Cour d'Alene district, troops were ordered to be sent at once from Fort Sherman, Idaho, and from Fort Missoula, Montana.

The Union miners of the Cour d'Alene district in Idaho went to Wardner and, taking possession of the mill of the Dunker 1131 and Sullivan, they threatened to blow it up unless the non-union men surrendered. On the 11th the men surrendered. The miners captured by the Union mob at the Gem and Frisco mines were taken to Wallace and turned loose, after all their arms and ammunition had been secured by their captors.

The Federal troops, under Col. Carlin, and a force of Idaho militia reached Wardner, to find that the strikers had dispersed to their respective mining camps, taking their arms with them. They had sent all the captured non-union men out of the country. The men who participated in the outrages are being arrested.

Deaths in this city last week numbered 577, of which 305 were males and 272 females, 239 being under one year of age; 132 died of cholera infantum; 39 of consumption; 38 of heart disease; 32 of marasmus; 23 of inflammation stomach and bowels; 26 of convulsions; 22 of influenza; and 21 of diphtheria.

Markets, &c.—U. S. 5s, 100 a 102; 4s, reg, 116 1/2 a 117; 3s, reg, 109 1/2 a 111.

COTTON was dull, but steady, at 7 1/2c for middling uplands.

FEED.—Winter bran, quoted at \$1.50 a \$1.55 and spring bran at \$1.50 a \$1.25 per ton.

FLOUR.—Winter super, \$2.05 a \$3.00; do, extra, \$2.00 a \$3.50; No. 2 winter flour, at \$3.50 a \$3.90; Pennsylvania, roller, straight, \$4.00 a \$4.30; Western winter, clear, \$4.00 a \$4.25; do, do, straight, \$4.35 a \$4.50; winter patent, \$4.50 a \$4.75; Minnesota, clear, \$3.40 a \$3.90; do, straight, \$4.10 a \$4.40; do, patent, \$4.50 a \$4.75; do, favorite brands, higher. Rye flour is in light request, but steady at \$3.90 per barrel for choice Pennsylvania.

GRAIN.—No. 2 red wheat, 84 a 85 cts.
No. 2 mixed corn, 59 1/2 cts.
No. 2 white oats, 39 a 50 cts.

BEEF CATTLE.—Extra, 5 1/2 a 6 cts.; good, 5 1/2 a 5 cts.; medium, 5 a 5 1/2 cts.; common, 4 1/2 a 4 cts.; culls, 3 a 4 cts. Sheep, 4 1/2 a 5 cts.; 4 cts.; 3 cts.; 2 cts.

SHEEP AND LAMBS.—Extra, 5 1/2 a 5 cts.; good, 5 a 5 1/2 cts.; medium, 4 1/2 a 4 cts.; common, 3 1/2 a 4 cts.; 2 a 2 1/2 cts.; 1 a 1 1/2 cts.

Hogs were 1c higher. Chicago, 8 1/2 cts.; and other Western, 8 1/4 a 8 1/2 cts.

At 3 o'clock.—The elections in Great Britain will result in a victory for Gladstone and the Liberal Party, by a majority of perhaps fifty.

At 3 o'clock on the afternoon of the 18th the returns reported showed the election of 311 supporters of the Government and 347 of the opposition.

It was also announced that as a result of the visit of Lord Salisbury to the Queen at Windsor Castle, the Conservative Government will meet Parliament on Eighth Month 4th.

In view of the small majority which the Liberals will have in the next Parliament, the *Chronicle* says: "It would be useless for Mr. Gladstone to go before the country on the subject of the Home Rule bill, had he done something not only to improve the voting machine by registration reform and a one-man-one-vote bill, but also to convince the working class and the middle class that it is worth their while to use it in the Liberal interest. Mr. Gladstone need not hurry to try a fall with the Home Rule bill, but to wait for the intervals between the early and later stages of the Home Rule bill and between its first rejection by the House of Lords and its renewed tender by the House of Commons with fiscal, London and rural reforms. For the Liberals to go to the country with empty hands is to decide either its doom or vital modification of its entire organization."

A terrible accident has occurred at St. Gervais-les-Bains, in Savoy. A heavy landslide occurred in the mountains that almost overhung the village, and, without a moment's warning, a number of houses were buried beneath immense masses of rock and earth. This was caused by the melting of a glacier on Mont Blanc. The number of people killed is placed at two hundred.

The Berlin correspondents of the *Times* telegraph to his paper as follows in regard to the Bismarck controversy: "The Bismarckian organs are beginning to recognize that their grand attack on the Government has failed. The *Deutsche Wochenblatt*, a Bismarck paper, has again pronounced for peace and good-will with an allusion to the right of clemency as the noblest attribute of the crown."

When Prince Bismarck, who has always asserted that he has done no wrong and has nothing to regret or withdraw, is classed by his own friends among those for whose withdrawal from the crown would be avowed, it may be assumed that the work of the fight is over."

The eruption of Mount Etna is rapidly increasing in violence. Immense streams of lava are pouring down the mountain side, and it appears certain that several villages and a number of dwellings in the paths the lava is taking are doomed to total destruction. All the craters are active, and it is expected a continuous stream of lava several yards deep and very wide. This stream presents the appearance of a river of fire and is very beautiful to look at, though it is bound to ruin much property.

Another of the craters is hurling large incandescent rocks to an immense height, while the edge of the third crater throws up a fine white smoke.

Since 1869 there have been 11 eruptions of Mt. Etna, in 1869, 1874, 1878, 1883 and 1886.

The report of the Spanish Medical Commission, that

was sent to Paris to inquire into the nature of the epidemic so-called "choleric," has been received. The report declares that the disease is Asiatic cholera.

In consequence of this report the Government has ordered that precautions be immediately taken along the Pyrenean frontier to prevent the introduction of the disease into Spain.

Cholera has reached Kazan. Steamship service between Odessa and the Caucasus has been stopped. A floating cholera hospital is moored in the Volga below Nijni-Novgorod.

Since the last report twenty new cases of cholera and eleven deaths from the disease have been reported at Simbirsk, on the Volga River.

An official cholera report shows that on Seventh Month 8th and 9th there were 495 new cases of the disease and 139 deaths throughout all the Russian districts affected. The heaviest mortality at any single place was at Baku, where there were 62 deaths.

A dispatch from St. Petersburg says: A statement issued by the Agricultural Department, compiled from the reports of 4,000 agents, says that an average harvest of winter wheat and rye is expected, but the corn crop will be under the average. A good crop of summer corn is assured. Other summer crops are above the average. The crop of hay is above the average in the black earth regions. Elsewhere they are fair.

The steamer *Cattherun*, which has arrived at Sydney, N. S. W., reports that when she touched at the Island of Timor there was a rumor current that the Island of Sangir, in the Malay Archipelago, had been destroyed by the eruption of the volcano. The population, comprising 12,000 souls, had perished. The *Cattherun* steamed four miles through masses of volcanic debris.

RECEIPTS.

Received from Rebecca S. Troth, N. J., \$2, Vol. 66; from Lydia T. King, Pa., \$8, being \$2 each for herself, Thomas Evans, Joseph E. Mickle, and Lydia K. Edge, Vol. 66; from Caleb Wood, Phila., \$2, Vol. 66; from David J. Brown, N. Y., \$2, Vol. 66; from W. J. Smedley, N. Y., \$2, Vol. 66; from Charles H. Cooper, N. J., \$2, Vol. 66; from Lydia A. Hendrickson, N. J., \$2, Vol. 66; from Deborah W. Buzby, N. J., \$6; being \$2 each for herself, Walter S. Reeve, and Wm. M. Winner, Vol. 66; from Elizabeth C. Borton for Ellen D. Moore, N. J., \$2, Vol. 66; from George Brinden, Pa., \$2, Vol. 66; from Wm. H. Parkes, Pa., \$4, being \$2 each for himself and Josephine Worrall, Vol. 66; from Hannah Evans, N. J., \$2, Vol. 66; from Josiah T. Balinger, N. J., \$2, Vol. 66; from Mary M. Applegate, N. J., \$2, Vol. 66; from W. H. Corse, M. D., Ph. D., \$2, Vol. 66, and for Jane Faron, Del., \$2, Vol. 66; from Wm. H. B. Burt, N. J., \$2, Vol. 66; from Ellen Carter, O., \$2, Vol. 66; from Deborah Thwaites, N. J., \$2, Vol. 66, and for Ellwood S. Waites, N. J., \$2, Vol. 66; from Richard T. Osborn, W. Y., \$2, Vol. 66; from Phebe F. Grallow, O., \$2, Vol. 66, and for Joseph Lynch, O., \$2, Vol. 66; from Elizabeth Wright, N. Y., \$2, Vol. 66; from Wm. Y. Warner, Gt. B., \$2, Vol. 66; from Charles Shepley, Pa., \$2, Vol. 66; from Phebe Rhoads, Pa., \$2, Vol. 66; from Samuel Biddle, Philad., \$2, Vol. 66; from Mary S. Walton, Pa., \$2, Vol. 66; from John W. Bird Philad., \$4, Vol. 66, 2 copies; for Priscilla W. Irvington, Fla., \$2, Vol. 66; from Mary Rando Phila., \$2, Vol. 66.

Remittances received after 4 o'clock P. M. on Thursday will not appear in the Receipts until the following week.

WESTOWN BOARDING SCHOOL.—A stated meeting of the Committee on Admissions will be held at 4th and Arch Streets on Seventh-day, the 23rd inst., at 10 A. M. JOHN W. BIDDLE, Clerk.

DIED, 15th of Third Month 1892, at the residence of her son-in-law, near Raymond, Blackhawk County, Iowa, Mrs. H. H. Hart, nee Levi Heald, nearly eighty-three years of age. Although this dear Friend had for many years been deprived of society by being so remotely situated, yet, as the infirmities of age and affliction increased, her interest in the welfare of Society and her friends, seemed unabated. She desired to die in the merciful arms of Levi Heald, nearly adding, I feel to love the whole human family. She bore a painful illness of a year and a half, caused by cancer, with Christian fortitude; several times desiring to depart and be at rest, but said she had craved for patience to suffer all the Lord's appointed time; and when she felt that her earthly mission was over, and the shadows of the future are dispelled, and the gleams of that radiant shore which I am nearing, seem spread around where, I trust, I shall soon be to join the loved ones long gone before.

